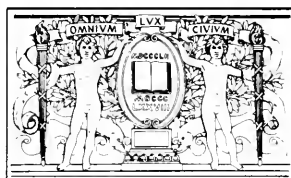


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SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY: J. W. POWELL, DIRECTOR
BULLETIN 25

NATICK DICTIONARY

BY

JAMES HAMMOND TRUMBULL



WASHINGTON
GOVERNMENT PRINTING OFFICE
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ANNOUNCEMENT

In 1877 the United States Geographical and Geological Survey of the Rocky Mountain Region (J. W. Powell, Director) began the issue of a series of ethnologic reports in quarto form under the title *Contributions to North American Ethnology*. Several of the volumes were printed under special authority conferred by Congressional resolutions; and in March, 1881, the publication of volumes VI, VII, VIII, IX, and X of the series was authorized by the Congress through a concurrent resolution. This authorization was superseded by the law providing for the public printing and binding and the distribution of public documents, approved January 12, 1895. Up to this time there had been published eight volumes of *Contributions* (including one bound in two parts), numbered I-VI and IX.

After the United States Geographical and Geological Survey of the Rocky Mountain Region was merged in the United States Geological Survey, the Congress made provision for continuing the ethnologic researches and publications; and in conformity with this law the Bureau of Ethnology was founded. The Director of the new Bureau (J. W. Powell) began the publication of annual reports in royal octavo form with that for the fiscal year 1879-80, and at the same time continued the issue of the *Contributions to North American Ethnology*. Until 1895 the annual reports were specially authorized by the Congress, usually through concurrent resolutions; since 1895 they have been issued under authority of the public printing law. Of these reports nineteen have been published and others are in press; the Fourteenth, Seventeenth, Eighteenth, and Nineteenth are each in two parts or volumes.

In August, 1886, the Director of the Bureau was authorized by a joint resolution of the Congress to begin the publication of a series of bulletins, which were issued in octavo form; and in July, 1888, the continuation of the series was authorized by a concurrent resolution. When the public printing law was drafted this series was omitted, and the issue terminated in 1894. Up to this time there had been published twenty-four bulletins, each under a special title.

In the law making appropriation for the ethnologic work, approved June 4, 1897, the title was changed to "American Ethnology"; the designation of the Bureau was modified conformably, and the Sixteenth report (for 1894-95, issued in 1897) and those of later date bear the modified title. From 1895 to 1900 but a single series was issued by the Bureau of American Ethnology, viz. the annual reports.

In 1900 the Congress authorized the resumption of publication in bulletin form by a concurrent resolution, adopted by the House of Representatives on April 7 and by the Senate on April 27. This resolution is as follows:

Resolved by the House of Representatives (the Senate concurring), That there be printed at the Government Printing Office eight thousand copies of any matter furnished by the Director of the Bureau of American Ethnology relating to researches and discoveries connected with the study of the American aborigines, the same to be issued as bulletins uniform with the annual reports, one thousand five hundred of which shall be for the use of the Senate, three thousand for the use of the House of Representatives, and three thousand five hundred for distribution by the Bureau.

Pursuant to this authority the manuscript of the late Dr J. H. Trumbull's Natick-English and English-Natick Dictionary was transmitted to the Public Printer on May 12, 1900, with the request that the same be printed and bound as a bulletin uniform with the annual reports of the Bureau of American Ethnology. The composition was at once taken up; but by reason of the technical character of the matter and unforeseen difficulties in proof reading, the issue of this initial number of the new series has been unexpectedly delayed.

It is a pleasure to acknowledge the courtesy of the American Anti-Quarian Society and of its president, Honorable Stephen Salisbury, in intrusting Dr Trumbull's unique manuscripts to this Bureau; and it is especially gratifying to express appreciation of the scholarly interest and aid of Dr Edward Everett Hale, who not only effected the arrangement for publication but contributed an introduction to the work. While this introduction was written from the standpoint of the general literary student rather than the specialist in Indian languages and characteristics, it pays a just tribute to the memory of the eminent philologist whose latest, and perhaps greatest, work was that of compiling and comparing the accompanying vocabularies from the Eliot Bible. James Hammond Trumbull was born in Stonington, Connecticut, December 20, 1821; he was a student at Yale, and held important public offices in Hartford during the period 1847-1864. He was an original member of the American Philological Association in 1869, and its president in 1874 and 1875; a member of the American Oriental Society, of the American Ethnological Society, and of several other learned societies, including the National Academy of Sciences. In 1873 he was chosen lecturer on

native languages of North America at Yale University, though failure of health soon compelled his resignation; and from Yale, Harvard, and Columbia he was the recipient of degrees in recognition of notable researches and publications. In addition to his linguistic knowledge he possessed great learning and skill as a bibliographer. During his later years he was a valued correspondent of the Bureau, and his wide knowledge of both aboriginal tongues and bibliographic methods, freely conveyed to the officers of the Bureau, proved of great service. He died in Hartford, Connecticut, August 5, 1897.

Dr Hale pays a merited tribute also to John Eliot, the pioneer student of aboriginal languages in the New England region, pointing out that Eliot was not merely a translator of the native tongues but an original investigator of their structure. Naturally the opinions concerning the aborigines and their languages based on the limited knowledge of the middle of the seventeenth century were much less definite than those resting on the numerous records extant at the beginning of the nineteenth century; yet it is noteworthy that the early view of Eliot, voiced by Dr Hale, as to the widespread grammatic correspondences among the native tongues, possesses a meaning well worth the interest of the pioneer student and his later interpreters, Trumbull and Hale. The place and date of John Eliot's birth are not recorded, but he was baptized in Widdford, Hertfordshire, England, August 5, 1604. He matriculated at Cambridge in 1619, and took a degree in 1622; he subsequently took orders, and, accepting a call to Roxbury, Massachusetts, emigrated in 1631. He remained at Roxbury in pastoral work throughout the remainder of his life; he died May 21, 1690. As indicated by Dr Hale, his enduring reputation rests chiefly on his records of aboriginal languages; yet it would seem that he exercised a still more important influence on his own and later generations through his sympathetic efforts to educate the tribesmen of New England and to raise them toward the plane of self-respecting citizenship. In this work, too, he was a pioneer; and undoubtedly he did much to prepare the minds of statesmen and philanthropists for the humanitarian views of primitive men which characterize modern policies toward the Nation's wards. Thus it is particularly fitting that Eliot, the pioneer in sympathetic and systematic study of the aborigines, no less than Trumbull, the direct contributor, should receive from the Bureau of American Ethnology such honor as this publication may confer.

As has been noted by Dr Hale, the Trumbull manuscript and proof passed through the hands of Dr Albert S. Gatschet and received the benefit of his extended acquaintance with the native languages of the Algonquian stock. The manuscript was not, however, edited critically; it was, on the other hand, aimed to print the matter substantially as it left the author's hands, with only those minor changes in

punctuation, alphabetic arrangement, cross references, etc., which the author would necessarily have made had he lived to revise the copy; and a list of abbreviations was prepared. Still, the task of proof revision proved arduous, and much credit is due Mr F. W. Hodge, who began, and Mr H. S. Wood, who completed, this work. Grateful acknowledgment is made to Mr Wilberforce Eames, of the New York Public Library, for aid in interpreting abbreviations.

JULY 10, 1902.

INTRODUCTION

By EDWARD EVERETT HALE

Dr Trumbull's vocabularies constitute the most important contribution to the scientific study of Eliot's Indian Bible which has been made since that wonderful book was published.

To the preparation of these vocabularies James Hammond Trumbull gave most of his time throughout the closing years of his diligent and valuable life. The work was so nearly finished when he died that, as the reader will see, it is clearly best to print it as he left it, and to leave it to the careful students of the future for completion by such work as he has made comparatively easy. By her generous gift of the beautiful finished manuscript to the American Antiquarian Society, his widow, Mrs Sarah Robinson Trumbull, has made its immediate publication possible. The officers of the society at once consulted Major Powell, the Director of the Bureau of American Ethnology, as to the best plan for its publication. The Bureau placed the manuscript in the hands of Dr Albert S. Gatschet, of the ethnologic staff; and the book has had the great advantage of his extended acquaintance with Algonquian languages as it passed through the press.

It is hoped that the book will form the first volume in a series of vocabularies of the native languages. Such a series, under such supervision as the Bureau will give to the selection and editing of the works contained in it, will be of great value to students of language; but it will contain no book more valuable in itself or more interesting from its history than Dr Trumbull's Dictionary.

Even in circles of people who should be better informed, we frequently hear it said that the Bible of Eliot is now nothing but a literary curiosity, and hardly that. Such an expression is unjust to Eliot's good sense, and it is quite untrue. Reverend J. A. Gilfillan, whose work of education among the northern tribes is so remarkable, found that his intelligent Chippewa companions were greatly interested in the Bible of Eliot, and readily caught the analogies of the language with their own when the system of spelling and of vocalization was explained to them.

With great good sense, Eliot used the English letters with the sounds which Englishmen gave them. When the American Home

Missionary Society first undertook its translations of the Bible, it adopted, after some question, the vowel pronunciation of the Latin nations. The *waditchu* (mountain) of Eliot becomes in Mr. Sherman Hall's translation *uigini*, the one letter *u* being the only letter which is the same in both words; yet both mean to express the same sound. It seems now a great pity that the translators in our century did not use in any way the diligent work of Eliot.

In the spring of 1899 I placed before a Chippewa boy in the Hampton (Virginia) school thirty words of the Massachusetts Indian language. He recognized at once fifteen of them, giving to them their full meaning; and with a little study he made out almost all of the remainder. In the course of two and a half centuries the uses of words differ as much among Indians as among white men, but it would seem that they do not differ more.

Such careful study as Dr Trumbull and Duponceau and Pickering and Heckewelder have given to the Algonquian languages shows beyond a doubt that John Eliot was one of the great philologists of the world. His study of the remarkable grammatic construction of the Indian languages proves to be scientific and correct. The linguists of the continent of Europe took it for granted, almost, that Eliot's statements regarding the grammar of the Indian tribes could not be true. It seemed to them impossible that languages so perfect in their systems and so carefully precise in their adaptations of those systems could maintain their integrity among tribes of savages who had no system of writing. All study of these languages, however, through the century which has just passed, has proved that the elaborate system of grammar was correctly described by Eliot, and, to the surprise of European philologists, that it is fairly uniform through many variations of dialect and vocabulary.

It is much to be regretted that a careless habit of thought takes it for granted that a good Indian word of one locality is a good Indian word of another, and that names may be transferred from North to South or from South to North at the free will of an innkeeper or of a poet. Such transfers of words, which in the beginning amount almost to falsehood, cause more confusion and more as time goes by.

Mr Pilling's valuable bibliography of the Algonquian languages shows us that there are now existing fourteen complete copies of Eliot's Bible in the first and second editions. Besides the complete text we have the New Testament printed in a separate volume in 1661, and in the Eliot Primer or Catechism, which has been reprinted in the present generation, we have the Lord's Prayer and some texts from the Bible, as well as a translation of the Apostles' Creed into the Massachusetts language. The number of books printed as part of his movement for the translation of the Scriptures and the conversion of the Indians is nearly forty. For the use of all these books Dr Trum-

bull's dictionary will be of the very first value. Is it perhaps just possible that the publication of this book may awaken such attention to the subject that some of Eliot's lost manuscripts may still be discovered?

Of Eliot's place as a scholar and an educator Dr DeNormandie, who now fills his pulpit in Roxbury, speaks in the highest terms. It would seem that we owe to Eliot the establishment of the first proper Sunday school in America, and perhaps one may say in the English realm. On October 6, 1674, the record of his church says:

This day we restored our primitive practice for the training of our youth. First our male youth, in fitting season, stay every Sabbath after the evening exercise in the public meeting house, where the elders will examine their remembrance that day of any fit poynt of catechise. Secondly, that our female youth should meet in one place (on Monday) where the elders may examine them on their remembrance of yesterday about catechise and what else may be convenient.

"The care of the lambs," says Eliot, "is one-third part of the charge over the works of God."

Dr DeNormandie ascribes to Eliot the general establishment of "grammar schools" among the institutions of Massachusetts. He says: "One day all the neighboring churches were gathered in Boston to 'consider how the miscarriages which were among us might be prevented,' Eliot exclaimed with great fervor, 'Lord, for our schools everywhere among us! That our schools may flourish! That every member of this assembly may go home and procure a good school to be encouraged in the town where he lives! That before we die we may be so happy as to see a good school encouraged in every plantation in the country!'" By "plantation" Eliot meant separate village.

Cotton Mather says: "God so pleased his endeavors that Roxbury could not live quietly without a *free school* in the town." Roxbury was the town of which Eliot was the minister. "And the issue of it has been one thing which has made me almost put the title of '*Schola Illustris*' upon that little nursery; that is, that Roxbury has afforded more scholars, first for the college and then for the publick, than any town of its bigness, or if I mistake not, of twice its bigness, in all New-England."

John Eliot was quite willing to accept the responsibilities of making laws and even a constitution for his "praying Indians." As he found the Indian tribes, government among them seemed at best absolutely minimum; he was unable to perceive that they had any government. Eliot made for them a working constitution for a democracy, on principles which are so absolutely democratic that they frightened even the Puritan emigrants around him, the coadjutors of Cromwell and Sidney. Poor Eliot was even obliged to recall his words in a public recantation. The democratic constitution which he wrote for his people is well worth the study of any faithful student of government

today. On much the same plan were his settlements founded where the colonies of "praying Indians," with the government of the people by the people and for the people, and with the oversight of a benevolent judge in Israel, were his coadjutors and pupils. It is, alas, impossible to tell what would have been the outcome of this remarkable experiment, for the outbreak of King Philip's war in the year 1675 broke it up before it was fairly tested.

Eliot's first religious service among the Indians was on October 28, 1646. When King Philip, in 1675, united the Indian tribes of New England in almost simultaneous attacks on the English settlements, the excitement in the seaboard towns turned against Eliot's "praying Indians," and the people suspected—as on such an occasion seems natural—that these converts were in league with the enemy. So strong was the popular feeling in Boston that Eliot was compelled to remove his colony from Natick to Deer island, in Boston harbor, and there, as exiles from their own land, they spent the months before King Philip's power was broken. They then went back to Natick, where the people celebrated, on the 4th of July last, the two hundred and fiftieth anniversary of the establishment of that village. There seems to be no one left in that neighborhood of the descendants of this colony.

A late and insufficient authority says that Natick means Place of the Hills. The Dictionary of Dr Trumbull affords no support for this etymology, and it is probably mistaken. Charles river, as a small stream, passes through the village. Captain John Smith gave to it its name, which was the name of Prince Charles, afterward King Charles. The Indian name of this stream seems to have been Quinobeguin; this would seem to mean Long river, from the root quin, it is long (compare Quimchtukunt, the Connecticut); or, quite as probably, it means the river which turns about, from quinnippe, around about or all about.

South of the Natick Indians the Narragansett tribe spoke a dialect not very different from theirs, and west of these the Mohegan tribe used another dialect of the same language. There is now no Narragansett Indian who remembers any words of the language of his forefathers; Mrs Mitchell, who considered herself a descendant of King Philip and who did remember some of the words of his tribe, died in the spring of 1899. The Mashpee Indians still exist as a native community, occupying the town of Mashpee on Cape Cod. They have taken on all the habits of civilization; among others, they preserve their own trout brooks for the benefit of amateur sportsmen, and rent them to such sportsmen for considerable revenue. They maintain free schools as other towns of Massachusetts do, but in these schools no word of the language of their race is spoken, nor do any of the Mashpee Indians have further knowledge of it than does any other New

Englander. The Gay Head Indians, on Marthas Vineyard, a brave and spirited set of men, retained a knowledge of their own language later perhaps than did any other of the Indians of southern New England, but it has died out among them. In the eastern part of Maine, however, the Passamaquoddy and Mieneac Indians, whose range extends into the British provinces, still use their dialects of the Algonquian stock. Vocabularies of the related dialect spoken by the Abnakis, prepared by the faithful Catholic minister, Sebastian Rasles, still exist; of these the most important was printed by the American Academy as edited by the distinguished scholar Mr John Pickering
ROXBURY, MASS., *July 19, 1901.*

B. A. E., BELL 25—11

ABBREVIATIONS

Abn. = Abnaki.

act. = active.

Adelung = Adelung, Johann Christoph [and Vater, J. S.]. *Mithridates oder allgemeine sprachenkunde*. 4 vols. Berlin, 1806-17.

adj. = adjective.

adv. = adverb.

Afgh. = Afghan.

agent. See n. agent.

Alg. = Algic (Algonquian); in citations from McKenney, Chippewa; Algonkin (the Algonkin or Nipissing dialect of the Lake of the Two Mountains, near the western end of the island of Montreal); Algonquian.

an = animate; animate object.

Ang.-Sax. = Anglo-Saxon.

Arab. = Arabic.

Arch. Amer. = *Archæologia Americana*. Transactions and collections of the American Antiquarian Society. Vols. i-iv. Worcester and Cambridge, 1820-60.

Archer = Archer, Gabriel. Relation of Captain Gosnold's voyage to the north part of Virginia, begun . . . 1602, etc. In Purchas, Samuel, *His pilgrimes*, vol. iv, London, 1625; Massachusetts Historical Soc. Coll., ser. 3, vol. viii, Boston, 1843.

AS. = Anglo-Saxon.

Assembly Catechism. See Quinney.

augm. = augmentative.

auxil. = auxiliary.

A. V. = Authorized version.

Baneroft = Baneroft, George. History of the United States from the discovery of the American continent. 10 vols. Boston, 1834-1874. Many other editions.

Bar., Baraga = Baraga, Rev. Frederic.

Dict. (or simply Bar.) = A dictionary of the Ojibpwe language, explained in English. Cincinnati, 1853; Montreal, 1878, 1879 (with grammar), 1880, 1882 (with grammar). References are to the edition of 1853.

Gr. = A theoretical and practical grammar of the Ojibpwe language. Detroit, 1850; Montreal, 1878, 1879 (with dictionary), 1882 (with dictionary). References are to the edition of 1850.

Bartlett = Bartlett, John Russell. Dictionary of Americanisms. A glossary of words and phrases usually regarded as peculiar to the United States. New York, 1848. Several later editions.

NOTE. It has not been possible to refer to the source of all quotations, and hence a few errors may have crept into the bibliographic parts of this list. All known editions of important works have been cited, note being made of the editions referred to in the Dictionary when these are known.

- Barton, Barton's Compar. Voc.=Barton, Benjamin Smith. New views of the origin of the tribes and nations of America. Philadelphia, 1797, 1798. Contains comparative vocabulary of a number of Indian languages.
- Beverley=Beverley, Robert. The history and present state of Virginia, in four parts . . . III. The native Indians, their religion, laws, and customs, in war and peace. London, 1705, 1722; Richmond, 1855. References are to the second edition.
- Bloch=Bloch, Mark Elieser. Several works on ichthyology, 1782-1801.
- Bonap.=Bonaparte, Charles Lucien Jules Laurent. American ornithology. Philadelphia, 1825-33.
- Bopp=Bopp, Franz. Comparative Grammar of the Sanscrit, Zend, Greek, Latin, Lithuanian, Gothic, German, and Slavonic languages. Translated from the German [Berlin, 1833-52, 1857-61, 1868-71] by E. B. Eastwick. 3 vols. London, 1845-50, 1856.
- Brebeuf=Brebeuf, Jean de. Relation de ce qui s'est passé dans le pays des Hurons en l'année 1636. With Le Jeune, Paul, Relation de ce qui s'est passé en la Nouvelle France en l'année 1636, Paris, 1637; in Relations des Jésuites, vol. 1, Quebec, 1858; The Jesuit relations and allied documents . . . edited by Reuben Gold Thwaites, vol. x, Cleveland, 1897. The Quebec edition was the one used.
- C., Cott., Cotton=Cotton, Josiah. Vocabulary of the Massachusetts (or Natick) Indian language. In Massachusetts Historical Soc. Coll., ser. 3, vol. 11, Cambridge, 1830 (edited by John Pickering); issued separately, Cambridge, 1829.
- Caldw.=Caldwell, Robert. Comparative grammar of the Dravidian or South Indian family of languages. London, 1856.
- Camp.=Campaninus, Johan. Lutheri catechismus öfversatt på American-Virginiske språket [followed by] Vocabularium Barbaro-Virgineorum. Stockholm, 1696. The vocabulary was reprinted with some additions in Campanius Holm, Thomas, Kort beskrifning om provincien Nya Sverige uti America, Stockholm, 1702. The latter work was translated as A short description of the province of New Sweden . . . Translated . . . By Peter S. Du Ponceau, in Pennsylvania Historical Soc. Mem., vol. 11, pt. 1, Philadelphia, 1834; issued separately, Philadelphia, 1834.
- Cant.=Canticles (The song of Solomon).
- Cass=Cass, Lewis. Remarks on the condition, character, and languages, of the North American Indians. From the North American Review, no. 1 [vol. xxii], for January, 1826.
- Catechismo Algonchino=Catechismo dei missionari cattolici in lingua algonchina, pubblicato per cura di E. Teza. Pisa, 1872.
- caus., causat.=causative.
- cf.=confer, compare.
- Chald.=Chaldaic, Chaldee.
- Charlevoix=Charlevoix, Pierre-François Xavier de. Histoire et description générale de la Nouvelle France, avec le journal historique d'un voyage fait par ordre du roi dans l'Amérique Septentrionale. Paris, 1744; London, 1761, 1763; Dublin, 1766. There are other editions not containing the linguistic material.
- Chey.=Cheyenne.
- Chip.=Chippewa.
- Gr. Trav.=Grand Traverse band.
- Mack.=Mackinaw band.
- Sag.=Saginaw band.
- St Marys=St Marys band.
- 1 Chr.=The first book of the chronicles.

2 Chr.=The second book of the chronicles.

C. M., C. Math., C. Mather=Mather, Cotton.

Family religion excited and assisted. *Indian heading*: Teashshinnimneongane peantameonk wegkomnumun kah ammunwontamun. Boston, 1714.

Notit. Ind.=Notitia Indianum, in India Christiana. A discourse, delivered unto the Commissioners, for the propagation of the Gospel among the American Indians. Boston, 1721.

Wussukwhonk on Christianene asuh peantamwae Indianog, etc. *Second title*: An epistle to the Christian Indians, etc. Boston, 1700, 1706.

Col.=The epistle of Paul to the Colossians.

comp.=compound.

compar.=comparative.

condit.=conditional.

conj.=conjunction.

Conn. Rec.=Public records of the colony of Connecticut. Vols. i-iii, 1636-89, edited by J. H. Trumbull; vols. iv-xv, 1689-1776, edited by C. J. Hoadly; appendix, 1663-1710. Hartford, 1850-90.

constr.=construct state.

contract.=contracted form.

1 Cor.=The first epistle of Paul to the Corinthians.

2 Cor.=The second epistle of Paul to the Corinthians.

Cott., Cotton. See C.

Cotton, John. See Rawson; EL (I. P.).

Cuv., Cuvier, Georges Léopold Chrétien Frédéric Dagobert, *Baron*. Several works on zoology.

Dan.=The book of the prophet Daniel; Danish.

Danf., Danforth, Samuel.

Masukkenkeeg matchesaenyog wepctoog kah wntoonaatoog uppeyaonont Christoh kah neyenyen teauk, etc. *Translation*: Greatest sinners called and encouraged to come to Christ, and that now, quickly, etc. Boston, 1698.

Ognos. Kutt.=The woful effects of drunkenness, etc. Address in Indian begins on page 43 with the words "Ognussumash kutttoonkash." Boston, 1710.

Also a manuscript vocabulary of the Massachusetts language, in the library of the Massachusetts Historical Society, Boston.

Dawson=Dawson, Sir John William. *Acadian geology*. Edinburgh, 1855; Montreal, 1860; London, 1898.

Del.=Delaware.

dereg.=derogatory.

Descr. N. Netherland, 1671. See Montanus.

Dent.=Dentonomy.

De Vries=Vries, David Pietersz. de. *Voyages from Holland to America, A. D. 1632 to 1644*. . . Translated from the Dutch [Hoorn, 1655] . . . by Henry C. Murphy. New York, 1853; in *New York Historical Soc. Coll.*, ser. 2, vol. iii, pt. 1, New York, 1857.

dict.=dictionary. See Bar.; Grav.; Rasles.

dimin.=diminutive.

Duponcean=Duponcean, Peter Stephen.

Corresp. See Hkw.

Notes on El. Gr. See EL.

east.=eastern.

Ecel., Eccles.=Ecclesiastes.

Edw.=Edwards, Jonathan. *Observations on the language of the Muhhekaneww [Mohegan] Indians*. . . Communicated to the Connecticut Society of Arts and Sciences, and published at the request of the society. New Haven,

Edw. = Edwards, Jonathan—continued.

1788; London, 1788, 1789; New York, 1801; in Massachusetts Historical Soc. Coll., ser. 2, vol. x, Boston, 1823 (with notes by Pickering); in Works of Jonathan Edwards, with a memoir of his life and character, by Edward Tryon (2 vols.), Hartford, 1842. References are to the edition of New Haven, 1788, and that in the Massachusetts Historical Society Collections.

Egypt. = Egyptian.

El., Eliot = Eliot, John.

Bible = The holy Bible: containing the Old Testament and the New. Translated into the Indian language, and ordered to be printed by the Commissioners of the United Colonies in New-England, at the charge and with the consent of the Corporation in England. *Second title:* Manusse wunneetupatatanuwe up-biblum God naneeswe nukkoné testament kah wook wusku testament, etc. Cambridge, 1663 (also with Indian title only), 1685, (with Indian title only). References are to the 1685 edition.

Gr., Gram. = The Indian grammar begun; or, An essay to bring the Indian language into rules, for the help of such as desire to learn the same, etc. Cambridge, 1666; in Massachusetts Historical Soc. Coll., ser. 2, vol. ix, Boston, 1822 (with notes by P. S. Duponceau and an introduction and supplementary observations by John Pickering); issued separately, Boston, 1822.

I. P., Ind. Prim. = Indians primer asuh negonneyeunk. Ne nashe nukkiesog woh tanog wumamuhkutte ogketamunnate Indians umnontoowaonk. Kah Meninnuk wutch nukkiesog. *Second title:* The Indian primer; or The first book. By which children may know truly to read the Indian language. And Milk for babes. Boston, 1720, 1747. This is a revised edition, probably by Experience Mayhew, of Eliot's Primer of 1654 (?), 1662, 1669, 1687 (?), printed with Rawson's translation of John Cotton's Spiritual milk for babes (also somewhat revised). Parts of the edition of 1720 were reprinted in Massachusetts Historical Soc. Coll., ser. 2, vol. ii, Cambridge, 1830.

Man. Pom., Manit. Pom. = Manitowonpaé pomantamoók. saupwshanaú Christianoh uttoh woh an pomantog wussikkittenahonat God. *Translation:* Godly living: directs a Christian how he may live to please God. Cambridge, 1665, 1685.

N. T. = The New Testament of our lord and saviour Jesus Christ. Translated into the Indian language, and ordered to be printed, etc. *Second title:* Wusku wuttestamentum nul-lordumú Jesus Christ nuppoqnohwussuacennum. Cambridge, 1661 (also with Indian title only), 1680 (with Indian title only). References are to the 1680 edition.

S. Q., Samp. Quin., Samp. Quinnup. = Sampwutteahae quinnuppekompauaenin . . . mache wussukhúmun ut English-máne umnontoowaonk nashe . . . Thomas Shephard, quinnuppenúmun en Indians umnontoowaoganit nashe . . . John Eliot. Kah nawhutehe ut aiyenongash oggussemese ontehteanun nashe Grindal Rawson. *Translation:* The sincere convert . . . written in English by . . . Thomas Shepard, translated into Indian by . . . John Eliot. And in some places a little amended by Grindal Rawson. Cambridge, 1680.

Also several other translations.

E. M., Exp. Mayhew = Mayhew, Experience.

Mass. Ps. = Massachussee psalter: asuh, Ukkuttoohomaongash David weche wumamuchemookaonk ne ansukhogup John, ut Indians kah Englishe nepatuhquonkash, etc. *Second title:* The Massachuset psalter: or, Psalms of David with the Gospel according to John, in columns of Indian and English, etc. Boston, 1709.

E. M., Exp. Mayhew=Mayhew, Experience—continued.

Ne kesukod Jehoyah kesschtunkup. Kekuttoohkaonk papanne kuhpittum-moonok kah nanawehtoonk ukko-ukodum Lord, etc. *Second talk*. The day which the Lord hath made. A discourse concerning the institution and observation of the Lords-day, etc. Boston, 1707.

A manuscript letter to Honorable Paul Dudley on the Indian language of Connecticut colony, 1722. Contains a translation of the Lord's prayer. When E. M. alone is used this letter is referred to. It was printed in the New England Historical and Genealogical Register, vol. XXVIX, Boston, 1885 (communicated by John S. H. Fogg, M. D.). Reprinted as follows:

Observations on the Indian language . . . Now published from the original ms. by John S. H. Fogg, etc. Boston, 1884.

It is probable that the Indian primer of 1720 and 1747 (see *El.*, I. P.) was revised by Mayhew.

Engl.=English.

Eph.=The epistle of Paul to the Ephesians.

Esth.=The book of Esther.

Etch.=Etchemin.

Eth., Ethiop.=Ethiopian.

Ex.=Exodus.

Ezek.=The book of the prophet Ezekiel.

fem.=feminine.

Forbes' Dahomey=Forbes, F. E. Dahomey and the Dahomans, two missions to king of Dahomey in 1848-1850. 2 vols. London, 1851.

Force Tracts=Tracts and other papers relating principally to the origin, settlement, and progress of the colonies in North America, from the discovery to the year 1776. Collected by Peter Force. 4 vols. Washington, 1836-46.

Fr.=French.

freq.=frequentative.

Gal.=The epistle of Paul to the Galatians.

Gallatin=Gallatin, Albert.

A synopsis of the Indian tribes within the United States east of the Rocky mountains, etc. In American Antiquarian Soc. Trans. (Archæologia Americana), vol. II, Cambridge, 1836.

Hale's Indians of north-west America, and vocabularies of North America; with an introduction. In American Ethnological Soc. Trans., vol. II, New York, 1848.

Gen.=Genesis.

gen.=genitive.

Gen. Reg.=New England historical and genealogical register. Published under the direction of the New England Historic Genealogical Society. Vols. I-LVI, Boston and Albany, 1847-1902.

Gerard's Herbal=Gerard, John. The herball, or Generall historie of plantes. London, 1597, 1633, 1636.

Germ.=German.

Gookin=Gookin, Daniel.

Historical account of the doings and sufferings of the Christian Indians of New England. In American Antiquarian Soc. Trans. (Archæologia Americana), vol. II, Cambridge, 1836.

Historical collections of the Indians in New England. In Massachusetts Historical Soc. Coll., ser. I, vol. I, Boston, 1792, 1806.

Goth.=Gothic.

Gr.=Greek.

gr., gram.=grammar. See *Bar.*, *El.*, *Howse*, *Maill.*, *Zeisb.*, and others.

Gray, Cravier=Cravier, James. A manuscript dictionary of the Illinois language, belonging to Dr Trumbull.

Hab.=Habakkuk.

Hag.=Haggi.

Harmon=Harmon, Daniel Williams. A journal of voyages and travels in the interior of North America, between the 47th and 58th degrees of north latitude, extending from Montreal nearly to the Pacific ocean, etc. Andover, 1820. Contains Cree linguistic material.

Hayden=Hayden, Francis Vandever. Contributions to the ethnography and philology of the Indian tribes of the Missouri valley. In American Philosophical Soc. Trans., n. s., vol. xii, Philadelphia, 1863; printed separately, Philadelphia, 1862.

Heb.=Hebrew; The epistle of Paul to the Hebrews.

Hib.=Hiberno-Celtic.

Higginson=Higginson (or Higgeson), Francis. New England's plantation; or, A short and true description of the commodities and discommodities of that country. London, 1630; in Massachusetts Historical Soc. Coll., ser. 1, vol. 1, Boston, 1792, 1806; Force Tracts, vol. 1, Washington, 1836; Young, Alexander, Chronicles of the first planters of the colony of Massachusetts bay, Boston, 1846.

Hkw.=Heckewelder, John Gottlieb Ernestus.

Comp. Voc.=Comparative vocabulary of Algonquin dialects. From Heckewelder's manuscripts in the collections of the American Philosophical Society, Philadelphia. Printed for the "Alcove of American Native Languages" in Wellesley College library, by E. N. Horsford. Cambridge, 1887.

Corresp.=A correspondence between the Rev. John Heckewelder, of Bethlehem, and Peter S. Duponceau, esq., etc. In American Philosophical Soc., Trans. of the Historical and Literary Committee, vol. 1, Philadelphia, 1819; Pennsylvania Historical Soc. Mem., vol. xii, Philadelphia, 1876.

Hist. Acc.=An account of the history, manners, and customs of the Indian nations, who once inhabited Pennsylvania and the neighbouring states. In American Philosophical Soc., Trans. of the Historical and Literary Committee, vol. 1, Philadelphia, 1819; printed separately Philadelphia, 1818; also in Pennsylvania Historical Soc. Mem., vol. xii, Philadelphia, 1876.

Also manuscript vocabularies of Chippewa, Delaware, Mahicanni, Nanticoke, and Shawanese languages, in the library of the American Philosophical Society, Philadelphia, and several other works containing Delaware linguistic material.

Hos.=Hosea.

Howse=Howse, Joseph. A grammar of the Cree language, with which is combined an analysis of the Chippeway dialect. London, 1844, 1865.

i., intr., intrans.=intransitive.

i. e.=id est, that is.

Ill., Illin.=Illinois.

MS Dict. See Gray.

imp.=impersonal.

imper., imperat.=imperative.

inan.=inanimate, inanimate object.

indef.=indefinite.

Incl. Laws, Indian Laws=The hatchets, to hew down the tree of sin, which bears the fruit of death. Or, The laws, by which the magistrates are to punish offenses, among the Indians, as well as among the English. Boston, 1705.

Ind. Prim. See El.

intin.=infinitive.

intens.=intensive.

interj.=interjection.

interrog.=interrogative.

intr., intrans. See i.

introd.=introduction.

I. P. See El.

Is.=The book of the prophet Isaiah.

J.=Jones, John, and Jones, Peter.

John=The Gospel according to St. John. Translated into the Chippewa tongue by John Jones, and revised and corrected by Peter Jones, Indian teachers. London, 1831; Boston, 1838 (with Indian and English title).

Also several other translations into Chippewa by both authors.

Jeff.=Jefferson, Thomas.

A vocabulary of the language of the Unquachog Indians, who constitute the Puss-patock settlement in the town of Brookhaven, south side of Long Island. Manuscript in the library of the American Philosophical Society, Philadelphia. Copy in the library of the Bureau of American Ethnology.

[Vocabulary of the Mohican, Long Island, and Shawnoe languages.] In Gallatin, A., Synopsis of Indian tribes, American Antiquarian Soc. Trans. (Archæologia Americana), vol. II, Cambridge, 1836.

Several other manuscripts in the library of the American Philosophical Society.

Jer.=The book of the prophet Jeremiah.

John=The Gospel according to St. John. For Chippewa Bible quotations see J.

Josh.=The book of Joshua.

Josselyn=Josselyn, John.

Rar., N. E. Rar.=New England's rarities discovered; in birds, beasts, fishes, serpents, and plants of that country. London, 1672; Boston, 1865; in American Antiquarian Soc. Trans. (Archæologia Americana), vol. IV, Boston, 1860.

Voy.=Account of two voyages to New England [1638, 1663]. London, 1674, 1675; Boston, 1865; in Massachusetts Historical Soc. Coll., ser. 3, vol. III, Cambridge, 1833.

Judd=Judd, Sylvester.

Gen. Reg.=Article on the fur trade on Connecticut river, in New England Historical and Genealogical Register, vol. VI, Boston, 1857.

Hadley, Hist. of Hadley=History of Hadley. Northampton, 1863.

Judg.=The book of judges.

1 K.=The first book of the kings.

2 K.=The second book of the kings.

K. A. See Osmk.

Keat., Keating=Keating, William Hypolitns. Narrative of an expedition to the source of St. Peter's river, etc. 2 vols. Philadelphia, 1824; London, 1825. Contains vocabularies of Sauk and Chippewa languages.

L.=Linné (or Linnaeus), Karl von. Several works on botany.

Lah., Lahontan=Lahontan, Armand Louis de Belondrace, *Baron de*. New voyages to North America, containing an account of the several nations of that vast continent . . . To which is added, a dictionary of the Algonkine language, which is generally spoke in North America. 2 vols. London, 1703, 1735. Various editions in French, Dutch, and German.

Lam.=The lamentations of Jeremiah.

Lat.=Latin.

l. c., *loc. cit.*=*loco citato*, in the place cited.

Leachford=Leachford, Thomas. Plain dealing; or, News from New England. London, 1642; Boston, 1867 (with introduction and notes by J. H. Trumbull); in Massachusetts Historical Soc. Coll., ser. 3, vol. iii, Cambridge, 1833.

Le Jeune=Le Jeune, *Père* Paul.

Relation de ce qui s'est passé en la Nouvelle France en l'année 1634, etc. Paris, 1635; in Relations de Jésuites, vol. 1, Quebec, 1858; The Jesuit relations and allied documents . . . edited by Reuben Gold Thwaites, vols. vii-viii, Cleveland, 1897. Quoted in Gallatin, A., Synopsis of tribes, American Antiquarian Soc. Trans. (Archæologia Americana), vol. ii, Cambridge, 1836.

Lescarbot=Lescarbot, Marc. Histoire de la Nouvelle France, etc. Paris, 1609, 1611, 1612, 1618, 1866; London (translated by P. E[mondelle]), 1609, [1612?].

LeSueur=LeSueur, Charles Alexander. Several works on zoology.

Lev.=Leviticus.

Lit., Litu.=Lithuanian, Lithuanian.

loc. cit.. See *l. c.*

Long=Long, John. Voyages and travels of an Indian interpreter and trader . . . To which is added a vocabulary of the Chippeway language . . . A list of words in the Iroquois, Mobegan, Shawanee, and Esquimaux tongues, and a table, shewing the analogy between the Algonkin and Chippeway languages. London, 1791.

McK., McKenney=McKenney, Thomas Lorraine. Sketches of a tour to the lakes . . . Also, a vocabulary of the Algie, or Chippeway language, formed in part, and as far as it goes, upon the basis of one furnished by the Hon. Albert Gallatin. Baltimore, 1827.

Mah.=Mahicanni, Mohegan.

Maill., Maillard=Maillard, Anthony S.

Grammar of the Miknaque language of Nova Scotia, edited from the manuscripts of the Abbé Maillard by the Rev. Joseph M. Bellenger. New York, 1864.

Also a number of manuscripts, preserved chiefly in the library of the Archbishopric of Quebec, and several published letters containing Micmac words.

Mal.=Malachi.

Man. Pom., Manit. Pom. See *El.*

Mar. Vin. Rec. =Manuscript deeds, etc., in the Indian language of Massachusetts, formerly in possession of Reverend D. W. Stevens, Vineyard Haven, Marthas Vineyard (?). Or, possibly, manuscript records of Marthas Vineyard in the custody of the town clerk at Edgartown, Massachusetts.

Martius=Martius, Karl Friedrich Philipp von. Beiträge zur ethnographie und sprachenkunde Brasiliens. Wortersammlung brasiliensischer sprachen. Erlangen, 1863; Leipzig, 1867.

Mason=Mason, Maj. John. Brief history of the Pequot war. Boston, 1736; in Massachusetts Historical Soc. Coll., ser. 2, vol. viii, Boston, 1819 (with an introduction by Thomas Prince).

Mass.=Massachusetts.

Mass. Hist. Coll. See *M. H. C.*

Mass. Ps., Mass. Psalter. See *E. M.*

Mather. See *C. M.*

Matt.=The Gospel according to St Matthew.

Mayhew. See *E. M.*

Megapolensis=Megapolensis, Johannes. A short sketch of the Mohawk Indians in New Netherland . . . Revised from the translation [from the Dutch, Alkmaer [1644?], and Amsterdam, 1651 (in Hartgers, J., Beschrijvinghe van Virginia, Nieuw Nederlandt, Nieuw Engelandt, etc.)] in [Elmeyer] Haz-

- Megapolensis=Megapolensis, *Johannes*—continued
and's Historical collections [Philadelphia, 1792], with an introduction and notes, by John Romeyn Brodhead. In *New York Historical Soc. Col.*, ser. 2, vol. iii, part 1, New York, 1857.
- Menom.=Menominee.
- Mex.=Mexican.
- M. H. C., Mass. Hist. Coll.=Collections of the Massachusetts Historical Society.—Ser. 1: 1 M. H. C., 10 vols., Boston, 1792-1809.—Ser. 2: 2 M. H. C., 10 vols., Boston, 1814-1823.—Ser. 3: 3 M. H. C., 10 vols., Boston and Cambridge, 1825-1849.—Ser. 4: 4 M. H. C., 10 vols., Boston, 1852-1871.—Ser. 5: 10 vols., Boston, 1871-1888.—Ser. 6: 10 vols., Boston, 1889-1899.—Ser. 7: vols. 1-iii, Boston, 1900-1902.
- Mic.=Micah.
- Mien.=Mienae.
- Mitch.=Mitchell, Samuel Latham.—Several works on the fishes of New York.
- mod.=modern.
- Moh.=Mohogan.
- Montagn.=Montagnais.
- Montanus=Montanus, van Bergen, or van den Berg, Arnoldus.—Description of New Netherland, 1671. In *Documentary history of the state of New York*, arranged . . . by E. B. O'Callaghan, vol. iv, Albany, 1851.—translated from *De nieuwe en onbekende weerdh: of, Beschryving van Americaen't Zuid-land*, Amsterdam, 1671.
- Morton, N. E. Canaan=Morton, Thomas.—*New English Canaan, or New Canaan, containing an abstract of New England*.—Composed in three books.—Amsterdam, 1637; Boston, 1883.—*Publications of Prince Society*, in *Force Tracts*, vol. ii, Washington, 1838.
- Ms=manuscript.
- Muh.=Muhhekanew, Mohegan.
- mut.=mutual.
- M. V. Rec.=See *Mar. Vin. Rec.*
- n=nom.
- n. agent, n. agentis=nomines agentis, noun of name of the agent.
- Nah.=Nahum.
- N. A. Review=North American review.—Vols. 1-CLXXX.—Boston and New York, 1815-1902.
- Narr.=Narragansett, or, in citations from Roger Williams, more properly Cowwesonck or Cowesit.
- Nash. Men.=See Rawson.
- Nav. Col.=Navarrete, Martin Fernandez de.—*Coleccion de los viajes y descubrimientos, que hicieron por mar los Españoles desde fines del siglo xv*, etc.—5 vols.—Madrid, 1825-37.
- neg., negat.=negative.
- Neh.=The book of Nehemiah.
- N. E. Plantation.=See Higginson.
- Nipm.=Nipmuc.
- Norwood=Norwood, Col. Richard.—*Voyage to Virginia*, 1649. In Churchill, Awnsham and John, *Collection of voyages and travels*, London, 1732, 1744, 1746. *Force Tracts*, vol. iii, Washington, 1844. *The Virginia Historical Register*, vol. ii, Richmond, 1849, abridged.
- Notit Ind.=See C. M.
- N. T.=New Testament.—See El.
- Num.=Numbers.
- Nuttall=Nuttall, Thomas.—*The North American sylvia*.—3 vols.—Philadelphia, 1842-49.

N. Y. H. S. Coll.=Collections of the New York Historical Society. Ser. 1, 5 vols., New York, 1811-30. Ser. 2, 4 vols., New York, 1841-59. Publication fund ser., 27 vols., New York, 1868-94.

Obad.=Obadiah.

obj.=object, objective.

Oggus. Kutt. See Danf.

Ojib.=Ojibwa, Chippewa.

Onond.=Onondaga.

Osunk.=Osunkhirhine (or Wzokhilain), Peter Paul.

K. A.=Wabanaki kinzowi awighigan, P. P. Wzekilhain, kizitokw [Spelling and reading book in the Penobscot dialect of the Abnaki language, including a number of vocabularies, Indian and English]. Boston, 1830.

Also several translations into Abnaki.

Palfrey=Palfrey, John Gorham. History of New England during the Stuart dynasty. 5 vols. Boston and London, 1859-90.

part., particip.=participle.

pass.=passive.

Pep.=Pequot.

pers.=person.

1 Pet.=The first general epistle of Peter.

2 Pet.=The second general epistle of Peter.

Phil.=The epistle of Paul to the Philippians.

Philem.=The epistle of Paul to Philemon.

Phil. Trans. See Winth.

Pickering=Pickering, John.

Introcl. to El. Gr. See El.

Pier., Pierson=Pierson, Abraham. Some helps for the Indians, shewing them how to improve their natural reason, to know the true God, and the true Christian religion, etc. [Catechism in Quiripi]. Cambridge, 1658; Hartford, 1873 (from Connecticut Historical Soc. Coll., vol. in; with an introduction by James Hammond Trumbull); in Connecticut Historical Soc. Coll., vol. in, Hartford, 1895.

pl.=plural.

poss.=possessive.

Powh.=Powhatan.

Prayers=[Sergeant, Rev. John.] A morning prayer [and a number of other prayers, translated into Mohegan]. [Boston? 174-?]]

pres.=present.

pret.=preterit.

prog.=progressive.

proh., prohib.=prohibitory.

Prov.=Proverbs.

Ps.=The book of psalms.

Quinney=[Quinney, John.] The Assembly's catechism [in Mohegan]. Stockbridge, 1795. Contains also a translation of Dr Watts' Shorter catechism for children.

Quinnip.=Quinnipiac (Quiripi).

Qur.=Quiripi.

q. v.=quod vide, which see.

rad.=radical, root.

Rand=Rand, Silas Tertius.

[Vocabulary of the Micmac language.] In Schoolecraft, Indian tribes, vol. v, Philadelphia, 1855.

A first reading book in the Micmac language, etc. Halifax, 1875.

Rand=Rand, Silas Tertius—continued.

Also many translations into Micmac, and other works containing Micmac linguistic material.

Rasles=Rasles, Sébastien. A dictionary of the Abnaki language, in North America. With an introductory memoir and notes by John Pickering. In *American Acad. of Sciences and Arts, Memoirs*, new ser., vol. 1, Cambridge, 1833; issued separately, Cambridge, 1833.

Rawson=Rawson, Grindal.

Nash. Men.=Nashuanittue meninnuk wutch mukkiezog, wussessannun wutch sogkoddunganash nanceswe testamentsash . . . *Negoné wussukhinnun ut Englishmanne mmontoowaonganit nashpe* . . . John Cotton. *Kah yenyen qushkinnun en Indiane mmontoowaonganit* . . . nashpe-Grindal Rawson. *Translation*: Spiritual milk for babes, drawn from the breasts of both Testaments . . . Formerly written in English, by . . . John Cotton. And now translated into Indian . . . by Grindal Rawson. Cambridge, 1691. Reprinted in somewhat altered form in the *Indian primer* of 1720, 1747 (see *El.*, I, P.).

Wnn. Samp.=A confession of faith owned and consented unto by the elders and messengers of the churches assembled at Boston in New England, May 12, 1680. *Second title*: Wnnnamptamoe sampoonuk wussampowontannun nashpe moenwehkomunganash ut New-England, etc. Boston, 1689.

See also *El.*, Samp. Quin.

recipr.=reciprocal.

redupl.=reduplicate.

rel.=relative.

Rev.=The revelation of St John.

Rev. Ver.=Revised version.

Rom.=The epistle of Paul to the Romans.

Ross.=Russian.

R. W., R. Williams=Williams, Roger. A key into the language of America; or, An help to the language of the natives in that part of America, called New-England. London, 1643; in *Rhode Island Historical Soc. Coll.*, vol. 1, Providence, 1827; issued separately, Providence, 1827; in *Massachusetts Historical Soc. Coll.*, ser. 1, vol. iii, Boston, 1794, 1810; and in *Narragansett Club Publications*, ser. 1, vol. 1, Providence, 1866 (edited by James Hammond Trumbull). The page references herein are to the *Rhode Island Historical Society* edition (1827).

1 Sam.=The first book of Samuel.

2 Sam.=The second book of Samuel.

Samp. Quin., Samp. Quinnup. See *El.*

Sansk.=Sanskrit.

Sax.=Saxon.

Say=Say, Thomas. Several works on American zoology.

S. B. (Chip.)=James, Edwin. *Ojibwe spelling book*, 2 parts. Boston, 1846. Earlier editions (in one volume), Utica, 1833; Boston, 1835.

S. B. (Del.). See *Zeish*.

sc.=scilicet, namely, to wit.

Sch., Schoolcraft=Schoolcraft, Henry Rowe.

Ind. Tribes=Historical and statistical information, respecting the history, condition, and prospects of the Indian tribes of the United States, etc. 6 parts. Philadelphia, 1851-1857; 1860; 1884 (partial reprint; 2 vols.).

Also several other works containing Indian (chiefly Algonquian) linguistic material.

Shawn.=Shawnee.

-sing.=singular.

Smith, Capt. J.=Smith, *Captain John*.

Descr. N. England, 1616=A description of New England; or, The observations and discoveries of Captain John Smith, etc. London, 1616; Boston, 1865; Birmingham, 1884 (in *The English scholars library*, Capt. John Smith . . . Works, 1608-1631 . . . Edited by Edward Arber); in *Massachusetts Historical Soc. Coll.*, ser. 3, vol. vi, Boston, 1837; *Force Tracts*, vol. ii, Washington, 1838.

Virginia, Hist. of Va.=The general historie of Virginia, New-England, and the Summer isles, etc. London, 1624, 1626, 1627, 1631, 1632, 1705 (in Harris, J., *Collection of voyages*, vol. i), 1812 (in Pinkerton, John, *A general collection of voyages and travels*, vol. xiii); Richmond, 1819 (*The true travels* . . . of Captaine John Smith, etc., vol. ii); Birmingham, 1884 (Arber edition; see above).

1631=Advertisements for the unexperienced planters of New England, etc. London, 1631; Boston, 1865; Birmingham, 1884 (Arber edition; see above); in *Massachusetts Historical Soc. Coll.*, ser. 3, vol. iii, Boston, 1833.

Smith, Fishes of Mass.=Smith, Jerome Van Crowninshield. *Natural history of the fishes of Massachusetts*. Boston, 1833.

S. Q. See El.

St., Stiles=Stiles, Ezra.

Peq.=A vocabulary of the Pequot, obtained by President Stiles in 1762 . . . at Groton, Conn. Manuscript in the library of Yale University. Copy in the library of the Bureau of American Ethnology.

Narr.=A manuscript vocabulary obtained from a Narragansett Indian, September 6, 1769. In the library of Yale University.

Storer, Rept. on Fishes of Mass.=Storer, David Humphreys, and Peabody, William Bourne Oliver. *Report on the fishes, reptiles, and birds of Massachusetts*. Boston, 1829 (*Report of Commissioners on the Zoological and Botanical Survey of the State*).

Stour. Misprint. See Storer.

Strachey=Strachey, William. *The historie of travaile into Virginia Britannia*, etc. London, printed for the Hakluyt Society, 1849.

subj.=subject.

suff.=suffix, suffix form.

Sum.=Summerfield, John. *Sketch of grammar of the Chippeway language, to which is added a vocabulary of some of the most common words*. By John Summerfield, alias Sahgahjewagahbahweh. Cazenovia, 1834.

suppos.=suppositive.

Sw.=Swedish.

s. v.=sub voce, under the entry; also same verse.

Syr.=Syriac.

t., trans.=transitive.

1 Thess.=The first epistle of Paul to the Thessalonians.

2 Thess.=The second epistle of Paul to the Thessalonians.

1 Tim.=The first epistle of Paul to Timothy.

2 Tim.=The second epistle of Paul to Timothy.

Tit.=The epistle of Paul to Titus.

Torquerville=Torquerville, Alexis Charles Henri Clerel de. *De la démocratie en Amérique*. 2 v. Bruxelles, 1835. Several other editions.

trans. See t.

v.=verse. See also s. v.

v., vb.=verb.

abl.=verbal, verbal noun.

Vespucius=Vespucio, Amerigo (Lat. Vespucius, Americus).

Nav. Col.=Navarrete, Martín Fernández de, *Colección de los viajes y descubrimientos, que hicieron por mar los Españoles desde fines del siglo xv.* 5 vols. Madrid, 1825-37.

Vineyard Rec. See Mar. Vin. Rec.

Virg.=Virginian.

voc.=vocabulary.

Von Martins. See Martin.

Watts' Cat. See Quinney.

Weber=Weber, Albrecht Friedrich. Several works on East Indian language and literature.

Webst., Webster=Webster, Noah. Dictionary of the English language. Many editions and revisions.

White=White, Andrew. A relation of the colony of the lord baron of Baltimore, in Maryland, near Virginia: a narrative of the voyage to Maryland, by Father Andrew White, etc. In *Force Tracts*, vol. iv, Washington, 1846.

Williams. See R. W.

Wils.=Wilson, Alexander. Several works on American ornithology.

Winslow, Relation=W[inslow], E[dward]. Good newes from New-England; or A true relation of things very remarkable at the plantation of Plimoth, etc. London, 1624; partly reprinted in Purchas, Samuel, *His pilgrimes*, vol. iv, London, 1625; also in Massachusetts Historical Soc. Coll., ser. I, vol. viii, Boston, 1802, and ser. 2, vol. ix, Boston, 1822, 1832, and in Young, A., *Chronicles of the Pilgrim fathers*, Boston, 1841, 1844.

Winth=Winthrop (=Winthrop) [Adam?]. The description, culture, and use of maiz. In *Philosophical Transactions*, no. 142, for December, January, and February, 1678 [-79]. London, 1679.

Wood (N. E.)=Wood, William. New-Englands prospect. A true, lively, and experimentall description of that part of America, commonly called New-England, etc. London, 1634; 1635; 1639; 1764; Boston, 1865 (in *Publications of Prince Society*).

Wood (L. I.), S. Wood=Wood, Silas. A sketch of the first settlement of the several towns on Long island, with their political condition, to the end of the American revolution. Brooklyn, 1824; 1826; 1828; 1865.

Wnn. Samp. See Rawson.

Zech.=Zechariah.

Zeisb.=Zeisberger, David.

Gr., Gram.=A grammar of the language of the Lenni Lenape or Delaware Indians. Translated from the German manuscript of the author by Peter Stephen Du Ponceau. With a preface and notes by the translator. Published by order of the American Philosophical Society in the third volume of the new series of their Transactions. Philadelphia, 1827; in *American Philosophical Soc. Trans.*, new ser., vol. iii, Philadelphia, 1830.

S. B., Spelling Book=Essay of a Delaware-Indian and English spelling-book, for the use of the schools of Christian Indians on Muskingum river. Philadelphia, 1776; reprinted with additions and omissions, Philadelphia, 1806.

Voc.=Vocabularies by Zeisberger. From the collection of manuscripts presented by Judge Lane to Harvard University. Nos. 1 and 2. Printed for the "Alcove of American Native Languages" in Wellesley College library, by E. N. Horsford. Cambridge, 1887.

Also several translations into Delaware, and other works containing Delaware linguistic material.

Zeph. = Zephaniah.

Zig = (Germ.) Zigeuner, Gypsy.

*In the Natick-English part this sign indicates that the words it precedes do not belong to the Natick dialect proper. In the English-Natick part it apparently indicates that the words it precedes represent ideas foreign to the aboriginal thought. Its use seems to have been discontinued soon after the commencement of this part of the dictionary.

NATICK—ENGLISH

A

***Abbamocho**. See **chepep*; **Hobhamweo*.

***abockquoésin-ash** (Narr.), n. pl. 'the mats of the house' (with which the wigwam was covered), R. W. See *appahquisa*; *appahquos*.

abohquas, n. a mouse. See *ushabohquas*.

abohquos, n. a covert; — *sokanun*, a covert from rain, Is. 4, 6. See *appahquisa*; *appahquos*.

***acawmen** (Narr.), on the other side of, beyond. See *angkome*.

***achmowonk**, vbl. n. news, C. See *anchenankuú*.

adchaü, v. i. he hunts, is hunting. Vbl. n. *adchátank*, *andchátank*, hunting, what is taken by hunting, Prov. 12, 27. N. agent, *adchoun*, a hunter, Gen. 10, 9 (*adcháu-in*, a fowler, C.). With an. obj. *adchataú*, he hunts (him, live game); pl. *-andag*, Mic. 7, 2; suppos. *achanoot*, when he hunts, when hunting, Lev. 17, 13; infin. *achanút*, to hunt, C. From *dacha*, he strives after, is diligent or active to secure.

[Narr. *achahú*, he is gone to hunt or fowl; *at'achánnun*, I go a fowling or hunting. Cree *ach*, he is active, diligent.]

-adchaubuk, in comp. words, root, or roots. See *andchabuk*.

adchuwompag, 'in the morning watch', just before light, Ex. 14, 24; Judg. 16, 2. Suppos. of *atchuwanpau* (it dawns, light comes), q. v.; *no patjeh atchuwompauit*, 'until the day dawn', 2 Pet. 1, 19.

adt, **át**, prep. in, at, to. El. Gr. 22 (sometimes written *ahhut*): *adt gaút naigag*, upon the four corners, Ex. 38, 2; [*agenonk*] *adt sapaguit hashab*, [a place] for spreading nets upon, Ezek. 26, 14 (*ahhut sapaguit*, ibid. 47, 10).

As a prefix, *adt* (sometimes *at*, *ot*, or

adt, **át**—continued.

ti) is apparently related to *adtau*, he has; *adtau* (se habet), it is; *adtau*, belonging to, or possessing (a quality, attribute, etc.). So, in the Cree, according to Howse (Gr. 21), *ad* prefixed, or, before a vowel, *ad*, "shows that the subject possesses the noun—he has, i. e., owns, or possesses (it)," as "*assim*, a snow-shoe; *ad-assim-a*, he has snow-shoes." [Vineyard Rev. *to*, *tah*.]

adtahshe [*adt-tahsha*], adv. as often as, as many as, Rev. 3, 19; *attacha*, Rev. 11, 6; *ahhut tahsha*, 2 K. 4, 8; *attacha*, 1 Cor. 11, 25, 26. See *ahsha*; *attacha*.

[Narr. *agitcha*, as often as. Cree *it-tássa-uk*, they are so many; *hi it-tássa-chick*, as many as they are. Del. *andchi*, so much as, as many; *andchun*, so often as, Zeish.]

adtahtou, v. t. he hides (it), Matt. 25, 18; *ad-adtahtau-an*, I hide it, Ps. 119, 11; Jer. 13, 5; imper. 2d pers. *adtahtauash*, hide it, Jer. 13, 4. This is a caus. inan. form, from a primary not found in Eliot. See **aitah* (Narr.), an apron, = *adtau*, he hides. See also *adtahtau*.

adtannegen, **-nekin**, v. t. (inan. subj.) it brings forth, bears, produces (as the earth when cultivated, plants, a cultivated tree, fruit, etc.). See *tannegen*. The prefix *adt* marks appropriation, a growing, or bringing forth, to or for an owner.

adtannekitteau, v. i. he plants (lays the foundation of) his house; suppos. *adtannekitteadt quassagauit*, when he built (founded) his house on a rock, Matt. 7, 24; — *augunta*, — in the sand, v. 26. With inan. subj., *adtannekittau*, *attan*, the house is planted, or founded, v. 25. See *nekittau*.

adashaü, v. t. an. he hides (himself, or another), Jer. 23, 24, Luke 1, 24; *wat-táttash-nh*, she hid them, Josh. 2, 4. See *altashan*.

[Cree *káht-aw*, he hides it; *káht-taqan*, he hides him. Abn. *ne-káhtasáü*, *ne-káht-shasáü*, je le lui cache; *ne-káhtáü*, je cache cela.]

adtóáü, **adtauáü**, **attóáü**, v. t. he acquires possession of, makes his own; (used by Eliot for) he buys; imperat. *adtóásh*, buy thou (it), Jer. 32, 7, 8; *adtóásh*, buy ye, Is. 55, 1; suppos. *noh adtóásh*, . . . *noh awásh*, he who buys, . . . he who sells, Is. 24, 2; *adt mísh-óótlík*, 'of great price', 1 Pet. 3, 4; *awadta rubíash*, she is of price above [is worth more than] rubies, Prov. 31, 10; vbl. n. *adtóásh*, purchasing, acquiring, Jer. 32, 8; adj. and adv. *adtóé*, of or relating to purchase, Jer. 32, 11, 12, 16. Cf. *óótlíkkan*, he pays (him).

[Narr. *kut-tóttóásh-nh áike*, I will buy land of you. Abn. *net-ataúshé*, j'achète, je traite; *net-ataúáshé*, j'achète de lui; *ataúshé*, achat, traitement. Cree *at-áwáqo* [*ahd-ahwá*, Chip.], he exchanges, barter, Howse. Chip. *atá-árenan*, he sells (him), Bar.]

adtóékit, suppos. of *hóhtóékin* (?), she is next in growth (?); *noh adtóékit*, she who comes next, a 'second daughter', Job 42, 14. Cf. *hóhtóékin*.

[Abn. *sóshkumar*, son frère cadet.]

adtonkqs, as n. a kinsman, or kinswoman; pl. *-sag*: *kadtonkqs*, 'thy cousin', Luke 1, 36; *no tonkqs*, 'my kinswoman', Prov. 7, 4; *wadtonkqsáin*, 'her consins', Luke 1, 58; *wadtonkqsáin*, a cousin, C. One who is akin to or in some sense belongs to another. Cf. *adtiám*; *ah-tunk*; *toqpus* (a twin).

[Narr. *adtonkqs*, my cousin; *wadtonkqs*, a (his) cousin; *wad-tonkqsáittóékit* (v. mut.) they are consins. Abn. *awadtiáshs*, pl. *-ssak*, mon cousin, son le fils des parents de ma mère (dicit vir vel mulier); *awadtiáshs-shéshé* [*awadtiáshs* (dimin.) and *sapa* (fem.)], ma cousine, la fille du parent de ma mère (dicit vir); *wadtiáshs*, dit-on à la femme de son frère, dit le père au mari de sa fille, etc. Cree *tóhtóékin-awáqan*, he is related to him. Chip. *áwáshgashé*, my mother's broth-

adtonkqs—continued.

er's daughter, or my father's sister's daughter (dicit mulier).]

adtuhtag, suppos. when (it was) in order, or seasonable (?); — *wenámáwásh*, at 'the time of grapes', Num. 13, 20.

áetái, **aeetaue**, **aetawe**, **éhtái**, adv. at both sides, Ezek. 47, 7, 12; Ex. 25, 19; — *sap*, on both sides of the river, Rev. 22, 2; *éhtái-kenag*, sharp on both sides, 'two-edged', Prov. 5, 4.

[Abn. *éhtáshé*, on *éhtáshé*, au bout, aux deux bouts de quelque chose.]

agkemut, suppos. of *agkemáü*, v. t. an. he counts. See *agkemáut*.

agqueneunkquok, suppos. as n., likeness, resemblance, Deut. 4, 16, 17, 18. See *agqué*; *agqueneuk*.

agquit, **áqut**, suppos. of *hogkon*, he is covered or clothed with, he wears (as clothing); *ne agquit*, *ne áqut*, that which he wears, Gen. 37, 23; 1 K. 11, 30. Adv. *agwee*, for wear; 'to put on', Gen. 28, 20. See *hogkon*.

águshau, v. t. he goes under (it)—for shelter or concealment is implied—2 Sam. 18, 9; pl. *águshag*, Job 24, 8. Cf. *agkashin*.

agwe. See *agwa*.

agwonk, under a tree, 1 Sam. 31, 13. From *agwa* and *-nok*, formative. See *noktag*.

agwu, **agwe**, **ogwu**, (it is) underneath, below, Deut. 33, 27; Josh. 15, 19; Ex. 20, 4. The contracted form of *ahkeigén*, earthward (El. Gr. 21); *ahkeien*, C.

[Del. *equiri*, Zéish.]

ahámaquésuük (?), **ahámogq** (suppos. as n.), a needle, Mark 10, 25; Luke 18, 25; *ahámáquesuuk*, C. Adj. and adv. *-agquesúé*, made by the needle, of needlework, Judg. 15, 10. Cf. *ahkremm*.

[Abn. *tsuukshé*, aiguille pour faire des nattes ou des raquettes; *tsuukshéshé*, aiguille française.]

ahanehtam, v. t. he laughs at (it). See *hahanehtam*.

ahánu, v. i. he laughs. See *hahánu*.

aháshukqueu. See *haháshuk*.

aháshwut (Req.), a bear, Stiles.

ahcheu. See *ahcheu*.

ahchewontam, v. t. he is very desirous of (it), covets (it); *ahcheu-wontam*, he is earnest-minded; imper. 2d pl. *ahche-*

ahchewontam—continued.

awantamuk, covet ye (the best gifts), 1 Cor. 12, 31; imperat. of prohibition, *ahchawantamuk*, thou shalt not covet, or 'desire' it, Deut. 5, 21; suppos. *ahchawantag*, he who is covetous: pl. *agig*, the covetous, Luke 16, 4. Vbl. n. — *tam-dank*, coveting, covetousness, Hab. 2, 9 (*ahchahawank*, Man. Pem. 86). Cotton has *ant-ahchawantam* (?), I procure; *antahchawantam*, I get (?).

ahchu, ahcheu, v. i. he is diligent, makes effort, exerts himself (cf. *ahchah*, he hunts). Used by Eliot only as an adverb, in the sense of diligently, earnestly, exceedingly, very much, etc.: *ahche amakansag*, they 'had a mind to work' (worked 'with a will'), Neh. 4, 6; *ahcheuphokan* (prohib.), 'labor not to comfort me', Is. 22, 4; *ahche mishe kot-oukquatanuk*, 'thy exceeding great reward', Gen. 15, 1; *ahcheu panupwenshan* s—, 'he must needs go through s—', Mass. Ps. This verb may be regarded as, in some sort, an intensive of *asag, ussen*, which expresses animate action, he moves, he does (Lat. *agere*), while *ahchu* denotes action for a purpose or directed toward an end.

[Cree "*ache-ou* (*ch=teh*) or *age-sou* (*g=dy*), he moves (quasi, Lat. *agere*)", Howse, 156. Chipp. *anaj-ah*, Abn. *ahatüsi*, de plus en plus: — *negai-mihssi*, surpasse-toi de plus en plus. Ibel. *ahchawé* (when prefixed), very, Hkw.: *ahchawat*, hard, painful, Zeish.]

ahchunk (?), n. a corpse, the dead body of a man, Num. 19, 11, 16.

***ahchusittam**, (Mass. Ps.) he 'inclines his ear' to (it): he gives attention; *ant-tahchusittam*, I incline my ear to it, Ps. 49, 4 [= *nak-kaduatam*, El.]; imperat. 2d sing. *ahchusutash*, Ps. 45, 10 [= *kuk-kritash*, El.: see *kukkritam*].

ahenuit, suppos. of *henuin*, q. v.

áhhaohómóonk. See *awrohómóonk*.

ahhut. See *adh*.

ahkehteauat. See *ahkichteanut*.

***ahketeamuk**, an herb, C. (that which is planted). See *ahkichteanut*.

-áhkon, -uhkon, -ogkon, the characteristic (suffix) of the imperative of prohibition, 2d sing. Its force is equivalent to that of *ahqu* prefixed: *antah-*

-áhkon, -uhkon, ogkon—continued.

ahkon, do not remove it, Prov. 23, 10; *kammat-ahkon*, do not steal, steal not, Ex. 20, 15.

ahkuhk. See *ahkuk*, an earthen pot.

ahpappin. See *appappin*.

ahpéh. See *appéh*, a trap.

ahpoteau, uppoteau, v. i. it withers, Ps. 90, 6; Is. 40, 7, 8; i. e. becomes dry, dries up: *amssapokteau awamain-ahpachtan-an*, he maketh (it) dry, Hag. 1, 4. From *appawan, adtan*, it is dried by heat, parched. Cf. *amapí; amas-samít; amapahchutau*. See *apawán*.

[**ahquantam,**] **ahquontam, ahquontam**, v. t. he forgives (it), pardons [*ahqu-santam*, refrains from thinking of], 2 Chr. 7, 14; imperat. 2d sing. *ahquontash*, forgive thou (it), 1 Sam. 25, 28; — *tamatinamta*, forgive thou to us (our sins), Matt. 6, 12. With an. 2d obj., — *tamawan*, he forgives (it) to (him); act. intrans. *ahquondansu*, he exercises forgiveness, pardons, forgives. Vbl. n. — *ausiunk*, the exercise of forgiveness, Ps. 130, 4; — *tamóunk*, a forgiving, forgiveness (e. g. of sins, Col. 1, 14). Cf. *ahquantam*.

ahquanumau, ohquan-, v. t. an. he forsakes, abandons (keeps away from, *ahqu*) him; pl. *-auag*, they forsake (him), Judg. 2, 13; suppos. *-amag*, if ye forsake, Josh. 24, 20. Cf. *ahquanumau* (intens.), he abhors, forsakes or abandons with abhorrence.

ahque, v. i. he leaves off, desists, refrains: — *kikritahkumut*, he left off (when) talking with him, Gen. 17, 22; *matu ahque wimomauk*, he leaves not off his kindness, Ruth 2, 20. More commonly used as a negative-imperative or prohibitive particle—answering to Greek *an*; Fr. *ne pas*: *ahque awabashish*, 'fear not', do not fear, Gen. 15, 1; — *matrudantamuk*, take ye not thought, leave off thinking, Matt. 10, 19; — *heltash*, do not call (it), Acts 10, 15; — *tapeauak*, 'when she could not longer', etc. (when she left off being able), Ex. 2, 3. Sometimes it receives the regular verbal inflections: *ahquach*, have thou patience with me, refrain thou to me, Matt. 18, 26 [= *ahkumach*, v. 29, a more question-

ahque—continued.

able form); *ahqhoq* [*ahque-ah*], refrain ye, Prov. 17, 14. Cf. *ahquie*; *ahque*.

[Narr. *aqti*, leave off, do not; *aqti assakish*, be not foolish, R. W. 39, 11. Quir. *matla cakquina*, it ceaseth not, Pier. 15, 40. Cree *'g'â* [*ihkâ*], subordiu. neg. not; used with subj. and imperative"; *'âk-*, or *ak'-*, and *âkw-*, privative and intensive" prefixes. Abn. *êkSi*, cessationem significat; *net-êkSi-pi*, je cesse de manger; *êkSihoia*, demeure en repos (dit-on à celui qui se fâche, badine, etc.).]

ahquedne, as n. an island; *kishke ahquedat*, near an island, Acts 27, 16; pl. *-ush* (*ahquidush*, Is. 40, 15).

[Howse (Cree Gr. 152) gives a "verb expressive of a state of rest": "*a'kwesa*, he sits (a bird, in a tree); *a'kwamwa*, he suspends, sits (e. g., a duck in the water); *a'kwatin*, inan. subj. it suspends, is situate, e. g., an island in the water." Miem. *aqwîk*, it is in the water; *Epa-âgwî*, it lies in the water (name of Prince Edward island), Dawson's Acadian Geology, app., p. 673.]

ahquêteau, **quehteau**, v. t. (trans.) he refrains from (it), leaves it off; imper. 2d. pl. *ahquêteuk assenat*, refrain from doing, 'take heed that ye do not', Matt. 6, 1. With the characteristic of forcible or disastrous action, *ahqsham*, he is compelled to refrain, unwillingly refrains, or the like, Is. 33, 8.

[Narr. *aqutuck*, 'let us cease' (fighting); but the verb is imperat. 2d. pl.]

ahquêkin, v. i. inan. subj., it ceases to bear, or produce, becomes barren, Ps. 107, 34. From *ahque*, with the formative of verbs of inan. growth, *-ekin*.

[**ahquène**.] See *âquên*, peace; a truce. **ahquiyuehtefû**, v. i. he refrains from fighting, Jer. 51, 30. From *ahque* and *ayahhtau*.

ahquonon, v. imp. it ceases to rain, holds up, Cant. 2, 11. From *ahque*, privative, with *-non*, the formative of verbs of raining (falling water). See *sakunon*.

[Abn. *êkSraut*, (la pluie) cesse.]

ahquoauntam. See *ahquuatam*.

ahquompi, v. imp.; as n. a time, a season; Ezek. 16, 8; Dan. 7, 12; 8, 17; suppos. and indef. *ahquompak*, when it is the

ahquompi—continued.

time, at the time when; *in ahquompak*, at that time, Josh. 11, 10. In his Grammar (p. 21), Eliot classes "*ahquompak*, when", with "adverbs of time". With verb subst. *ahquompigean*, time is, there is a time, Eccles. 3, 2, et seq. (*ahquohquompâ*, a little time; *kazuk-kâtta ahquompâ*, daytime, C.).

ahquontam. See *ahquuatam*.

ahtauunât. See *ahtauunât*.

ahteah (Peq.), a dog, Stiles. See *aniam*.

ahteuk. See *ahteuk*, a (cultivated) field. **ahtinosuk**, when she 'fluttereth over' (her young), Deut. 32, 11.

ahtomp. See *ahkomp*, a bow.

ahtoonk. See *ahdeonk*, a possession.

ahtotapagoddut, 'beside the still waters', Ps. 23, 2.

ahtou, **ahtouu**. See *ahtauunât*.

ahtuk, n. a deer; pl. *ahtahquag*, El. Gr. 9; *ahluhquag*, 1 K. 4, 23 (*ahuk*, C.; *ahluke*, Wood). This name is used by Eliot for 'roe', 'roe-buck', and in one place for 'hart', as well as for 'deer', generic. Elsewhere he has *nukkonahuk* (old deer) for 'hart' (Deut. 12, 15); and more often, *ahkomp* or *ahquomp* (Ps. 42, 1; Cant. 2, 17), also transl. 'roe' (Prov. 5, 19; 6, 5; Cant. 8, 14). Of the several names applied by Eliot to deer-kind:

ahuk, in New England, appears to have been the common name of the fallow deer, *Cervus virginianus*. Narr. *ahluke* and *ahmoteh*. Peq. *ahwûhche*, *ahwûhcheh*, deer; *ahwûhcheh*, 'deer, i. e., wet-nose'; *ahwûhcheh* *mankijase*, a great deer (Abn. *manîss*, 'crer'; 'maurouse' of Josselyn); *ahwûhcheh* *mankijase* 'the biggest deer' (moose?), Stiles MS. Etch. *ahuk*, Del. *ahwûhcheh*. Abn. *ahwûhcheh*. Old Alg. *ahwûhcheh*, Lab. Chip. *ahwûhcheh*, *ahwûhcheh*, red deer; *ahuk*, reindeer, *Cervus sylvestris*. [See what Schoolcraft (Ind. Tribes, III, 520) says of the tradition that at the first deer were the hunters of men, and his statement that the mythic "*Adik* was a famous hunter of the North", etc. Look for the possible relation of Mass. *ahluke*, 'he hunts', *ahluke*, 'he strives after', etc., and *ahuk* (*ahluke*), 'deer'.]

ahtuk—continued.

aiyomp, *ayomp*, *eyomp*, 'hart', 'roe', is Abn. *amāūla*, the male of deer or deer-kind, a buck. Narr. *kattimup* [*keht-eyomp*], 'a great buck'; and so, *pat-cattimawac*, *-tattimawac*, a buck. Del. *ayayon*, Zeish. East. Chip. *ayorhey awaskesh*, male deer, Long.

eyompācānēso, pl. *-soy*, 'young hart', Cant. 8, 14; 'young roes', Cant. 4, 5; dimin. of *eyomp*.

quawegk, pl. *-quāwēg*, *-quāwēg*, 'hind', Gen. 49, 21; Cant. 2, 7; a doe, the female deer. Narr. *amāūn*, *quāwēkē* (the former term corresponding to Abn. *hī'car*, female of deer-kind); *quāwēquāwēso*, a young doe.

mašeweg, 'fallow deer'. See *mas*.

ahtúshkouwaū, pl. *-waūg*, 'nobles', principal men, Num. 21, 18.

[Narr. *atāúshkwaūg*, *-kwaūg*, rulers, lords, R. W. 120, 133.]

ahunou. See *henuu*.

***aiannaū**, v. t. an. he imitates (him); *uūtiannaū*, I imitate, C. See *āūtātē-kamāuam*; *amāca*.

***aianne**, C. See *eydun*.

***a'ontogkomp**, n. a knave, C.

aīypanehteau, v. caus. he maketh calm (*uūshittashauuūh*, the storm), Ps. 107, 29. See *amācipā*.

aīt, suppos. of *ayen*, q. v.

āiūhkóntowáonk. See *awakóntowáonk*.

aiuskoiantam, v. i. he repents, is sorry; *uū-aiuskoiantam*, I repent, Jer. 18, 10; imperat. 2d sing. *aiuskoiantamash*, repent thou, be sorry for, Acts 8, 22.

aiyomp, a buck. See *ahtuk*.

***akésu-og** (Narr.), they are counting. See *ogketamūmūt*.

akodchu, v. i. he is ashamed; *uū-akodj* (*uū-āgkodelē*, C.), I am ashamed, Luke 16, 3; *uūtu akodchuog*, they were not ashamed, Gen. 2, 25 (*uū-āgkodelē hīk-qu*, it ashamed me, C.). Vbl. n. *-chamok*, shame, Prov. 18, 13 (*ogkodelchamok*, C.). Caus. an. *akodelchekhean*, he shames (him), makes him ashamed; *kat-a-kodelchekheog*, thou puttest them to shame, Ps. 44, 7. Imperat. 2d + 3d pers. *ahupke akodjheh*, put me not to shame, Ps. 119, 31.

amāēū, **amāēi**, v. i. he departs, goes away, withdraws himself, Job 27, 21; Gal. 2, 12 (without reference to the mode or to the act of going, but simply to the separation or removal of one person or thing from another); imperat. 2d pers. sing. *amāsh*, depart, go away; suppos. *amāit*, *amāit*, when he went away; with an. obj. *amācam*, he goes away from him; *amācnoh*, *amācnoh*, he went away from him, Judg. 6, 21(?), more commonly, *amāchtamūn*, he departs or goes away from (him), 1 Sam. 16, 14; imperat. 2d + 1st sing. *amāihtah*, depart thou from me, Luke 5, 8; suppos. part. *amāchtamūn*, when he departs, when departing, from (him), Jer. 17, 5.

-āmag, **-āmaug**, pl. *āmagpung*, n. gen. for 'fish taken by the hook.' See **amāti*.

[**amakompau**, v. i. he stands away;] imperat. *-pattush*, stand thou away, C.

āmacohkauu, v. t. an. he drives (him) away; pl. *-kamān*, they drive away, Job 24, 3.

-āmaug. See *-āmag*.

amāunum, v. t. he takes (it) away, Job 20, 19; Judg. 8, 21; imperat. *amāunsh*, take thou (it) away, Prov. 25, 4. From *amān*, with characteristic (*-num*) of action by the hand. Cf. **amāti*.

[Narr. *amāunsh*, take it away.]

amaushau, v. i. he departs secretly or with evil purpose, or the like; he 'slips away', 1 Sam. 19, 10. From *amāū*, with *sh* of derogation.

amayeuonk [= *amāuonk*], vbl. n. departure, going away, 2 Tim. 4, 6.

***amisque** [= *amīsq*], Muh. a beaver, Edw. Cf. *uamānuk*, a name which was applied properly only to the living adult animal. (Abn. *tem'kēš*, castor vivant.) *Amisk*, a generic name for beaver-kind, has been retained in the principal Algonquian dialects: Abn. *pāpšū-cuēskēš*, *nīpēn-cuēskēš*, winter beaver, summer beaver; *kem'iskēš*, great beaver, or beaver skin; *atsimēskēš* (or *uūhē-mēskēš*), male, *uūšē-mēskēš* (or *skē-mēskēš*), female beaver. Cree *amisk*. Chip. *amīk*. Shawn. *amīch wab*. Miami *makkwaw*. Del. (Minsi) *amochk*, Zeish.

***ammiât**, perhaps, it may be, 'C'.

amômau, v. t. an. he warns (him); gives (him) warning; pl. *-atog*, Ps. 19, 11; *kut-amamôuh*, thou warnest him, Ezek. 5, 18; *wat-amomuh*, he warned him, Acts 10, 22; suppos. *amômout*, if he warn, Ezek. 33, 3. Vbl. n. (pass.) *amôm-tuonk*, warning, Ezek. 33, 45.

***a'mucksh** (Peq.), n. a weasel, Stiles. See **musquash*.

anakausu, v. i. he works, he labors, Prov. 31, 13; *nut-anakons*, I labor, John 5, 17; suppos. *moh ankausit*, he who works, Eccl. 3, 9. N. agent. *-suen*, a worker, Is. 40, 19; pl. *-anog*, Is. 44, 11. Vbl. n. *-suonk*, laboring; work, labor, Eccl. 3, 10, 11.

[Narr. *anákansu*, 'a laborer', pl. (suppos.) *-sichik*. Abn. *ned-arokk'*, je travaille; *ned-arokk'hssi*, je travaille pour moi. Chip. *auaki*, Bar.; *auakee*, Sch.]

***anamakéesuck** (Narr.), this day, today [= *yeu kasukol*, Eli.]; *anamatán-kock*, tonight, R. W.

[Abn. *éne-kizogak*, pendant le jour; (*áñremi*, sign. la continuation d'une action; *éremi*, qui va laissant, coulant). Del. *elipishquik*, today; *eleni-siquonk*, this spring; *eleni-nipunk*, this summer, Zeisb.]

anántam, **unántam**, v. i. he thinks, purposes, wills; is mind-ed, Luke 12, 17; Acts 19, 21; *ne anantanop* (pret.), that which I thought, Is. 14, 24; suppos. *ne anontog*, what he may think, or will; 'according to his will', Dan. 4, 35 (*anantog*, 'if he permit', Heb. 6, 3). With an. obj. *anantamûn*, he wills to (him), he permits (him); suppos. *an-anantûn*, if he permit (me), 1 Cor. 16, 7. Vbl. n. *anantamouonk*, thought, purpose, opinion, will; *anantamouonk*, permission, will or thought (in relation to an an. obj.), Job 12, 5. Adj. and adv. *anantamwe*, *anantamwe*, willing-ly, Jude. 5, 2.

This is the intens. or augment. form of the primary verb *antam*, he is mind-ed, has in mind (with an an. obj. *anantûn*), which is not, perhaps, found separately in Eliot, but is the base of all verbs of mental action and of emotion. Maillard (Micmac Gr. 91)

anántam, **unántam**—continued.

distinguishes this class of verbs as "personnels mentaux: ces verbes désignent les différentes modifications de l'esprit, de la pensée, ou de l'âme."

[Narr. *nt-ántam* or *nt-unántam*, I think; *nt-antâm-moronek*, my thought or opinion. Abn. *ned-crédam*, je pense. Chip. *ineulam*, he thinks; *kashk-eulam*, he is sad, etc., Bar.; *nim-ráinulam*, I think, J. Cree *itithetum*, he thinks (it); *itith-mayoo*, he so thinks (him); *nitth-ithatum*, he well thinks, approves, etc. Del. *clendum*, 'indicates a disposition of the mind'; *nir-clendum*, I am sad, Zeisb.]

anaquabit, as a prep., before, in the presence of (him), Ex. 8, 20; 9, 13; Luke 21, 36. This is a verb in the suppositive (its regular indicat. pres. would be *anaquappu*), and varies in number and person with its subject, which is the object of the preposition by which we must translate the verb:

inan-ucpuk *anaquab-eta* (2d sing.), I stand before thee, Ex. 17, 6; — *anaquab-it* (3d sing.), — before him; — *anaquab-égy* (2d pl.), — before you; — *anaquab-hetbit* (3d pl.), — before them, Deut. 9, 2; *ucpam anaquabeh* (1st sing.), he stands before me, Ps. 139, 5.

In some dialects this prepositive verb is further varied with the position or attitude of its subject—before him when sitting, when standing, when lying down, etc. (see Baraga, Ojibwe Gr., 469); but if such distinction was made in the Massachusetts language it escaped Eliot's observation.

anaquappu is formed of *appu* (he remains, he is) and *aukwe* (beyond, in advance of) or some nearly related word.

With inan. subj. *anaquabdag* (suppos. of *anaquobtemu*), before it, Ex. 19, 2; Judg. 20, 28; *anaquabdag* *ok*, before his house, 'C'. Cf. Quir. *acpabti*, Pier.

anaquesuonk, **ónoq-**, vbl. n. a joining, a joint, Eph. 4, 16; pl. *-auquash*, Cant. 7, 1.

anaquashû, v. i. he trades, traffics; imperat. *anaquashuk*, trade ye, Gen. 34, 10; 3d pl. *anaquashâhettich*, let them

anaquashaü—continued.

trade, v. 21 (*anukshato*, will you truck? Woodl.). N. *agentis anaqushaw*; pl. *-anung*, traders, 1 K. 10, 14.

[Narr. *anayashatung* (they trade), 'traders'; *monanayashatung* or *monanayashatuchick*, 'chapmen'; *anayashatuto*, let us trade, R. W.]

anaskham, v. i. he digs, hoes, breaks the earth, Luke 16, 3 (*-hamun*, as infinitive).

[Narr. *anaskhōmānu*, to hoe, or break up; pl. *anashk-hōmung*, they hoe. Abn. *Schreck's haucu*, il le lèche.]

***anaskig** (Narr.), n. a digging instrument, a hoe, pl. *-ganash*, R. W.

[Abn. *anaskigutu*.]

***anāuchemineash** (Narr.), n. pl. acorns, R. W.; *anachim*, nut, pl. *-mīnash*, C.

[Del. *anachquim*, Hkw. Abn. *anaskemen*, pl. *-naw*, glands; *anaskemesi*, chène qui porte des glands.]

-ane, of the kind of, etc. See *anue*.

anéa, adv. further, Luke 24, 28 [= *anp-kou* (?)]. Cf. *ānue*, more than.

[Narr. *anēick*, further; *n'nickmātsu*, a little further.]

***anéqus** (Narr.), n. the ground or striped squirrel, or chipmunk (*Tamias lysteri*). Cf. *anunucks* (ant).

[Abn. *anikassus*. Cf. Abn. *anūnū-kessun*, il est léger.]

aneūtham, v. i. he has advantage, gains [goes beyond, *anēu-anu*]. With inan. obj. — *hamatān*, he profits or is profited by (it); *teh anue aneūthamān-an woskōmp*, what is a man profited, etc., Matt. 16, 26; suppos. (t. inan.) *anēu-hamawāt*, if he gain (it), *ibid.*; suppos. pass. or inan. subj. *anēu-hamuk*, what is gained; pl. *yeus aneūthamū-isk*, these things are gained, Phil. 3, 7; *ant-tānūwum*, I overcome or conquer, C. Vbl. n. *anēu-māwātuk*, gain, advantage, profit; and pass. *anēu-māwātuk*, 1 Tim. 6, 6.

aneupāe. See *ānupāe*.

ánin, anun, v. i. (1) it exceeds, goes beyond, is more than. (2) it rots, corrupts. From *ānue*, more, beyond, with the formative of verbs of growth: it goes beyond, exceeds (the good or normal); with an. subj. *anūnu*, *anunnu*, he rots ('stinketh'), John 11, 39; pl. *anūnug*,

ánin, anun—continued.

'they are corrupt', Ps. 14, 1; Is. 50, 2; *woskōmūm anit ut aqre pūhquohkit*, 'the seed is rotten under the clods', Joel 1, 17; suppos. inan. *anē anēuk*, 'a corrupt thing', Mal. 1, 14; 'rotteness', Prov. 12, 4; suppos. an. *anē anit*, he who is rotten or is corrupt; corrupted or putrefied flesh or an. being (sometimes used by Eliot for *anuk*, after an inan. substantive, as Prov. 10, 7). Vbl. n. *anunuk*, decay, rottenness, Prov. 14, 30; *anunūnuk*, rottenness (of flesh, or an. obj.), putrefaction, Lev. 22, 25; Job 17, 14; suppos. pass. (inan. subj.) *anunūnuk*, when it is rotted, rottenness, Hos. 5, 12.

The primary signification, it will be observed, is to exceed, to pass beyond; hence *anē anit*, he who exceeds or goes beyond (the natural, the common, or the normal) designates any an. being of supernatural, uncommon, or abnormal qualities or powers; and with the indef. prefix instead of the demonstrative, *n'anit* (somebody or something that exceeds), became the name of supernatural being or agency, which is usually translated 'God'.

[Del. *alett*, rotten, Zeisl.]

[NOTE.—It was the intention of the compiler to rewrite the foregoing definition.]

aninnuhkōo, it is a help or support (*-ohk* marking continuance or permanence); as n. a support, 'a stay', 1 K. 10, 19.

aninnum, v. t. he gives (with the hand), he hands (it), presents (it). From *anūnūm* (q. v.), with the characteristic (*num*) of action of the hand. Imperat. 2d pl. *anūnūmuk natsanuk*, give ye (them) food, Matt. 14, 16. With an. 2d obj. *anūnūmūn*, he gives (it) to (him); imperat. 2d—1st sing. *anūnūmēch*, give thou (it) to me, Matt. 14, 8 (*anūnūmēch*, help thou me, Ps. 22, 19; 38, 22; *ken anūnūmēch*, give thou me, C.); *anūnūmān*, he gives (him) assistance, helps (him); *-anūnūw miltanawōssissah*, he helped the woman, Rev. 12, 16; *kut-anūnūm-wash*, I help thee, Is. 41, 10. See *anūnūm*.

[Narr. *kut-anūnūm-mi*, will you help me? *anūnūmā*, help me.]

***anishamog**, n. codfish, C. See **pauganait*.

anisheau. See *anissakheau*.

-anit, in compos. for *anait*, *manitla*, q. v.

anitchewan, **anútchuan** [*ann-itchuan*], v. i. it overflows, flows abundantly.

Ps. 78, 16, 20. See *anapic*; *anawatchewan*.

anittue, adj. corrupted; pl. *-ush*, Ps. 38, 5; Prov. 25, 26. See *anin*.

***anna**, n. a shell, C.; shell-fish. See *hugki*.

[Narr. (pl.) *anitesuck*, shells. Abn. *es*, pl. *issak*, coquilles; *ne-munise*, j'a-masse coquillage pour manger.]

***annachim**, n. a nut, C.; an acorn. See **aninchaminush*; *anin*.

anneganuhtuk, n. a fish spear, Job 41, 7.

annimmungquot, n. a stench, Is. 3, 24; bad smell (smell of corruption or putridity, *anni* + *annupput*, the formation of verbals of smelling, or emitting odor).

annin. See *annin*.

anninnoonk, **annun-**, vbl. n. corruption, Job 17, 14; Lev. 22, 25.

annoke. See *anohke*.

annóosu, **annóosu**, v. i. he hopes, trusts, is hopeful, 1 Cor. 13, 7 (*neh annóosu*, C. i); *ant-annóosu*, I hope, 2 Cor. 1, 13; suppos. *annóosit*, when, or if, he hopes. Vbl. n. *annóosoonk* (*annóosus*, *annóosus*, etc.), hoping; hope, expectation of good, Rom. 8, 24; Ps. 62, 5.

annó, unnaü, v. t. an. he says to, tells (him). See *annan* and cf. *annóut*. Pret. *annup*, *annupap*, he said to him, he told him; *ne ánnu*, what is commanded (said), Ex. 34, 11; suppos. *neh annóut*, he who tells or says to, 'commands', or directs; *teh annóut*, what he commands (may command), 'his commandment', Prov. 8, 29. With inan. obj. *annóman* (q. v.), he gives (command) to, commands (it) to (him). In the verse last cited three forms of the primary verb occur in the suppositive: *annómanóut*, when he gave this decree) to; *teh annóut*, 'his commandment', i. e. his commanding, word-giving; *annupapit*, 'when he appoints', commands (it).

Elliot's use of the several forms and derivatives of this verb does not enable us to distinguish them accurately. The

annó, unnaü—continued.

primary signification of the root is, perhaps, to send (cf. *annóman*, *annómanu*); to commission, to direct, to tell.

[Cf. Abn. *ned-ánnu*, j'ai coutume de lui dire; *arss*, flèche [i. e. a missile]. Del. *allunsi*, go along; *allun*, arrow, bullet; *allunnen*, to throw; *puks-alun* [round missile], bullet, Zensh.]

annónau, v. t. an. (1) he commands, directs (him); *ant-annónau*, I command or tell (them), 1 K. 17, 4; suppos. *ne annónau*, that which I command you, Dent. 4, 2. (2) he hires, employs (him); *ant-annónau-ak*, he hires me, Judg. 18, 4; suppos. *neh annónau*, he who hires, Matt. 20, 1; suppos. pass. *annónau*, when he is hired, Neh. 6, 13. (3) he sends (him), Ex. 24, 5; *ant-annónau*, I send, Matt. 11, 10; imperat. 2d + 1st pers. send thou to me, Is. 6, 8. N. agent. *annónau*, one who serves for hire, Ex. 12, 45; one sent, a messenger, Prov. 17, 11; *annónauwau*, a commander, Is. 55, 4.

[Narr. *agúes* (= *annóus*), hire him; *kut-annónau*, I hire you.]

annóosu. See *annóosu*.

annótag (?), suppos. inan. (that which) is ripe, or seasonable, Hos. 9, 10; Jer. 24, 2. Cf. *adhtag*; *kasaghtau*.

annótam, v. t. inan. he sends (it), Lam. 1, 13; imper. 2d pl. *teannók*, *teannók*, send you, 2 Sam. 17, 16. Vbl. n. *teannók*, a sending, a command, 2 John 4. **annúmaü**, v. t. an. (1) he gives word to, commands (him); *annómanuak* n. *annúmanóut*, the task which he (suppos.) giveth (to them) to do, Eccles. 3, 10; *annúman*, when he gives (to the sea) his decree, Prov. 8, 29. See *annan*. Cf. *annóman*. (2) he helps, assists (him); *ant-annúman-oh*, he helped them, Acts 18, 27; *kut-annóman-annókpa*, he helps us, 1 Sam. 7, 12.

annün, annin, v. t. he lays hold of, puts hands on, seizes; with an obj. *anna* (''). In either form the verb signifies to take hold of an an. object; in the inan. form, to seize (him) by a part, a limb, the dress, etc. (inan. obj.): *ant-annün ann-antchegau-it*, he took her by the hand, Mark 1, 31; *kut-annün*, thou holdest me up, Ps. 73, 23; *ant-annün annasat-it*, she caught him by the feet,

annún, annin—continued.

2 K. 4, 27; imperat. *annú wassakyan-at*, take (him) by the tail. Ex. 4, 4; suppos. *goh annin-wah annant uchtaung-at*, he who a dog takes by his ears. Prov. 26, 17.

annuneks, n. an ant. pl. *-sog*, Prov. 6, 7; 30, 25. Cf. **anúqs* (Abn. *anikusoss*), chipmunk.

[Del. *a-b-cus*, pismire, ant. Zeish. Mod. Abn. *ab-ikus*, pismire.]

annunnnoenk. See *anninnnoenk*.

***arnuonk.** Abl. n. sneezing, C. Cf. **annunguonk*, 'snorting', C.

anogku, v. i. he paints (beautifies?) himself, 2 K. 9, 30; *kut-anogku*, then paintedst thyself, Ezek. 23, 40 (*ut-anungkiam*, I paint, C.). (Vb. adj. an. *anogkisa*, *anogkissa*, he is painted, appears fine.)

[Narr. (v. adj. an.) *anupkisa*, he is painted; pl. *anupkissak*, they are painted. Abn. *anupkissoss*, il le faut mâtacher, peinturer, etc.; *anupkissu*, je me mâtache; *éang*, il se mâtache.]

anógqs, n. an. a star; pl. *anogpssog*, El. Gr. 9; 1 Cor. 15, 41; Job 22, 12; *mis-hinogkys* [*nish anogps*, great star], the morning or day star, 2 Pet. 1, 19. For *anogpssa*, he appears, shows himself. In distinction from the sun, which rises or comes forth (*pasishan*) and sets (goes away, *wagya*), the stars appear in their places when the absence of the sun and moon makes them visible.

[Narr. *anúekys*, pl. *anúekssak*; *mis-hinogk*, morning star. Chip. *anúg*, Bar. (St Mary's) *an-óang*. Del. *anúek* (Camp.); *alan* (Zeish.). Modern Abn. *ab-ikus*, K. A.]

anóhke, annoke, n. onlure, dung, Job 20, 7; Zeph. 1, 17 (*anóhke*, C.).

[Abn. *anúkkau*, d'une odeur forte, comme de pourri.]

anóme, (it is) within, it is inside of. Neh. 6, 10; Ps. 122, 2; *in anóme*, in the innermost parts of. Prov. 26, 22. = *en anóme*, Prov. 18, 8; suppos. (or locat.?) *anóme*, when it is within or inside; 'adv. of place', within. El. Gr. 21 (*annannúgpa*, adj. (?) within, C.); *watt innum bog*, the inwards, entrails (within his body), Lev. 1, 9. In other dialects the primary meaning of *anóme* is 'below', 'under'.

[Abn. *anúmmak*, dessous; *anóme* k'sé-

anóme—continued.

mek, sous l'arbre. Chip. *anóme* or *anóme'*, under, underneath, below. Bar. 460 ('*pinolpail*, *pinol'*, in, within, inside of). Del. *allamo*, *-iyeg*, therein, in there, Zeish. Gr. 175.]

anóhom, v. t. he sings (a song); imperat.

2d pl. *anóhomók* . . . *anóhomók*, sing ye a song. Ps. 149, 1. With an. 2d obj. *-homam*, he sings to (him); suppos. *-homant*, when he sings, he singing. Prov. 25, 20. Cf. *ketahomam*. From *ann* (*annan*), he tells, and *ann*, he goes on telling, he narrates.

anóhque, a defective or unipersonal verb used as an adverb or auxiliary, does not admit of exact translation. It signifies, primarily, to correspond with, to be like in form, degree, extent, duration, etc. (cf. *in-am*, to be like in kind, of the same kind.) As an adv. it is variously translated 'as much as', 'as far as', 'as large as', 'in like manner', etc.; *in anóhque* . . . *in anóhque*, as much as . . . so much, Rev. 18, 7; *anó in anóhque* *ussit*, he who so does ('hath so done this deed', 1 Cor. 5, 3); *anóhque in anóhque* *kishkig*, the length of it corresponds with the breadth, 2 Chr. 3, 8; suppos. *inam*, *in anóhkeank*, *pasak in anóhkeank*, 'of one size', one in extent, 1 K. 6, 25. See *anogps*.

[Narr. *tan anúekpaque*, how big?; *yó anúekpaque*, so far; *dim*, *yó anúekpaque*, so little way (hence); *tanúekpaque*, how far? Abn. *éansó*, 'avec ressemblance d'une chose à une autre'.]

anótai (?), v. i. he revengeth himself, takes revenge, Nali. 1, 2; with an. obj. *-taman*, he takes revenge on (him), ibid. Vbl. n. *anótaiak*, revenge, 2 Cor. 7, 11.

anótawanshteunk, suppos. of -shuhtom, when he takes revenge (by blood); an avenger of blood. Num. 35, 19, 21, 24.

anótawanshuhtéaen-in, n. agent, an avenger, he who revenges (by blood); *anótaiin*, Rom. 13, 4.

-antam, the characteristic and formative of verbs expressing mental states and activities. See *anótam*. [In the Delaware, *-schantum*, in verbs which "express a disposition, situation, or operation of the mind", Zeish. Gr. 89.]

antoshau, v. i. he falls backward, violently or by mischance; pl. *shag*, Is. 28, 13. See *antouan*.

anúchuwau. See *antehoran*, it overflows.

ánue, it exceeds, surpasses; as adv. 'more, rather', El. Gr. 21; the sign of the comparative degree: *anun anungon*, (it is) better, Matt. 18, 8, 9; *anun ank an* (object), more than me, Matt. 10, 37.

[Quir. *araw*, *archu*, *artchu*, Pier.; *arche mōsi*, the greatest, p. 40; *archu*, 'chiefly', p. 40; in compos. *araw*, *araw-aiquod*, more noble; *arawinupsee*, more excellent, p. 10; *araw-kittamuchōska*, most merciful, p. 41. Del. *allawiri*, Zeisb. and for the superl. degree *chari*, most.]

anúhkau, v. t. he is superior to, better than, surpasses, Nah. 3, 8; *san kut* —, art thou better than?, Nah. 3, 6.

[Quir. *arōkaiwah* and *ārōkaiwin*, Pier. 10.]

anum, n. a dog; pl. *anūmroy*, Matt. 7, 6 (Narr. *agim*; Nipm. *allum*; Quinip. *arūm*, El. Gr. 2; R. W. 107). From *anunatū*, he holds with his mouth (*anun-a*, with *-natū* the characteristic of action performed by the mouth). [The Peq. *ahleuk* (Abn. *atū*), is related to *atchu*, he hunts. Cf. Engl. hound (Gothic, *hunda*) and hunt.]

[Abn. *atū*, pl. *atiak*; *arumse*, -*ssak*, Peq. *a'ahleah*, (my) dog, Stiles. Etch. *allomus*, Del. *allum*, Chip. (St Mary's) *au'ēmush*; (Sag.) *aw'aw* *mouth*, dog (Sch.); *anum*, 'mean-dog', Bar. Miami *kim wih*, Menom. *ah anum*.]

anumwussukup, -**sikkup**, -**kuppe**, n. a willow tree, Ezek. 17, 5; Is. 44, 4; Job 40, 22 (= *sukappu*, Mass. Ps.).

anun. See *ánue*.

ánupáe, **aneu-**, as adj. and adv. overflowing, Is. 28, 18; with *sokanun*, an 'overflowing shower', Ezek. 13, 13; *wah pash anupáto*, 'he [it] shall overflow', Is. 8, 8. See *antehoran*.

ánussehheau, **anisheau**, v. caus. an. he corrupts, makes corrupt. From *anun*, or *anun* (q. v.), it rots, becomes corrupt, with *-sh* of derogation: *ánush-ōng anshōngkank*, they corrupt themselves, Ex. 32, 7; suppos. 2d pl. *ánush-ōng*, when you are corrupted, corrupt yourselves, Deut. 4, 24. With *inun*.

ánussehheau, **anisheau**—continued. subj. *anushan*, (it) corrupts (it), 1 Cor. 15, 33.

anútchuan. See *antehoran*.

ánuwodt, as adv. too much, more than enough, Ex. 36, 7, = *ánun wōh udt*, Ex. 36, 5.

ánuwutchuwan [= *anúchuran*], it overflows, Ps. 78, 20. See *antehoran*.

anwohhou, n. a staff, 1 Sam. 17, 40; Is. 10, 15; pl. *shunash*, 1 Sam. 17, 43.

[Narr. *wattāduh*, (this) staff. Abn. *anbadhshu*, bâton (*an'badhshu*, je m'appuie sur (quelque chose) en marchant).]

anwōhsin, v. i. he rests himself, takes rest, Ex. 20, 11; 31, 17 [*natt'anunawos-samwōh anshōng*, I rest myself, C. (lad)]; imperat. 2d pl. *-sinuk*, rest ye, Mark 6, 41; *atoh udt anwōsik* (suppos. i, whereon he resteth, Job 24, 23. Vbl. n. *-sinōōnk*, resting, rest, a resting place, Num. 10, 33.

[Abn. *arississin*, il se repose, aiant travaillé.]

aōhkeomō[s], n. a hornet, Josh. 24, 12; *ahk'ianunus*, bee, Ps. 118, 12 (but 'hornet' is transferred, Deut. 7, 20, and 'beesong', Judg. 14, 8, etc.); *ahkeam-maisong*, bees, C.; *ahk'ianunus*, Mass. Ps. Cf. *ahōmawu'sunē* (*ahk'ianunusunk*, C.), a needle or pin.

[Del. *amōt*, a bee, wasp, Zeisb.]

aōhsuhqueāū. See *hōshōkan*.

aongkoue. See *ongkoue*.

āōque, **aōhque** (?), v. i. he is against, or opposed; he is an adversary; *hauran anqu*, who is my adversary? Is. 50, 8; suppos. *wah anququāik*, he who is adverse, an adversary; pl. *-quōngiq*, Neh. 4, 11. See *apudhau*; *anunhkanūit*.

apehtunk. See *apudhau*, it remains or rests in.

***apōme** (Narr.), n. the thigh; pl. *-mush*. See *nahquun*; *nahpce*.

[Chip. (St Mary's) *hauran*; (Mack.) *hauru*, Sch. II, 458. Del. *h'ach pōt me*, the middle of the thigh, Zeisb.]

appahquōsu. See *appahpōsu*.

appappin, **ahp-**, v. i. he sits upon (it); *anahpappin*, she sits on, Lev. 15, 20; suppos. *at appapit*, that whereon he sits, Lev. 15, 22, 23, 26. Augm. of *appin*. [Chip. *ahpabbauru*, a saddle, Sum.]

appéh, ahpéh (-han), n. a trap, a snare; Is. 8, 14; 24, 17; Job 18, 10; pl. *-hanung*, *-hoonung*, 2 Sam. 22, 6; Job 22, 10. From *pathcan*, it waits for (?) (*n'uppath*, I wait for him, Ps. 130, 5). Cf. *ahppch*.

[Narr. *apē*; pl. *apēhana*, traps; *wusk-apēhana*, new traps. Cf. Cree *appit*, 'tobacco bag'.]

appesettúkqussin (?), he kneels; caus. — *hchb*, he made them kneel, Gen. 24, 11; (v. i.) rest on their knees; to kneel on his knees, 1 K. 8, 54; 2 Chr. 6, 13, etc.

appesetukqussin, (-un), v. act. intr. he kneels, bows the knee; imperat. 2d pl. *appesetukqussunook*, bow the knee, Gen. 41, 43.

appin, n. a bed (a place to sit or rest on). Lev. 15, 26; Is. 28, 20; *wut-appin*, his bed, Cant. 3, 7 (as a verb, *na wut-appin*, he sits down there, Ruth 4, 1). See *appappin*, *áppu*.

[Alm. *tśśákšabša*, lit. élevé de terre; *apsa*, lit qui ne l'est pas. Chip.: "To each person who is a member of the lodge-family is assigned a fixed seat, or habitual abiding place, which is called *abhinis*."—Sch. 11, 63. Del. *ach pi ney*, a place to sleep on, Zeisb.]

appohteau, it remains or rests in.

[NOTE.—It was the intention of the compiler, judging from his reference under *apch-tuk*, to complete the definition of the term *appohteau*, but aside from a marginal note in pencil no reference to it is made in the manuscript.]

apposu, **apwósu**, **op-**, v. i. he roasts, bakes; pass. it (an. subj.) is roasted, Prov. 12, 27; Is. 44, 16; 1 K. 19, 6 (*apwósu*, roasted; *apposish* *weyans*, roast the meat, C.). See *apwín*.

[Del. *ach pas si*, Zeisb.]

áppu, v. i. (1) he sits; *nut-ap*, I sit, Ezek. 28, 2; pl. *appung*, they sit, Ps. 119, 3; suppos. *ku áppun*, thou that sittest, Jer. 22, 2. (2) he rests, remains, abides (*neret*), Ps. 10, 8; 1 John 3, 14; imperat. *apsh*, pl. *apch*, *apch*, Gen. 22, 5; 1 Sam. 19, 2; Matt. 10, 11; suppos. *nah apit*, he that abideth, who remains (*ó nérar*), 2 John 9 (*nutta apit*, 'he is not at home', Prov. 7, 19). (3) he is, he continues to be, lives, in a state where rest or inactivity is implied: *tah kutapin*, where art thou? Gen. 3, 9; *na kutappin*, thou art there, Ps. 139, 8; in-

áppu—continued.

perat. *na apsh*, 'be there' (remain there), Ex. 24, 12; cf. 1 Sam. 19, 3; suppos. *na apit*, where he was, Ex. 20, 21; pl. part. *neq apitcheg*, they who are, were, Ex. 7, 18, 21; Luke 5, 7; *nutta pish nut-áppu*, I shall not be, Job 7, 21. With *áppu* (he is at rest, or inactive) cf. *ayca* (he is in place, posited), *ahleau* (he has himself, or is in possession; habet, se habet; see *ahlanuait*), *assa* (he acts, is doing, agit), and *ammin*, *wut-ammin* (he is such as, or of the sort of): the verbs by which Eliot translates, with sufficient accuracy, the substantive verb of existence.

[Narr. *go áppitch ewé*, let him sit here; *wut-apch*, he is not at home. Alm. *nef-ápa*, je suis assis; 3d sing. *aps*. Cree, *áppu*, (1) he sits; (2) he remains. Del. *w'dappin*, *achpin*, he is there in a particular place; suppos. *apit*, Zeisb.; *achpa*, he is at home, Zeisb.]

appuhquassumæ (?), n. a pillow; pl. *-uamunash*, Ezek. 13, 18; *appuhquassumun-it*, on a pillow, Mark 4, 38. See **abackquásin*.

[Alm. *ps'kššimšunša*, coussin de tête; *ps'kššim is*, ai cela pour coussin.]

appuhquau, v. t. he puts over (it) as a covering (e. g. of a floor, side, or roof); he coils (it) with: *appuhquau anomuk-komuk* *nchtupquash*, 'he covered the walls on the inside with wool', 1 K. 6, 15.

appuhquósu, **appah-**, v. i. he covers, puts on that which covers; — *uashpi cchar*, he covers [the house] with cedar, and, pass., it is covered, etc., 1 K. 7, 3; suppos. inan. *na ábuhquosik*, its covering, Cant. 3, 10. Hence *appúhquás*, *abuhquos*, *abuhquos*, n. a tent, the covering of a tent, a covert, Ex. 40, 19; Is. 4, 6.

[Narr. *abackquásunash* (inan. pl.), the mats with which the wigwam was covered. Chip. *ah-puk-w*, covering for a lodge.]

appúminneónash, n. pl. parched corn, 1 Sam. 17, 17; (*app-*) 2 Sam. 17, 28. From *apwín*, he bakes or roasts, and *an-wash*, kernels or fruit.

[Narr. *appúminneónash*, parched corn; *appúminneón-washump*, parched

appúminneónash—continued.

meal boiled with water. Abn. *abimín-náuar*, blé groulé; *nef'abimíní*, *nef'abimísí*, je fais griller du blé d'Inde; j'en groule.]

appunnonneónash, n. pl. ' parched pulse', 2 Sam. 17, 28.

appuonk, vbl. n. sitting, a seat, Rev. 4, 41 (*appuonk*, a chair, C.).

apsin, v. t. he lies upon (it); suppos. *ne apsin*, that whereon he lies, Lev. 15, 20.

***apwonnah**, an oyster, C. See **appuon-máuhock*.

apwósu, it is baked, roasted. See *ap-puon*.

apwóu, -wau, v. t. an. he roasts or cooks (meat): *apwóuot wéguas*, to roast flesh, 1 Sam. 2, 15; also, as used by Eliot, v. t. inan. he bakes or cooks (bread or other inan. obj.): *apwóuog putakpuanuk*, they bake bread (in an oven), Lev. 26, 26; *apwóu putakpuanug*, he baketh (a cake of) bread, 1s. 44, 15; 2 Sam. 13, 8; *puish kut-apwóu*, thou shalt bake it, Lev. 24, 5. See *appuon*.

[Rasles gives for the Abnaki several verbs expressing the mode of preparing animal and vegetal food, all of which, doubtless, had correspondences in the Massachusetts dialect, though these are not to be found in Eliot; e. g. *nef'abiposi* [= *nef'apuposia?*], je fais cuire dans la cendre; *ne-batagóshu*, je fais cuire (v. g. de la viande); *ne-batagóshu-matúk puuk*, je fais cuire des poires de terre; *nef'abaméghé*, je fais cuire sur les charbons; *ne-pesókyshabáin*, je grille (v. g. un anguille, viande); *nef'abésháin*, je grille de la viande, sans broche; *ne-shéshabpéshé*, je rôtis, me servant d'une corde; *nef'apóshin*, *ne-pessókyshabáin*, etc., je rôtis avec une broche, etc.; *nef'abáin*, je rôtis (v. g. un lièvre); je le fais rôtir, etc. [Cf. Del. *nehpuan*, bread, Zeishb.]

***aquaunduet** (Peq.), n. the 'blue fish' [Temnodon saltator, Cuv.], Stiles. Cf. **usacúntuck*.

***aquène** (Narr.), n. 'peace', R. W.; a truce, cessation of hostilities. From *ahque* (*aqúu*, R. W.), he desists, leaves off, refrains.

aquidnet, at the island. See *ahquidne*.

âkut=*agput*, (when he is) clothed. See *hoykun*.

as. See *ash*.

asampamukquodt. See *asumpamukquodt*.

***asaúanash** (Narr.), n. pl. 'a kind of dice which are plumb stones painted, which they cast in a tray', R. W. 145, 146.

[Abn. *ésséshán-ar*, les grains du jeu du plat.]

âse, in comp. words. See *hóse*.

âsesekukokish, day by day. See *hóse*; *hósekúru*.

asemuk, suppos. pass. part. of *aswá*; *ne asemuk*, that which is done, Eccl. 8, 17; pl. -*kish*, v. 16.

aséquam, v. t. he sews (it); — *ne wash-konagk*, he sews new cloth, Mark 2, 21; *kut-ashquum*, thou sewest up, Job 14, 17 (*ashquumáut monag*, to sew one's clothes, C.).

[Abn. *nef'áskésháin*, je couds chemise; *shésháin*, il la faut coudre; *nef'áskshéin*, je le couds (v. g. canot, item vestem, etc.).]

ash, **as**, adv. 'of continuance', 'still', El. Gr. 21; while, Mark 5, 35; Luke 22, 47 (*ash pamawut*, 'while he yet spake'); *ash pamawáin* [out], while I live, Ps. 63, 4 (*as pamawáin*, Ps. 146, 2); *as gea apsh*, 'while I have any being', while I remain here, Ps. 146, 2. Cf. *ash*.

[Narr. *as pamáwí*, 'he is not gone by', i. e., he is yet going. Micm. *vehk*, lorsque, pendant que. Chip. *ku moshí*, *moshí náng*, not yet; *hara moshí*, before. Del. *es*, yet, Zeishb.]

ashabp, **ásháp**. See *hoshábp*, a net.

***ashaunt** (Narr.), a lobster, pl. -*éuúg*, R. W.; *au so hau nane hoo*, lobster, Wood. Peq. *maisháduag*, Stiles.

ashim (?), n. a fountain, Cant. 4, 12 (but elsewhere *tohkekum*). The nearest correspondence with this word found in any dialect of the Algonquian is Abn. *ashim nabi*, 'il puise de l'eau'; *áshí m'ó*, 'vas quérir, puise, de l'eau, soit du ruisseau, soit à la cabane'; *nef'áshíhí*, 'je puise de l'eau, fontí vel fluvio.' Perhaps related to *assum-áú*, he gives nourishment to, he provides (?).

ashkon. See *ashkón*.

ashkoshqui, -ki; oshkoski, (v. i. it is) green; as adj. green, Ps. 37, 2; Jer. 17, 8 (*ashkosqua*, C.); *ashkoshquikantu*, in green places, 'in green pastures', Mass. Ps., Ps. 23, 2; 'on the green grass,' Mark 6, 39; suppos. *ashkoskut*, when it is green, Ps. 37, 2 ('the green herb'); inan. pl. *ashkoski-quash*, Esth. 1, 6. Augm. of *aske*, q. v.

[Narr. *ashkiki*, Del. *asgusk*, Zeish.]

ashkuhquame, (it is) green, i. e. growing (of a tree, or of wood), Gen. 30, 37; *omat-uh ashkuhquam-ut*, 'like the green tree', Ps. 37, 35; *ut askunkquam-ut*, under a green tree, Dent. 12, 2; 1 K. 14, 23. See *askunkq*.

[Abn. *araskutsh*, arbre vert, qui ne peut bruler; *skúksr*, bois que n'est pas sec; (modern Abn. *sku-kuram*, green stick, K. A. v.)]

***ashónaquo** [Narr.], a cap or hat. See *hushonukun*; **unkquokhar*.

âshpohtag, ohshpohtag, suppos. of *ashpohtam*, (when it is) high or (when it) reaches up to; in height, from bottom to top, Ex. 37, 25; 38, 1; *ne âshpohtag*, the height of it.

âshpukquodt, spukquodt, it has the taste of, tastes of; suppos. *ne âshpukquok*, *ne spukquok*, the taste of it, its taste. See *spukquodt*.

ashpummeu, adv. as yet. See *ash; pummeu*.

ashpunadt, suppos. when it happens to, or befalls (him). See *ashpinam*.

ashpunuk, suppos. of *ashpinam*, when he lifts or hoists (it) up.

ashq. See *asq*.

ashqshout, suppos. part. he who remains; pl. *-atchey*, Ezek. 36, 3, 4.

ashqshunk, n. coll. the remainder, what is left. See *ishkont; sequam*.

ashqueteâmuk, suppos. pass. inan. that which is left. See *sequamuk*.

ashqunut, suppos. of *sequam*; *neh ashquunt*, he who is left, who remains; pl. *-atchey*, Neh. 1, 3.

ashquosh, pl. of *ashq*. See *asq*.

asinnekôús, assunekôáz, has-, n. a thorn, thorn bush, Is. 34, 13; Ex. 3, 2; Prov. 26, 9; Ezek. 28, 24; pl. *-kísag*, 'thorns', Gen. 3, 18. From *hassanuc* and *kíns*, stony (i. e. very hard) briar.

aske, (it is) raw, not cooked or prepared for food (*askin*, C.); *askquás* [*askwéguas*], raw flesh, 1 Sam. 2, 15. The primary signification is, not yet (see *asq*); not yet mature, green (whence *musksh*, grass, etc.); not yet fitted to be eaten, raw.

[Narr. *askin*, it is raw. Abn. *skúé*, crud; *skúé*, crument, on le mange cru; *skihutú* (an.), cru. Del. *askiwi*, raw, Zeish. Gr. 104; S. B. 14.]

askéquttum, n. a snail, Lev. 11, 30; Ps. 58, 8.

askkuhnk. See *askunkq*.

âskon (?), n. a horn (?), 2 Sam. 22, 3; Ps. 75, 4; 1 K. 1, 29; *omat-askun*, his horn, Ps. 112, 9; pl. *âskoung*, Dan. 7, 8 (*arouera*, horn, C.). Cf. *muskun*, a bone.

askón, ashkon, n. an undressed skin, a raw hide, Lev. 8, 17; 9, 11; Gen. 27, 16; *âskon*, Ex. 29, 14 (*askón*, C.); *utaskun*, his hide, Lev. 4, 11; pl. *-mang*. From *aske*; *askûn*, it is not yet (prepared). Cf. *ohkum*.

[Del. *askehey*, Zeish.]

askonemes (?), n. dim. a little horn, Dan. 7, 8.

askook, n. a serpent, pl. *askookog*, Gen. 3, 1; Dent. 8, 15. ("Snakes divers; . . . the general Salvage name of them is *aswicks*," = Morton's N. E. Canaan, b. 2, ch. 5.) *ashkook*, Mass. Ps., John 3, 14. See *ohk*; *sesky*.

[Narr. *askiug*; *móaskug*, a black snake. Abn. *sksh*, pl. *skshguk*. Peq. *shungs*, Stiles. Chip. *lenahbeg*, J.; *gimchiq*, Bar.; (St Mary's) *le mûi hik*, Sch. Del. *ashgook* (cf. *schahachgchasa*, v. adj. long, straight, striped), Zeish. Gr.]

askcotasq, n., pl. *-asquash*, Num. 14, 5, where it is put for 'encumbers'; *mum-askotasquash*, 'melons', ibid. (but *mum-askotânuak*, 'encumbers', 'or a raw thing', and *ohaskotânuak*, 'watermelon', C.). From *asq*, n. generic for that which is eaten raw or green, with *asksh*, green (in color); green-colored fruit which may be eaten raw or unripe. "*Isquatersquashes* is their best bread in summer when their corn is spent; a fruit like a young pumpon." = Wood's N. E. Prospect, b. 2, ch. 6. See *asq*.

askōtasq—continued.

[Narr. *askōtasquash*, "their vine apple, which the English from them call squashes, about the bigness of apples, of several colors." R. W. Chip. (Gr. Trav.) *askētuhaw*, melon; (Saginaw) *esh-ke-tah-aw*, Sch. II, 462. Shawn. *geskō'tuhawōike*, melon [cf. *ohhōskētā-muk*, C. supra]. Del. *chaskitauwak* (pl.), watermelons, Zeish.]

askuhhum, v. t. he waits (and watches) for (it), pl. *-hūmawag*, John 5, 3; imperat. 2d pl. *-hūmawak*, watch ye (it), Ezra 8, 29.

askuhwheteau, v. i. he keeps watch, watches. I Sam. 4, 13; *ut-askuhwheteau* (*-askō'team*, Ps. 102, 7), I watch; imper. 2d pl. *-teagk*, watch ye, Mark 13, 35, 37. Adj. and adv. *-teaw*, of watching (with *kōmuk*, a watch tower), Is. 21, 5. Vbl. n. *-teawuk*, watching, a watch. X. agent. *-teawu*, a watchman, Ps. 90, 4; Judg. 7, 19.

***askiū** (Narr.), it is raw. See *aski*.

askunkq, **askkuhuk**, n. a green tree, Ezek. 17, 24; 20, 47; cf. *kishkuk*; *mus-sauuk*.

askuwhekonau, v. t. an. (with characteristic of continued action) he habitually watches or is a spy upon (him).

asōkekodeāmō, v. i. he is a deceiver, (habitually) deceives; suppos. *nōh asōkekodeāmōwīt*, he who deceives, Job 12, 16. (*ut-asōkekodeām*, I cheat, C.) Vbl. n. *-sōmōuk*, *-amūmōuk*, deceiving, deceit, craft. X. agent. *-amūmān*, a deceiver, one who is crafty, Job 5, 12; 15, 5.

[Narr. *kūtt asōkōkūmmar*, you deceive me.]

asōkekōmāu, v. t. an. he deceives, cheats (him), John 7, 12; suppos. *nōh asōkekōmōmūt*, he who deceives (another), Prov. 26, 19; pass. *nōh asōkekōmūt*, he who is deceived, Job 12, 16.

asōtu, v. i. he is foolish, ignorant, simple, Prov. 14, 15, 18; 17, 7; pl. *-awg*, Is. 56, 10. Vbl. n. *asōtuwuk*, folly.

[Narr. *asōtā* and *asōkō*, a fool. Abn. *asōsōmūgaw*, folie; *asōgihī*, il est fou, il n'a point d'esprit.]

aspuhquaeū. See *ušt puhquawu*.

asq, **ashq**, **asquam**, not yet, before that, Jer. 1, 5; 1 Sam. 3, 7; Luke 22, 34. Opposed to *am*, further, more than. It is the base of *aski*, **askm*, it is raw or not prepared for food; *askkōshki*, green; *waski*, young, new. In composition it serves as the n. generic for whatever is eaten or otherwise used when green or immature; not yet ripe; pl. *asquash*, whence our 'squash.' See *ashtasq*.

[Narr. *asquam*, not yet; *as panimūwī*, he is not gone by; *askiū*, it is raw. Abn. *iskitauwak sarsasē*, melon d'eau, qu'on ne fait pas cuire. Micm. *eehk*, lorsque, pendant que; *eehkšauwuhh*, auparavant. Cree *amūma šekun*, not yet. Del. *esquo*, *espuota*, not yet, Zeish. Ill. *esōēta*, not yet.]

***asqhuttōche**, whilst, C. = *asq-attaēche*. **assa[au]** (?), v. i. to turn back; *matta ut-assaup*, I did not turn back, Is. 50, 5. See *assūshūwīt*.

[Chip. *nīnd ajāta*, 'I draw (move) backwards,' Bar.]

assamaū, v. t. an. he feeds (him), gives (him) to eat, Ps. 136, 25; imperat. 2d pl. *assamawak*, feed ye (the flock), Zech. 11, 4; 2d+1st sing. *assamuh*, give me to eat; *sohkōmāu* [= *assohkōmāu*], he goes on feeding, habitually feeds or provides food for (him); *uns-sohkōmōm* (suppos. when) I feed (the flock), Zech. 11, 7; imperat. 2d sing. *sohkōmūm* *ut-shūpsēmšing*, feed my lambs, John 21, 15. From *assamū*, with characteristic (*ahk*) of continued action.

[Narr. *assūmaw*, give me to eat. Abn. *nēf'ū samāu*, je lui donne à manger; *nēf'ū sar*, je donne à manger. Micm. *eshmōšy*, je donne à manger. Cree *assamūgaw*, he gives him food; *assam-issau*, he gives himself food, serves himself.]

assau. See *assa*.

assepinum, v. t. he ties (it) together, binds up; imper. 2d pl. *asōpīnuk*, bind ye (the tares, in bundles), Matt. 13, 30; = *wushpīnūm*, q. v.

assishquttauag, n. pl. the Pleiades, or seven stars, according to Eliot, in Job 38, 31; Amos 5, 8; but R. Williams gives *shōshēattawūmūg* as the name of 'the golden metewand', i. e. the three

assishquttatauag—continued.

stars in the belt of Orion, and this is more probably correct, the name signifying 'three fires', or a long wigwam in which there are three fires; *shwish-cattaw*, R. W. 47, 80. See (Narr.) *chip-pipuck* under *chipappu*.

assôepôsu, *os*-, v. i. he slides or slips backward, Hos. 4, 16.

assompamukquodt, **asamp**-, (suppos. where he hides.) n. a hiding-place, a place of concealment: — *tut*, 'in a secret place,' 1 Sam. 19, 2; Jer. 23, 24; 'in a den,' Heb. 11, 38. Adj. and adv. *assompamukqu*: — *ayemunk*, hiding place, covert, Is. 32, 2.

[Abn. *sakstâigata*, cache, espèce d'armoire dans un arbre, etc.]

assôushaü, v. i. he goes backward; *unt-assôushatu*, I go backward, Job 23, 8; *kut*-, thou goest backward, Jer. 15, 6; *assôushatag*, they go backward, Jer. 7, 24 (*assûshagun*, John 18, 6).

[Creë *assêcho*, backward. Abn. *asê-tâûsi*, d'une façon directement opposée; *asê-asê-tâûsi*, je marche à reculons.]

as'sownch. See **asownch*.

assotamoonk, n. a kingdom, Dan. 7, 27; Obad. 21; = *tahsatamoonk*, q. v. Cf. *kissat*.

assuhshaü. See *assôushaü*, he goes backward.

assun. See *hassun*, a stone.

assunekôaz. See *assumkôus*.

asuh, conj. disj. or (El. Gr. 22); *asuh mat*, nor, Gen. 21, 23; Matt. 5, 34, 35. Its primary meaning is 'after' or 'behind.' Perhaps related to *nerse*, two.

[Creë *âche*, âche, else, other, alias; *êyah*, or. Chip. *ishkwâ*, in comp. 'after, or the end of something'; *ajawâi*, behind. Del. *schû*, *schûta*, or, Zeisb.]

asuhkaüaü, v. t. an. he goes after (him), pursues, follows, Deut. 1, 36; pl. *-kawâag*; imperat. pl. *asuhkick*, follow me, 1 Cor. 4, 16; suppos. *nah asukâit*, he who follows, comes after, Eccl. 2, 18. With inan. subj. *asuhkam*, he goes after (it); pl. *asuhkamrag*, Jer. 2, 8.

asuhkaue, (it comes) after; as prep. and adv. after; *aygonne ouk nen . . . asuhkaue ouk nen*, before me . . . after me.

B. A. E., BCL. 25—2

asuhkaue—continued.

Is. 43, 10. From *asuh* and *au*, with characteristic of continuing action or progress (-*k*).

asumungquodt, **ussu**-, it smells of, has the smell or odor of; pl. inan. *-quodtash*, they smell of, Ps. 45, 8; suppos. *ne asumungquok*, what it smells of, its smell or odor, Cant. 4, 10; 7, 8; with an. subj. *unt-issumungquassa*, he smells of. Vbl. n. *-quassouk*, his smell; *untontam ne asumungquok hogkawuk*, 'he smelled the smell of his raiment,' Gen. 27, 27. Cf. *notcho wungquod*, *wetungquod*.

ât. See *adt*.

***atâuntowash** (Narr.), imper. 2d sing. climb (it); *atâuntawem*, I climb. See *untontatâunt*.

***atauskawaw** (Narr.), pl. *-wâtag*, *-wâtag*, lords, rulers, R. W. See *ahâtushkawaw*.

***attaboan** (Quir.), to pray, Pier. 59; *attâbawawuk*, prayer, ibid. 58, 59.

***attitâash** (Narr.), n. pl. 'burtle-berries, of which there are divers sorts, sweet like currants,' R. W. 91. See *santânthip*.

[Abn. *sâtur*, bluets frais, sans être secs (sing. *sâté*); lorsqu'ils sont secs, *sikisâtur* (*afâtur*, les fruits sont mûrs; bons à manger). Narr. *sâtâush*, 'are these currants [these berries are] dried by the natives?']

attôaü. See *atâuta*.

attuk. See *ahtuk*, a deer.

attumunnum, v. t. he receives (it); takes, as his own, from another; lit. takes in his hand (*-num*), Gen. 26, 12; suppos. *nah attumunuk*, he who receiveth, Prov. 29, 4; pass. inan. *ne attumunumuk*, that which is received, 2 K. 5, 26. With an. 2d obj. *attumunumutaua*, he receives (it) from (him). [Creë *oidintun*, he takes it.]

aü, **âu**, v. i. he goes thither (to or toward a person or place); opposed to *awan*, *am*, he goes thence (from a person or place), Gen. 26, 1; 33, 17; Ex. 4, 18 (*aü*, he is gone, Prov. 7, 19); pl. *anog* ('they journeyed'), i. e. went on their way, Gen. 35, 5), Hos. 7, 11; imperat. 2d sing. *awsh*; 1st pl. *oütah* (*otah*, *amotah*, Mass. Ps.), let us go to; 2d pl. *ungy*, go ye, Matt. 21, 2; Josh. 2, 16; suppos. *attah ayâi* (*aü*, Mass. Ps.), whither

aunchemōkaū, unnaunch—cont'd.

2 Sam. 18, 20. With an. obj. *-aukaū*, he bears tidings to, tells news to (him); *auñtinaunchemōkaūauñtū* *auñtinaunchemōkaūauñtū*, I told them good news, 'I communicated to them the gospel', Gal. 2, 2. Vbl. n. *-aukaūk*, *-aukaūm*, news, tidings, 2 Sam. 13, 30; 18, 25, 26 (*auñtinaunchemōkaū*, news, C.). Continuative of *aunchemōkaū* (*-mō*), he tells, gives information.

[Narr. *auñtinaunchemōkaū*, tell me your news; *auñtinaunchemōkaū*, who (thas) brought this news; *tackat-ānchm*, what news (do you tell)? Cree *āchmō*, he relates. Abn. *kigšī auñtinaunchemōkaū*, quelles nouvelles dit-on? *auñtinaunchemōkaū*, bonnes nouvelles; *auñtinaunchemōkaū*, il en dit, il en raconte.]

***auñckuck** (Narr.), pl. *-auñckuck*, 'heath cocks', R.W. Pinnated grouse, prairie hen (Tetrao cupido, Wils.), formerly common in Massachusetts. From *auñckuck* (*auñckuck*, R.W.), he paints himself, or is painted(?).

auohquāēu, at the end, or extremity. See *auquāēu*.

auskomuwaū, auñsk-, v. t. an. he chides, reproves, scolds (him). Vbl. n. act. *auñskmōuauñk*, chiding, reproof given; pass. *auñskmōuauñk*, being reproved, reproof received, correction, Prov. 15, 10; 27, 5.

***ausouch, a'ssownch**, (Peq.) n. a skunk, Stiles. See *squack*.

[Abn. *séguāks*, bête puante.]

***auñsup** (Narr.), pl. *-auñsup*, the raccoon, R.W.

[Abn. *isschames*, 'chat sauvage', Rasles; modern Abn. *asbau*, raccoon; but *ispauñi-āuñschī*, 'raccoon wood, yellow wood', Zeish, S. B. 66. Chip. *asichan*, Long; *auñschē*, Sch.; *asichan*, Sum.]

***auñah, audtā, aūtawhun** (Narr.), the apron or covering worn in front, R.W.; for *auñah*, he hides; and (caus.) *auñah-āuñah* (*auñah-āuñah*), hidden. Cf. *auñah-āuñah*, Eliot has *auñah-āuñah-āuñah-āuñah*, (of) these they made aprons, Gen. 3, 7; i. e. things which continue to (or permanently, *ah-k-*), hide.

auwakompanānk, vbl. n. torment (endured or suffered), Rev. 18, 7. See *auwakompanānk*.

auwakompanau, v. i. he suffers torment, is tormented. Adv. and adj. *auwakompanau* *auwakompanau*, the place of torment.

auwakompunnassu, v. i. (act.) he inflicts torment, he tortures.

auwakōntowānk, áuñhk-, vbl. n. groaning, Ps. 6, 6; 38, 9.

auwassu, auwōsu, áwossu, ou-, v. i. (adj. an.) he warms himself, Is. 44, 15, 16; Mark 14, 54; John 18, 18; *auwōsis*, I am warmed, Is. 44, 16 (*auwōsis*, warm thyself, C.).

[Narr. *auwōsis*, warm thyself. Abn. *auñsis*, il se chauffe. Del. *auñsis*, warm yourself, Zeish.]

auwépin, v. i. the wind ceases, Mark 4, 39; there is a calm (*auwépin*, 'calm weather', when it is calm; *auwépin* *auwépin*, a calm season; *auwépin*, calmly, C.).

[Narr. *auwépin*, a calm, (the calm of) peace. Abn. *auñchē*, il fait calme sur la rivière.]

auwohōmōwōnk, áhhaoh-, áhhaowōh-, vbl. n. complaining, expressing of suffering, 'groaning', Ex. 2, 24; 6, 5.

auwohkon, v. i. it is used or made use of (habitually); of the fat of meat, etc., Lev. 7, 24; of a sword, Ezek. 21, 11 (*auwohkon*, to use, to be used, to wear clothes out, C.).

[Del. *auwohkon*, to use, Zeish.]

auwohkonche, awak-, adv. scarcely, hardly (with difficulty), Acts 14, 18, 1 Pet. 4, 18 (*auwohkonche*, hardly; *auwohkonche*, scarcely, C.).

auwohkontōwāu, owohk-, v. i. he groans (aloud), Joel 1, 18; Rom. 8, 22. **auwohkontōwāu**. See **auwohkontōwāu*.

auwohteau, v. t. inan. he makes use of, uses (it); pl. *-auwohteau*, they use the right hand, 1 Chr. 12, 2; — *auwohteau*, they use this proverb, Ezek. 18, 2; suppos. *auwohteau*, he who uses, the user, Dent. 18, 10. (*auwohteau*, I use; *auwohteau*, I wear, C.). Vbl. n. *auwohteau*, making use of, using; pl. *-auwohteau*, weapons, Gen. 27, 3; 1 Sam. 21, 8. (Cf. *auwohteau*.)

auwōsu. See *auwōsu*.

auwakonche. See *auwakonche*.

***awāumps, awumps** (Peq.), a fox, Stiles.

Ch

[Eliot did not use the letter *c*, 'saying in *ch*, of which there is frequent use in the language,' and he gave to *ch* the name of *chac* (with the sound of *ch* in *choat*, *cheese*), for 2, 4. Words written by B. Williams with *c* hard will be found under *k*.]

chachepissûe. See **chatchapissûe*, wildly.

chadchabenum, v. t. he divides (it), Job 26, 12. Freq. of *chippinnum*, q. v.

chadchabenumôonk, **chacha-**, Abl. n. a permanent or continuing division, a bound-mark, Hos. 5, 10.

chadchapenuk, (when) he divided (to the nations), i. e. set the bounds, etc., Dent. 32, 8.

chadchekeyeuaa, v. i. he speaks vehemently; (used by Eliot for) he swears. ['The word we make for swearing signifieth to speak vehemently,' Gr. 21.] More exactly, to be vehement; the freq. or argument, of *chak-gaa*, it is violent, vehement. Imperat. *-gwaash*, swear thou, Dent. 10, 20; suppos. *chadchekyaadit*, if he swear, Lev. 5, 4. Abl. n. *-gwaashôonk*, swearing, an oath, Lev. 5, 4. See *chakee*.

châgohtag, **chik-**, suppos. of *chakohtaa*, it burns.

châgwas, **chaugwas**, pron. interrog. and relative, what, Matt. 5, 46; 6, 25. See *teaugwas*; *taugwa*.

[Quir. *chagwaa*, that which; pl. *chawgwaash*, Pier. Abn. *kîgâ ass*, qu'y a-t-il? qu'est-ce que c'est?; *kîgâ kosi*, que veux-tu dire? Cree *kîkoo*, what? *kîkroon*, something, anything, whatever, what? Chip. *kîgôo*, what? anything, etc.]

***chah**, interj. lie upon it! C. See *quah*.

[Cree *ch! ch!* 'expressive of surprise and disappointment.' Chip. *sê*, shame! *ishaw!* Bar.]

chahquôg. See *chahquôg*, a knife.

chanantam, v. i. he doubts, is doubtful; *-tanrog*, they doubt, Matt. 28, 17 (*nat-chânintam*, I doubt; *ahque chanantah*, do not doubt me, 'you may take it for granted', C.).

***chanisschau**, v. i. he reels or staggers (like a drunken man), C. Abl. n. (taugn.) *chachanisschauonk*, staggering, reeling.

chansomps, n. 'the locust', Joel 1, 4; 2, 25; pl. *-somp*, 2 Chr. 6, 28; but 'grass-hopper', Judg. 7, 12; Jer. 46, 23; Nah. 3, 17. Cf. *quawquashont*. The word 'locust' is transferred without translation in Lev. 11, 22; Matt. 3, 4. *chansomps*, locust, Mass. Ps., Ps. 78, 46; *chân-somp quasham*, 'a grass-hopper jumps', C.

[Abn. *tsânes*; pl. *-sak*, sauterelles, Baskes; *chûls*, cricket, K. A.]

***chatchepissûe**, **chach-**, adv. wildly; *chatchapissu*, [he is] wild (?), C.

chaubohkish, 'except, or, besides', El. Gr. 22; 1 K. 10, 15; Judg. 8, 26. From *chippi*, separate, apart. (Is it primarily a plural? *nish chandoh-ish*, these things apart?)

chaugwas. See *châgwas*, what.

chauohpuhtean, v. cans. intrans. he puts it in water; imperat. *chauohpuhtash om*, 'cast thou [into the water] an hook', Matt. 17, 27.

chauopham, v. t. he puts into water; hence he seethes or boils (it): — *awqas*, he boiled the flesh, 1 K. 19, 21. Cf. *tonopham*.

[Narr. *chauwaphâmmita*, to cast overboard; *chauwaphash*, cast (thou it) overboard. Abn. *tsâsâps*, il est jetté dans l'eau.]

chauopsheau, v. i. he falls into the water (by mischance, *-sh*), Matt. 17, 15; *chauopsash*, 'be thou cast into [i. e. cast thyself into] the sea', Matt. 21, 21.

[Abn. *nat-sâsâp'eri*, je tombe dans l'eau; *tsâsâp'eri*, il tombe, etc.]

***Châuquaquock** (Narr.), Englishmen. See *Chokquag*.

cheâouash, **cheouash** (?), n. pl. branches or shoots (of a vine, Gen. 40, 10, 12).

chechekunaû. See *chekunni*.

***checout**, **chequit**, n. the name of a fish (Labrusque, Mitch.) From *choh-kî*, spotted (?).

cheehy. See **chepy*.

chéke, **chechéke**, adv. slowly, Prov. 14, 29; Neh. 9, 17; late (in the day or

chéke, **chechéke**—continued.

night), Ps. 127. 2. V. i. *chéken*, *chéku*, it is late, a long time; *watch chéku*, 'after a long time', Matt. 25, 19. See *chéquappu*, etc.

[Narr. *wasanau* *tólsha*, it is too late (in the day or night).]

chekee, adv. violently, Hab. 1, 9; Is. 22, 18 [*chékeya*, v. i. it is violent, vehement, forcible; frequent and intens. *chechékeya*; with an. subj. *-keyaú*, q. v.]; *cheke ussank*, doing violently, an act of violence, Is. 59, 6; (*chékewin*, forcibly, C.). See *chéquattú*.

[Abn. *tsigaisúsi*, malgré, à contre-cour; par force.]

chekeenehtuonk, vbl. n. pass for *-ittuonk*, violence (suffered), Hab. 1, 3 (*chekeittuonk*, to be compelled, C?).

chekehéau, v. caus. an. (1) he forces, uses force with or on (him). (2) he ravishes (her), 2 Sam. 13, 22; *aut-chékehé-ah*, he forced her, 2 Sam. 13, 14 (*aut-chékeya-ua*, I compel, C.).

***chékesu** (Narr.), the northwest wind; suppos. *chékesitch*, when it blows northwest, R. W. Cf. *aut-chéksau*, northwestward. From *chékeya*, it is violent.

***Chekesuwánd**, n. pr. 'the [north-] western god', R. W.

cheketamoonk (?), vbl. n. rebellion, Prov. 17, 11 (*cheketamúe*, rebellions, C.).

chekham, v. t. he sweeps (it); *aut-chékham-ua*, I sweep it, Is. 14, 23 (*aut-jeskhau*, I wipe, C.). Suppos. inan. *chékhikouk*, (it sweeps,) a broom, Is. 14, 23 (*chékoumouchouk*, C.). See *jiskham*.

[Abn. *tsikhikigau*, balai; *ut-tsikéché-ua* *Sigšan*, je balaye la cabane. Chip. *aut-chékatúmp*, I sweep; *chékatúmpau*, broom, Bar. Del. *tsikhikhamua*, to sweep; *tsikhikham*, broom, Zeish.]

chekháusu, -ósu, v. i. act. an. he sweeps, is sweeping; pass. it is swept, wiped, Luke, 11, 25; Matt. 12, 44.

cheku, 'after a long time', Matt. 25, 19 (?).

chemáú, v. i. he paddles or rows (a boat); *menúke chemúg*, they paddle hard, with exertion; 'toil in rowing', Mark 6, 48; suppos. *uch chemúú*, pl. *uch chemúchey*, they who paddle, who 'handle the oar', Ezek. 27, 29.

[Narr. *chénuash* (imperat. 2d sing.), paddle, row, pl. *chéneek*. Chip. *che-*

chemáú—continued.

unú, he paddles; imperat. 2d sing. *chénuash* (*chemuash*, a canoe), Sch. n. 387; *tchinuash*, canoe, Bar. Del. *tschinuash*, a paddle, Zeish.]

***chenauósué**, adj. (an.) churlish, cross, Cott.

chenesit, (suppos. of *chenesú*) a dwarf, Lev. 21, 20.

cheouash. See *chénuash*.

chepaiyeuonk, vbl. n. freedom, Acts 22, 28. See *chéppu*.

***chépeck** (Narr.), a dead person. See *chéppu*.

***chépéssin** (Narr.), the northeast wind, R. W. See *autchépéssin* (in the east); *autchépéssin* (the east wind). The cold northeast was perhaps assigned to *Chéppu* and the spirits of evil, as was *suwanú*, the pleasant southwest, to *Kautáutawit*.

***chepewáukitaúog** (Narr.), v. pl. 'they fly northward' [i. e. to the northeast], R. W.; = *chépéssin-úh-úit áuog*.

chepiohke [*chéppú, ohke*], n. the place apart, place of separation; *chépiohke-muk*, the inclosed place [*komuk*] of separation, hades, hell, Dent. 32, 22; Rev. 6, 8; 20, 13; Is. 14, 9. With locat. affix, *chépiohke-it*, *chépiohke-muk-put*.

[Del. *tschippé-achigink*, 'the world of spirits, spectres, or ghosts', Hkw.]

chepiontup [*chéppú, outup*], n. a skull, Matt. 27, 33. Cf. *mishkonútup*.

[Abn. *tsiponútup*, tête de mort.]

chepisk. See *chéppipsk*.

chepshaú, v. i. he is astonished, amazed, frightened, Dan. 4, 19 (*chépsú*, Is. 50, 7); pl. *-ahog*, Mark 5, 42; Job 32, 15; Dan. 5, 9. Adv. *chépsie*, in astonishment, in amazement, amazedly, Ezra 9, 3; Ezek. 4, 16. Vbl. n. *chépsiamuk*, astonishment, Dent. 28, 37; 2 Chr. 29, 8.

[Abn. *tsibaghinaúgat*, cela est effroyable.]

chepshontam, v. t. he fears or is amazed at (it); pret. *uk-chépschontamup*, I was astonished at (it), Dan. 8, 27.

***chepy**, **cheeby** (Peq.), 'evil spirit, or devil,' Stiles. "Abuamocha or *Chépie* many times smites them with incurable diseases, scares them with apparitions and panic terrors," etc., Josselyn's Voy., 133. From a letter of Hecker-welder's (quoted in 2 Mass. Hist. Coll.,

***chepy, cheeby**—continued.

x. 147) it appears that the corresponding Delaware word (*tshépyé*) "had been made use of, even by missionaries, who knew no better," for "the soul or spirit in man"; a use, he adds, which "none of our old converted Indians would suffer." The word is, in fact, only another form of *chippe* (q. v.), it is separate, or apart; *chippe*, (1) he separates or goes apart; hence, (2) he is dead or separated (from the living); pl. *chip-puog* (Narr. *chippek*), they are separated, the dead; (3) a specter, ghost, or apparition of one deceased; something separated, and preternatural, as *monit* (from *anne*) is something supernatural.

[Narr. *chipek* (pl.), the dead; *chip-assótam*, the dead sachem; *chip-assópár*, a dead woman. Abn. *tsobíši*, séparément, Rasles (*chibai*, ghost, K. A.). Del. *tshépyé*, Nanticoke, *tsesep*, ghost, dead man.]

chequit. See **chequit*.

chequannappu, v. i. (1) he sits still, is at rest; (2) he keeps silence, he is quiet; pl. *-puog*, Judg. 16, 2; Ex. 15, 16; 2 K. 7, 4; imperat. 2d sing. *chikwupsh*, be still, Mark 4, 39; 2d pl. *-uppek*, be ye still, Ps. 46, 10; *nawpanshutt chequannappu*, 'the moon stayed', Josh. 10, 13; and *uqunat chequannappu*, 'the sun stood still', ibid. (*uut-chequannap*, I am silent, C.). From *chike* and *áppu*.

[Abn. *ut-tsikápi*, je me tais, taceo; *tsigúsi*, sans rien dire, en silence.]

chequanaü, chechequanaü, v. t. an. he takes by violence from (him), he robs (him): *ny chechekypunukyuanyú pish chechequanaü* (pass.), 'they that prey upon thee will I give for a prey' (they who rob thee shall be robbed), Jer. 30, 16.

[Narr. *uque chechequannawush*, do not rob me; suppos. pl. *chechequannawichuck*, robbers; pass. *chechequannúttin*, there is a robbery committed. Abn. *tsipütúšiti*, par force, malgré.]

chequunikompau, v. i. he stands still; pl. *-puog, -puog*, 2 Sam. 2, 23; imper. 2d sing. *chiquunikompauš*, stand thou still, Josh. 10, 12; and indie. *chiquunikompau*, (he) stood still, v. 13 [where it was mistaken for the preceding substantive, *uqunat*, 'sun,' by Adelung, who in the

chequunikompau—continued.

Mithridates (3 Th., 3^e Abth., p. 388) has given a place among words of the "Naticks, nach Elliott" to '*chequunikompau*, Some.' Cf. *nawpanshutt chequannappu*, 'the moon stayed', v. 13]. From *chike* and *-kompau*.

chequnuassin, v. i. he lies still; *uoh uatchequanassin*, I would lie still, Job 3, 13.

chequodwehham, v. caus. inan. he shaves (it) off, cuts (it) off (makes clean by cutting; caus. of *chekodtam*, v. t. inan.; cf. *chekham*, he sweeps or wipes); *chequodwehhamwag ny-publikonsh*, they shave their heads (with negat., Ezek 44, 20). With an. obj. *chequodwehhamu niship chequodwehham*, he shaves (him) with a razor, Is. 7, 20 (*chequodwehham*, razor, C.).

chequuttummoo, v. i. he roars (as a lion or wild beast); pl. *-umawag*, Jer. 51, 38.

[Abn. *zaskutúms*, (le chien) jappe.]

chétaeu, v. i. it is stiff. As adj. — *missittupak*, a stiff neck, Ps. 75, 5. Caus. inan. *chetauwétau*, he stiffens, makes (it) stiff, 2 Chr. 36, 13. Intrans. (adj. an.) *chetanau*, he is stiff, unyielding (*uut-chetanes*, I am stiff, C.).

chetanunaü, v. t. an. he supports (him); imperat. 2d pl. *chetanunauk uocham-uwácheq*, 'support ye the weak', 1 Thess. 5, 14.

chetimaü, v. t. he compels (him), 2 Chr. 21, 11; *uut-chetimaü-wah*, they compelled him, Matt. 27, 32 (*uut-chetimaü-wam*, I am urgent, C.).

chetuhquab, n. a crown, Cant. 3, 11; Is. 28, 3.

[Abn. *tsítokkšhau*, parures, soit de con. soit de tête.]

***chicháuquat** (Narr. v. it is day [-break], R. W. 67.

[Abn. *tsí'kšut*, il est jour, jour commence.]

***chichégim** (Narr.), a hatchet, R. W.

***chickot** (Narr.), fire (*chikkod*, C.). From *chake* and *ohum*, it rages, is violent. See *chikkodtam*.

chikkinásuog, n. pl. sparks of fire; with *uoté* (of fire), Job 41, 19; Is. 50, 11.

chikkup, n. a cedar, Is. 44, 14; pl. *-puog*, Ps. 148, 9 (*utchekkúppuans*, cedar, C.). Adj. and adv. *chikkuppo*, of cedar, 1 K. 5, 8.

chikkup—continued.

[*Chip. junjauk*, pine tree, Bar.: *shin junauk*, Sch.]

chikohteau, v. i. it burns, as a fire or a torch. Ex. 3, 2; Dent. 5, 23; Jer. 7, 20; pret. *autau chikohtop*, the fire burned, Ps. 39, 3; suppos. *au chigohday*, that which burns, Gen. 15, 17. From *chake* and *ohkan*, it is (by nature, inherently) violent, it rages, is fierce.

[Narr. *chickot* (*chikkoh*, C.), fire.]

chikosum, chikkohsum, v. t. he burns (it), Ex. 40, 27; Is. 44, 16; with an. obj. *-sau*; *aut-hikoss-oh*, he burned (him), Lev. 9, 11. From *chake*, with the formative (*-sum*, an. *-sau*) of verbs denoting the action of heat. Vbl. n. act. *chik-kohsumok*, a burning, Lev. 10, 6; Is. 9, 5; vbl. n. pass. *chikkohsumtlook*, being burned, a burn, Ex. 21, 25.

chippappu, v. i. (1) he remains apart, separate, Prov. 19, 4; from *chippi* and *appa*. (2) he is free, at liberty (i. e. separated or apart from any tribe, not the subject of any sachem); *chippappu awetawaminat*, she is at liberty to marry, 1 Cor. 7, 39. Cf. **chappu*.

[Narr. *chippappuok*, the Pleiades, i. e. they sit apart, form a group by themselves.]

chipohke, n. land not occupied; *on chipohk-it*, 'into a land not inhabited', Lev. 16, 22. From *chippu* and *ohke*, separate or free land.

***chippachausin**, it divides (as a path where it forks), R. W. From *chippu*.

chippe, -pi, (it is) separated, apart; *chippu apawok*, the separate place, Ezek. 41, 13. Adv. and adj. *chippigou*, Ezek. 41, 12; 42, 1, 10, 13. [For derivatives see *chepy*, *chepiohke*, *chipohtop*, etc.] Vbl. n. *chippigewok*, separation, freedom. As n. a part, a portion; *piohke chippi*, a tenth part, Ex. 16, 36. Cf. *chouchippe*.

[Abn. *tsuhisi*, *tsutsuhisi*, *tzutzuhisi*, separation. Del. *tsipiri*, *tsipit*, separately; *tschetsch-pi*, asunder, apart, Zeisb.]

chippehtam, v. t. he makes (it) separate, keeps (it) apart, Num. 6, 2; with an. obj. *-chitauit*; suppos. *chaphitauit*, Heb. 7, 26.

chippesu. See *chippissu*.

chippeu, v. i. he separates himself, goes apart, Num. 6, 12; Gal. 2, 12; suppos.

chippeu—continued.

auh chayot, he who separates himself; pl. *ay chayachay*, Ezra 6, 21; Jude 19; freq. *chudchayon*; with inan. subj. *-pauu*, it divides, marks separation (or pass. is divided, Hos. 10, 24); imperat. *chudchayonauit*, let it divide (one thing from another, Gen. 1, 6). As adv. *aut-chudchayau* *pauuau*, he put it dividingly or for separation, Gen. 1, 4. Perhaps this last form should be referred to a freq. or augm. of *chippappu*, q. v. See **chappu*.

chippi. See *chippu*.

chippinehteau, v. caus. (inan. subj.) it causes or effects separation. Vbl. n. *chippinotank*, that which separates, a wall, Ezek. 42, 20 (a hedge, C.).

chippinetu, v. i. he is born free; *aut-chippinetip*, I was born free, Acts 22, 28.

chippinnin, n. a free man, Rev. 6, 15; *-aminu*, he is a free man; *samwamatta aut-chippinninuau*, am not I free? 1 Cor. 9, 1; suppos. pass. *chippinninot*, when he is freed, 'being free', 1 Cor. 7, 22. Lit. a man apart, not subject to any sachem or master. Cf. *missinu*, a captive.

chippinum, v. t. he separates (it), puts it apart. From *chippi*, with characteristic (*-num*) of action performed by the hand. Augm. *chudchayauu* (= *chuchippinuu*), he separates permanently or authoritatively, establishes a division; with inan. subj. *-nuu*, it establishes a division, it divides. Vbl. n. *-nuuok*, *-nuuotank*, a dividing, a bondmark; *-nuok*, *-nuuotank*, a separation of animate beings, a tribe, Judg. 21, 3; Heb. 7, 13. With an. obj. *chippinum*, he separates or parts (them); imperat. 2d sing. *chippin*, Gen. 13, 9; pl. *-inuok*, Num. 31, 27; suppos. *chappinot*, when he parts (them), Num. 6, 5; Prov. 18, 1.

chippipsk, chepisk, n. a [single or detached?] rock, or crag; for *chippi-onysk*; *ut chippipsut*, on the rocks, Acts 27, 29.

[Narr. *machipsent*, a stony path; i. e. *may-chippisk-ut*.]

chippishinneutugk(?), n. a bush, Job 30, 7; Is. 7, 19.

chippissu, -esu, v. adj. an. he is separate, apart; pl. *-sang*, a people, a distinct race, Gen. 25, 23.

chippohteau, v. i. he is (habitually, by custom) separate; he keeps apart.

Vbl. n. *chippotauak*, a keeping apart, separation, Lev. 12, 5.

chipwuttonapwau, v. t. an. he kisses (him); *chipwuttam*, v. t. inan. he kisses (it); *wut-chipwuttanap-oh*, he kisses him, Gen. 27, 27; *wut-chipwuttanap-wukpoh wassachoh*, she kissed (to him) his feet, Luke 7, 38 (*wut-chipwuttanap*, I kiss, C.).

[Abn. *stôchum a*, il le baise.]

chishkham. See *jishkham*, he wipes (it).

chishkenitchôhhou, n. a towel, John 13, 5; that which wipes the hands, or with which the hand is wiped. From *chishkham* and *utch*, with the inan. instrument, formative *-ôhhou*.

***chôgan** (Narr.), a blackbird; pl. *chogantuck*, R. W.

[Peq. *antchugase*; *unssourgan*, Stiles. Abn. *tsôphores*; *tsôphoresk*, étourneau, Rasles; modern Abn. *chou-bûsker*, K. A. Del. *chôganuti*, blackbird, Zeisb.]

chogq, n. a spot, a bit, a small piece (for 'farthing', Matt. 5, 26). For *chohki* or *chohki*, (it is) like a point or spot. Cf. *kodohaki*. Suppos. inan. *chohkag*, a spot, a blemish; *wamp-chohkag*, a bright spot, Lev. 13, 4, 19.

[Crete, *châ-châhagaw*, it is striped.]

Chogqussuog. See **Chokquog*.

***chogset**. See **echum* et, under K.

chohchohkag (freq. of *chohkag*, a spot), that which is spotted, or marked with spots, Jude 23. See *chogq*.

chohchohkésu, v. adj. an. (freq. of *chohkésu*) he is spotted, blemished. Vbl. n. *-ssouak*, a spot, mark, or blemish, Jer. 13, 23.

***chohchunkquttahham**. See *chuhchunkquttohâm*, he knocks.

chohkésu, v. adj. an. (1) he is spotted; pl. *wichum chohkésuog*, they are thickly spotted, 'speckled', Gen. 31, 10, 12.

chohkésu continued.

(2) he has a blemish, or deformity, Lev. 21, 21, 23. Suppos. *chohkésu*, when he is spotted; pl. *wog chohkésuchog* (freq. *chohchohk-*), they who are spotted, Gen. 30, 32, 39.

[Del. *chî quâ sa*, patched, Zeisb.]

***chohki**, (a point) a minute, C. (= *chogq*).

chohkôwaonk (?), vbl. n. a sting[ing], 1 Cor. 15, 55, 56; *chohkahlan*, a sting, C.

chohkushik, (suppos. as) n. 'a jot', a point, a speck, Matt. 5, 18; Luke 16, 17.

chohquôg, chahquôg, n. a knife, Gen. 22, 6; Judg. 19, 29; pl. *-gush* (cf. *kachugag*, a sharp knife, under *kôni*); *kwag chahquôg*, a sharp razor, Ps. 52, 2.

[Natt. *chahquok* (for *-quok*?). Abn. *ats'kôkSi*, content; pl. *agse*. Menom. *ahshagkon*.]

***Chokquog, Chogquussuog**, n. pl. Englishmen, C. "*Englishmanog usah Chohkquog*," title-page of Indian laws, 1709. "They call Englishmen *Chah-quogquok*, that is, Knife-men", R. W. 51.

[Abn. *ats'kôkSi*, he has a knife.]

chonchippe, besides (praeter), Is. 44, 6, 8; 1 K. 22, 7. For *chahchippe* (*chah-cham?*), as implying separation, 'that apart', besides. See *chippe*. The Mass. Ps. has *chippe*, 'save' (besides, excepting), Ps. 18, 31.

chôchôwâog, n. pl. quails, Ex. 16, 13 (but 'quailog', transferred, Num. 11, 31). See **parupock*.

chuh, interj. ho! look! *chah, leu, gush-kish*, 'ho! such a one [thou], turn aside,' Ruth 4, 1.

chuhchunkquttohâm, v. t. he knocks at or upon (it); *wut-* —, I knock (at the door, Rev. 3, 20). For *chuh, chuh, quttahham*, he makes a measured *chuh chuh*, or call of attention (?). Cf. (Narr.) *pequawâtâhiy*, a drum, R. W.

***chûnkô**, n. an oyster, C. See *oppun-chûnthuck*.

E

***eachimmineash**, n. pl. (Indian) corn, C. See *wachimmineash*.

***eatawûs** (Narr.), it is old, said of cloth; *eatahama*, old traps.

ehhoh, interj. 'of exhorting or encouraging', El. Gr. 21, 22.

êhtâi. See *âtâi*, on (at) both sides.

eiantogkônâwâ, v. t. an. he mocks at (him). See *âtâihkônâwâ*.

***eiassunck** and **wiaseck** (Narr.), a knife, R. W. Peq. *wiputzege*, Stiles.

eiyané (*eue*, Mass. Ps.), of divers sorts

eiyáne—continued

or kinds; all sorts of; of every kind; *manche eiyau wine*, 'store of all sorts of wine', Neh. 5, 18; *awane eiyau*, all kinds of, Dan. 3, 15; *iqáus-asketuash*, many (divers kinds of) medicines, Jer. 46, 11. See *anu*.

eiyomp, n. a male deer, a buck. See *ahlak*.

en, prep. to, toward (after verbs of motion), Lev. 21, 6; Acts 10, 32.

-en, -énin, the formative of verbals denoting the active subject, male (nomen agentis), represents *-niinu* (*niinu*, *niin*, R. W.), a male, man. The second (*-niin* = *-ni-anne*) is the general or indefinite form, e. g. *adcha-n*, he hunts; *adcha-en*, he who is hunting, as distinguished from one who may be hunting or who habitually hunts (suppos. an. *noh adcha-want*) game; *adcha-niin* (pl. *-niinu-og*), anyone who is hunting, some hunter; *usse-n*, agit; suppos. *noh áso-it*, qui (quum) agit, oraget; n. agent. *usse-a-en*, ille agens. *usse-n-in*, qui agens. See **niin*.

***énada** (Narr.), seven. (*matla tahsh*, M. V. Rec.).

***enewáshim** (Narr.), a male (beast). See *niinu*; *nompashim*.

***enin** (Narr.), a man. See **niin*.

enneapeyau (**unne-**), v. i. he sojourns. Cf. *nompapeyau*; imperat. *unneapeyauish yeu ahke*, 'sojourn in this land', Gen. 26, 3; *unneapeyomat*, to sojourn (here), Gen. 47, 4; suppos. part. (pl.) *unneapeyacheg*, (who are) strangers, sojourners, Lev. 25, 45; (sing.) *unneapeyat*, v. 40; *awca*, v. 47. **enninneáonk**, vbl. n. a pestilence, contagious or infectious disease; Lev. 13, 44, 46; Num. 11, 33; Jer. 29, 17 (*en niinu-og*, ἐπὶ δῆμος, an epidemic?). See *ássausháonk*, the pestilence or yellow disease.

***ennomai**. See *unnamui*, a reason.

***eteaussonk**(?), pl. *-kash*, knives, C. Cf. **assonk*.

***ewò** (Narr.), pron. 3d sing. he, she; *awánu ewò*, who is that? *ewò maná*, this God; *ewò nekqushánehchiek*, they who fear him, R. W. See *yeuoh*; *noh*; *-aw*. It is properly a demonstrative.

II

hahanehtam, v. t. he laughs at (it), Job 41, 29; *chtañauñ*, he laughs at (him), Job 9, 23; suppos. *ahanehtanant*, when he laughs at or mocks (him), Prov. 30, 17.

hahánu, ahánu (**-nou**), v. i. he laughs, Gen. 17, 17; 18, 12; Ps. 2, 4; *matla uat-ahanu*, I do not laugh; pret. *kut-ahánuip*, thou didst laugh, Gen. 18, 15; *toh-awatch hahauñ* (suppos.), wherefore does she laugh? v. 13; *ahquompau ault ahauimuk* (suppos. inan. or supine), 'a time to laugh', Eccl. 3, 4.

[Narr. *ahánu*, he laughs; pl. *-nack*; *taohatch ahánuat* (suppos.), why dost thou laugh? Menom. *ah-qah-nen*, to laugh. Shawm. *ah-yásh*.]

hahanuonk, ahau-, vbl. n. laughing, laughter, Job 8, 21; Eccl. 7, 3 (*ahhauñ-onk*, *ahauñsháonk*, C.).

hashábp, hasháb, n. (1) a net, Micah 7, 2; Luke 5, 5; pl. *hashabpog*, Ezek. 47, 10; Hab. 1, 16 (*ashábp*, pl. *-appog*, C.). (2) vegetal fiber or fibrous material used for making thread or cord;

hashábp, hasháb—continued.

hashábpog, 'flax' (the plant, when in the field), Ex. 9, 31; *hashabp*, flax (prepared), Judg. 15, 14; 'tow,' Is. 43, 17; *hashabpe tuttuppuu*, a tow thread, Judg. 16, 9; *hashabp-awak*, linen cloth, Mark 14, 51 (*hashapoung*, Ex. 35, 25). (3) a spider's web, i. e. net, Job 8, 14; Is. 59, 5. "Les sauvages racontent que ce fut Michabon qui apprit à leurs ancêtres à pêcher, qu'il inventa les Rôts, et que ce fut la toile d'araignée qui lui en donna l'idée."—Charlevoix, II, 282.

[Narr. *ashábp*, 'their nets'; *ashábpuck*, hemp; *awshánpuck*, flax (Canada nettle?). R. W. Abu. *rhápu*, filets, rets; *sí' toysh*, espèce de chanvre dont on fait des rets (*tugheñauñ*, le chanvre). Chip. *assáb*, pl. *-big*, nets.]

hashabuhtugq, -bpuhtugq(?) (*hash-abpuhtugq*, flax-wood), n. stalks of flax, Josh. 2, 7; a di-staff, Prov. 31, 19.

hasháonuko, n. a hat; pl. *hasháonukun-uash*, their hats, Dan. 3, 21.

[Narr. *ashánuquo*, or *sunnetáppu*, a cap or hat, R. W.]

hasinnékôús. See *assinékôús*.

hassun, n. a stone; *hassun*, pl. *-uash*, El. Gr. 10; dim. *hassunâmes*, a little stone, ib. p. 12; pl. *-uash*, little stones, 'gravel', Prov. 20, 17. From a word signifying to pierce, to cut (?).

[Chip. *assin*, pl. *-uig* (inan.), Bar.; *assin*, *assin*, pl. (an.) *-uven*, Sch. Cree *assinac*; dimin. *assinâis*. Del. *achsun*, Zeisb.]

hassunekôáz. See *assinékôús*.

hassunnek, -negk, n. a cave, Gen. 23, 17, 20. (That which covers? Cf. *hashanukun*, a hat.)

hassunneutunk, n. a (stone) wall, Jer. 51, 44; Ezek. 13, 12.

***hawûnshech** (Narr.), farewell, R. W.

hennaû, hennou, áhunou, v. t. an. he calls him (by a name or appellation; appellat. Cf. *ussoreutai*, he calls him by his name, nominat.); pass. he is called: *pish hennou Ishah*, 'she shall be called Woman', Gen. 2, 23; *pish hennou magôcûin*, 'he shall be called Bountiful' (i. e. the Giver), Is. 32, 5; suffix form *uutînah*, appellat. cum, he addresses him, he calls him: *David uugum uatînah* [= *uut-hennu-ah?*] *num-Mavit-tanu*, 'David himself calleth him [my] Lord', Mark 12, 37; *toh kuttheut*, 'what art thou called?' Gen. 32, 27; *nah ahcut* (*ahcut*, Mass. Ps.) he who is called, John 9, 11; suppos. *áhunout*, when he calls, when calling (him), 1 Pet. 3, 6. Mutual or reciprocal *hettuog*, they call one another, they address one another, Gen. 11, 3. Vbl. n. *hettawonk, hettawonk*, mutual address, language, speech, Gen. 11, 1. See *ahcut*.

[Narr. *tohûna* [= *toh hennout*], 'what is his name?' 'how is he called?']

hettam, v. t. inan. he calls (it); pass. *hettamun*, it is called [cf. *ussorettam*, he names (it); *ussorettamun*, it is named]; pl. *hettamog*, they call (it), Ps. 49, 11; pass. *uawetwank hettamun*, his name is called, Luke 2, 21; *hettamun*, it is called, Gen. 2, 11, 14; Is. 56, 7.

[Narr. *tohûttamun* [= *toh hettamun*], 'what is this called?']

-**hk.** See *-ks*.

***Hobbamoco,** n. 'their evil God,' Lechford's Pl. Dealing, 52. "That we suppose their Devil, they call *Hobamouk*," Capt. J. Smith (1631). "*Ahamocho* or

***Hobbamoco**—continued.

Cheptic," Josselyn Voy. (See *chept*.)

"In the night . . . they will not budge from their own dwellings for fear of their *Ahamocho* (the Devil) whom they much fear."—Wood's N. E. Prospect, pt. 2, ch. 8. "Whom they [the Indians near Plymouth] call *Hobhamouk*, and to the northward of us, *Hobhamouqui*; this, as far as we can conceive, is the Devil."—E. Winslow's Rel. (1624).

-**hog, -hogk,** n. (1) body, corpse, that which is external or which covers the living man or animal. For *hogki* (it covers), or *hogkan* (he covers himself, wears as covering). With impers. prefix, *muhhog*, the (any) body; pl. *muh-hogkawog*, El. Gr. 9. (2) the person; with the prefixed pronouns it has the force of ipse; *uuhhog* [*u'hog*], my body, or myself, ego ipse; *kuhhog*, thy body, thyself; *wuhhog*, his body, himself.

[Narr. *uuhûck*, my body; *uuhûck*, the body (i. e. his body). Abn. *uhagûé*, *shagûé*, mon, son corps. Del. *hacûey*, Zeisb. Cree *uugûn*, the body; *uugûn*, my body, myself.]

hogki, v. i. it covers, or serves as a covering; as n. *uuh-hogki*, pl. *uuh-hogkiash*, the scales (of a fish), Job 41, 15; suppos. *uuh-hogkiû*, if it have (that which has) scales; pl. *uug uuh-hogkiûtehog*, they which have scales, Lev. 11, 9) with inan. or impers. subj. *wuhhogkiégig*, v. 10). So, *uuh-hogki*, a shell (*wuhhogke*, C.). Cf. Engl. shell, scale; Germ. schale; Greek *κοιλίος, ἀκτέλιος*.

[Narr. *suckûûhock* [*suckû-wuhhogki*], black-shell money, R. W. Abn. *sarû-hûgûé*, écaille de poisson.]

hogkwo, v. i. he clothes or covers himself; with inan. subj. it is a covering, it clothes; sometimes v. t. he wears (or is covered by) it, Prov. 23, 21; Ezek. 9, 2; Ps. 93, 1, imperat. 2d pl. *hogkank*, 'put ye on', clothe yourselves with, Eph. 6, 11; suppos. an. *hoppot, áput, ápput*, when he wears, or is clothed with, Ps. 109, 18; 68, 13; Dan. 12, 7; *uú áput, ápput*, that which he wears, which 'is on him', Gen. 37, 23; 1 K. 11, 30. Vbl. n. *hogkank*, clothing, a garment, Num. 31, 20; Prov. 30, 4; pl. *-ungush* (*aukank*, C.). With a subst. expressing the thing worn or put on, *hogkankun*, v. t. he puts (it) on.

hogkō—continued.

[Narr. *ōōh*, 'their deer skin', which serves for clothing (—*hogkō*); *ōōpash* (—*hogkōsh*, El.), put on; *ōōhagat*, a mantle (i. e. what he wears). Del. *ōōhagannō*, he is clothed; *ō hach quāt*, his cloth; *ō hach quāt*, clothing, Zeisb.]

hogkōchin. See *ogkōchin*.

hohkōn. See *ohkōn*, a dressed skin.

hohpaheu, v. i. (caus.) he humbles himself, 2 Chr. 32, 26; Ps. 10, 10; makes himself small (?). Cf. *pōcheu*, he makes him small, or low (see *pōn*); suppos. *hōwan hohpauat*, whose humbleth himself, Matt. 18, 4.

hohpau, v. i. he is humble; pl. *hohpauing* (indicat. for suppos.), 'the humble', they are humble, Ps. 34, 2; imperat. *hohpauish*, 'humble thyself', be humble, Prov. 6, 3; suppos. *ahhohpauichag* (*hohpau*; pl. *hohpauichag*), Prov. 16, 19; *hohhohpauichag*, the humble, Ps. 10, 12. Abl. n. *hohpauak*, *hohpauak*, humbling, humility, Prov. 15, 33; 22, 4. N. agent. *hohpauin*, one who humbles himself, a humble man, Job 22, 29. Adj. and adv. *hohpau*, Prov. 16, 19 (*hohpau*, C.).

hohtōeu, **-tōeu**, adv. ex ordine, in order, Acts 11, 4; 'from time to time', Ezek. 4, 10, 11. The primary signification of the verb is, 'it comes next', or 'in course'; *in hohtōeu*, that which comes next, the second, = *uhohtōeu*, secondly (El. Gr. 21). With the formative (*-kin*) of verbs of growth, *hohtōkin*, he or it grows next, is next in growth; whence, probably, suppos. *ōōh uhtōkit*, she who is next in age, 'a second daughter', Job 42, 14. Cf. *uhtōkit*.

[Abl. *ūtōsi*; *hōsokkī*, tour à tour; *ahūtōsi*, *ahūtōghōkkī*, de plus en plus.]

***hōmes** (Narr.), an old man; pl. *hōmesak*, R. W. [2]

[Abl. *munss-Suēs*, mon grand père; *uSk-Suēs*, ma grande mère, etc. Chip. *uimishōuiss*, my grandfather, Bar.]

***hominey**. "They beat [the Indian corn] in a mortar and sift the flour out of it; the remainder they call *hominey*, which they put into a pot . . . with water, and boil," etc.—Josselyn's Bar., 53. Powhatan, *homony*, broken maize, Beverley. "Homony, which is

***hominey**—continued.

the corn of that country beat and boiled to mash,"—Norwood's Voy. to Virginia (1649). "They live mostly on a pap, which they call *pau* or *homini*, each of which is made of corn,"—White's Relation of Maryland (1633). From the generic for 'small fruit', 'berry', or 'grain', *-min-mi*, pl. *-min-mish*, which formed part of all names given to prepared corn. Cf. Narr. *apūminimimash*, parched corn; *amū min-mimash*, parched meal boiled, etc.; *was-hokkamuk-ōmimash*, new-ground corn; *ōwāch-m'mash*, corn, etc. Abl. *shu-minim*, il pèle le blé; *shu-mim-ay* (pl.), blé d'Inde (blé pilé).

***hōnck** (Narr.), a goose; pl. *hōnckok*, R. W.; the gray or Canada goose (*Anser canadensis*, L.). See *wāmpatuck* (the snow-goose).

[Del. *hōnk*, Zeisb.; *mareck hōnk*, gray goose, Camp. Abl. *hōnk* (?). Poq. *hōhōnk*, Stiles.]

***hopuōnck** (Narr.), a tobacco pipe, R. W. See *ahpuanck*.

***hoquaun** (Narr.), a fishhook. See *ahpuan*.

hōse, **āse**, in composition, is a distributive, signifying each in its turn, one after another in course; *ās-ko-sakōkōsh*, day by day, in daily course, Gen. 39, 10; Matt. 6, 11; *ās-nom-pōkōsh*, morning by morning, every morning, Ex. 30, 7.

hōsekōeu, adv. in course; turn by turn: — *ko-sakōkōsh*, 'day unto day' (*ko-sakōkōsh* *hohsahkōeu*, Mass. Ps. v); — *u-kōkōsh*, 'night unto night', Ps. 119, 2. Cf. *asuhkōeu*, it follows, comes after; *ah-sahpue*, *ah-sahpue*, to and fro; *papūan-shu ah-sahpue*, he walked to and fro, 2 K. 4, 35; *ah-sahpue* and *ah-sahpue*, he goes to and fro, this way and that, Job 1, 7; 2, 2 (infinit.); *ah-sahpue* *ah-sahpue*, he looked this way and that, Ex. 2, 12.

[Abl. *hōsokkī*, tour à tour; *hōsōn-sōs*, de deux l'un; *ōsi*, à toute occasion, ainsi toujours de même.]

howaas, n. See *ōōas*, a living creature; a live animal.

howan [*ōwō-umū*, *u-umū*], someone, anyone; as interrog. who? (El. Gr. 7); pl. *hawang* (*u-umū*, who? *u-umū*, *howan*, anybody, C.). In Prov. 14, 34, the adj.

howan—continued.

adv. form is used; *howe nussamung*, any people.

[Narr. *awim*, 'there is somebody'; *awim awi*, who is that? pl. *awimik*, 'some come.' Peq. *Wamwamuk*, 'Englishmen', Stiles, i. e. 'some men', or 'who are these?'; *awimuk*, Mason's Narrat. of Peq. War. Micm. *Sau*, quel-qu'un, celui qui, etc. Abn. *usim*, quel-

howan—continued.

qu'un; *usamung*, quel homme es-ce qui, etc. Del. *awecan*; pl. *awecuk*, who are they? Zeisb. Gr. 176. Cree *aw'aw*, pl. *aw'ucke*, who? whosoever; indef. *aw'ek*, someone, anyone. Chip. *aw'nen*, who? pl. --ag; *aw'na*, one, somebody, anybody; *aw'gwa*, whoever, whosoever, I don't know who; pl. --ag.]

I

-i, postpositive, gives to the indicative present, which is in fact a preterit, the definite and limited force of the truly present or actual; e. g. *ai*, he goes; *ai*, he is going, is now on his way, Prov. 7, 19; *sokanau*, there is rain; *sokanau* (*sokanau*, C.), it is now raining. Though this limited present is not noticed by Eliot in his Grammar, and is not often to be found in his translations, it unquestionably had place in the Massachusetts, as well as in other dialects of the same group.

[Abn. *i*, postposit. significat actualitatem actionis; *ssipherimé*, il pleut actuellement; *psau*, il neige; *psaumé*, il neige actuellement, etc.]

ianáuwussu, v. adj. an. he is lean; pl. --suog, Gen. 41, 3; suppos. pl. (particip.) *-sitcheg*, v. 4. See *áuwussu*.

iane. See *éigán*.

ianussuog, suppos. pl. *ianussitcheg*, for 'swarms of flies', Ex. 8, 21, 24, 29; they are of divers kinds (?), all sorts of creatures (?).

in, (in fine comp. *-hen*, *-unne*) of the kind or manner of; *gen in kah gen in*, of this manner and of this, 'thus and thus', 2 Sam. 17, 15.

ióghkóshómco, v. i. — *onutuh níwchip-pag-nut*, it 'distils as the dew', Dent. 32, 2; it moistens (?). Cf. *agghskí*.

***ishkauaüssue**, (he is) enviously; *iskouaüssin*, enviously, C.

ishkont, conj. lest (El. Gr. 22), Gen. 38, 9; Luke 22, 46. For *ashquank*, *ashquut*, there remains (we *ashquank*, what remains, is left)?

ishkouanatuonk, vbl. n. envy, Prov. 14, 30. Cf. *jishuaituonk*, hatred, under *jishontam*.

ishpuhquáeu. See *ushpuhquáeu*, he looks upward.

ishquanogkod, **-kot**, (after a numeral) a cubit's length; suppos. *ishquanogkok*, measured by cubits, by cubits' length; with an. subj. *ogkussa*, 2 Chr. 2, 11, 12. *Nan ishquanogkok*; *nequt-ishquanogkod* *ne nequt ishquanogkod*, etc., (measured) by cubits; the cubit is a cubit, etc., Ezek. 43, 13. From *nisquán* (*mesk*, C., q. v.), the elbow, and *ogk*, the base of verbs of counting or numbering: so many times the length to the elbow.

J

jishontam, v. t. he despises, rejects, hates (it); *unsselenam kah nut-jishontam*, I hate and despise (it), Amos 5, 21; I abhor, Ps. 119, 163; Amos 6, 8; suppos. *jishontog*, when he despises, he despising, hating, Prov. 15, 10. With an. obj. *jishanumai*, he despises or hates (him); suppos. *neh jishanumait*, he who despises; pass. *neh jishanumit*, he who is despised, Job 12, 5. Vbl. n. *jishanumavonk*; pass. *jishuaituonk*, hatred, Ps. 25, 19.

jishkam, **jishkham**, **chishkham**, v. i. he wipes (it); *nut-jishkam*, I wipe (it); suppos. *onutuh wosketomp jishkog wutunuk*, as [when] a man wipes a dish, 2 K. 21, 13. With an. attributive, *jishkanumai*, he wipes (it) for (him); *chishkanumaiup wussertush*, she wiped [to him] his feet, John 11, 2. Cf. *chekham*, he sweeps.

[Abn. *ne-kasshai*, je l'essuie; *ne-kasshats*, qu'on l'essuie. Del. *tchishkham-nen*, to wipe off, Zeisb.]

K

-**k-**, **-hk-**, in composition, denotes the continued or progressive action of the verb; a going on, or continuing to do: e. g. *assamau*, he gives him food; *sokkamau* [= *assokkamau*], he supports, or continues to give him food; *putau*, he he puts (it) into; *putahkau*, he goes into; *amau*, he departs; *amauhkan*, he drives (him) away, keeps him going, etc. See *kah*.

***cachauxet** (Peq.), the name of a fish; 'cunner', Stiles. The 'chogset', Labrus chogset, Mitch. (Ctenilabrus burgall, Stour.) For *chuhchuhkosit*, marked with spots, spotted, or striped.

kachémw, **kahchémw**, v. i. inan. it comes (and continues coming) out from: *auau kachéman*, 'a fiery stream issued', etc., Dan. 7, 10. See *kutche*.

kacheu, v. i. he goes or comes out of: *kacheng*, they went out of (the ship), went ashore, Luke 5, 2.

kádshik, when it begins; the beginning of. See *kutchissik*.

kadtupwut, when, or if, he is hungry, suppos. of *kadtupun*.

kah, copulative, and 'k, progressive, in its simple separable form, 'it goes on' or 'continues'. Cf. Greek *ἐτι*; Sansk. *ati*, according to Weber, from root *at*, 'to go', i. e. 'a going farther.' Sansk. *gá*, to go; *gá*, going, or *cha*, 'et, quo'; Greek *καί, τε, και*.

[Narr. *ká*. Peq. *quah*, E. M. 'chip. *gaúé* (postpositive, prepositive, and separable), Bar. Micm. *ak* [= *ahh*.]

kâhche. *matia kâche*, 'no doubt', it is not doubtful, Acts 28, 4 (*kâche*, Danf.)

kâkenumunne, the first-ripe (fruit), Mic. 7, 1. See *kânûmunu-ush*.

kakenupshont, (when) going very swiftly; suppos. of *kaknupshan*. See *kânupshan*.

***kakewau**, v. i. he is mad, Mass. Ps. See *kakéau*.

[*kasenussit*, suppos. a charl, Is. 32, 5, 7.]

***kaskôhat**, n. a sturgeon, C. See **kau-posh*.

***caukôanash** (Narr.), n. pl. stockings, R. W.

[Abn. *kenissa-ut*, chaussees, bas. Peq. *cuugowutch*, a stocking, Stiles. Del. *kau kon*, legging, Sch. n, 472; *ga gun*, Zeish.]

***cauômpsk** (Narr.), a whetstone, R. W.

***kaúposh** (Narr.), a sturgeon; pl. *-shatog*, R. W. (*kápposh* and *kaskôhat*, C.) From *kuppi* (an. adj. *kuppesu*, he is) shut up, inclosed, protected, i. e. by his hard scales or plates (?).

[Abn. *kubassi*, pl. *-sak*. 'Chip. *nam ai*, *naugh may* [i. e. the fish; *namah*, El. or *namag*]. Menom. *nah naut*, sturgeon (*nahnutish*, fish). Powh. *kopobone*, J. Smith (=close-mouthed?).]

***causkashunck** (Narr.), the skin of a deer, R. W.

***Kautántowwit** (Narr.), "the great Southwest God, to whose house all souls go and from whom came their corn, beans, etc., as they say," R. W. Cf. *Káhtanit* [*Kéhtanit*], the great God, Gen. 24, 7.

kechequabinau, v. t. an. he hangs (him) by the neck, Gen. 40, 22: *pish kúchequabinauk*, he will hang thee, Gen. 40, 19; *ahhat kechequabenittauk* (suppos. pass. inan.), that which he is hung upon, a gallows, Esth. 5, 14; 7, 9 (*nuk-kechêquabes penimauit*, I am choked with a halter, C.) It should be *nashpe penimauit*.

kechequanau, v. t. an. he takes him by the throat; with pron. affixes, *uk-kechequan-ah*, Matt. 18, 28; hence, he embraces (him). (*nuk-kechêkikuan*, I embrace, I hold by the throat, C.)

[Abn. *uk-kechêkikuan*, je lesifouque.]

kechisu. See *kechissu*.

keechippam, **kehch-**, **keihch-**, on the shore, Josh. 11, 4; Judg. 5, 17; John 21, 4; — *kehthahauit*, on the seashore, Gen. 22, 17.

***keegsquaw** (Narr.), a virgin or maid, R. W.

[Chip. *giyagowi*, she is a virgin. Del. *kikochques*, a virgin; *kik och que u*, a single woman, Zeish; *kigapen-u*, Camp. Abn. *kigapda*, a young man unmarried.]

***keesaqúshin** (Narr.), it is high water, R. W., i. e. it is at its full height, full grown. Cf. *kesakum*.

***Keesuckquand** (Narr.), the Sun God, a name of the sun, R. W. [*Kesukquámit*, God of Day or of the Sky]. See *kéuk*.

kéhche, kehcheu, v. i. (it is) chief, principal, superior (because, ex principio; cf. *ka, katche*); hence, superior by reason of age, old, ancient; an. pl. *kehchiug, kutchiug*, the old (collectively), the ancients, i. e. those who are from the beginning, Ps. 119, 100; 148, 12; Esth. 3, 13; *kehchiug wautanawug*, the old are wise, 'with the ancients is wisdom', Job 12, 12. In the sing. *kehche agawuk*, the chief place, 2 Sam. 23, 8; *kehcheu wautashimewuk*, the chief fathers [i. e. fatherhood, n. collect.], Num. 31, 26. Cf. *keht-; kehtauw*.

kehchemugqwomp, n. chief captain. See *mugqwomp*.

kehchesonksq [= *kehche-sonksqua*], a queen, Esth. 1, 9, 11. See *sonksq*.

kehchésuonk, vbl. n. a boil, a sore; pl. *-ongash*, Job 2, 7. See *kehchésu*.

kehchippam. See *kechippam*.

kehchisqua, kutchisqua, an old woman, Ruth 1, 12; 1 Tim. 4, 7; pl. *-quog*, Zech. 8, 4; 1 Tim. 5, 2.

kehchissu, kechisu, kehchis, v. adj. he is old, superior by age; as n. an aged person, Gen. 44, 20; Lev. 19, 32; *nuk-kehisu*, I am old, Job 15, 10 (*nuk-kehisu*, Luke 1, 18); *kutchisu-it*, 'when he is old', Mass. Ps., John 3, 4. Like the Latin senex, senectus, *kehchis* denotes old age entitled to respect, without associating with it the idea of decrepitude or senility. Cf. *mahtatunum*. "Chise is an old man, and *kéhchise* a man that exceedeth in age."—E. Winslow's Relation (1624).

[Narr. *kitchiz*, an old man; pl. *-suck; kutchimau*, a middle-aged man (i. e. he is growing old). Miem. *kijig8*, vieux; *kijig8uik*, les vieux. Del. *kikay*, old, Zeisb.]

kehchithau, v. i. he forbears or refrains from doing (?): *nus-sunumunup kehchithau* (infinit.), *nattu nuk-kehchithou* (causat.), 'I was weary with forbearing, I could not stay', Jer. 20, 9;

kehchithau—continued.

suppos. *kehchithau*, if I forbear, Job 16, 6.

kehkechai, n. a sore, 'booth', Dent. 28, 27.

kehkechésu, v. adj. an. he is sore, 'full of sores', Luke 16, 20 (augment of *kehchisu*). Vbl. n. *kehkechisuonk*, a (running) sore, a boil, Ps. 38, 11; 77, 2; Job 2, 7.

[Narr. *n'chisumunum*, I am in pain; *nchisumun n'site*, my foot is sore.]

kehketohkiau, v. i. he goes on talking, talks much. Freq. of *kattau*, he speaks, with 'k progressive. Vbl. n. *kehketohkionk, kektoak-*, talk, loquacity, Prov. 14, 23; Eccl. 10, 13; pl. *-ongash*, 'babblings', 1 Tim. 6, 20. N. agent. *-kwan*, a great talker; pl. *-kuiawug*, Tit. 1, 10. See *kattau*.

kehkomau, kekomaü, v. t. an. he talks about (him), slanders, or speaks reproachfully of: *nuk-kionuk-quog*, they slander me, Ps. 31, 14. Vbl. n. *kehkomauin, -mauin*, a talebearer, a slanderer, Prov. 18, 8.

[Creo *kéyitumugun*, he scolds him(?).]

keht-, keiht-, in comp. words chief, principal, (relatively) greatest. As a prefix to nouns inan. corresponding to *kehche-* before nouns an. See *katche*.

[Del. *kittu*, great. Alm. "masa vel *kétté*, in antecessum," Rasles.]

kehadtatou, v. caus. inan. he makes sharp, sharpens, whets (it), Ps. 7, 12; with inan. subj. *-tanonun*, it sharpens (it), Prov. 27, 17; *-taunna*, he sharpens it; pass. it is sharpened, made sharp, Ezek. 21, 9; suppos. *kehadtatou*, if I whet (my sword), Dent. 32, 41 (*ketotting*, a whetstone, Wood). Cf. **cauómpsk*.

[Alm. *ne-kittad8u*, je l'aiguise; *aká-tad8u*, il l'aiguise; *kahadaingun*, pierre à aiguiser.]

Kehtanit, Keihtannit [*keht-(n)anit*, the chief or greatest *manit*], for 'the Lord God', Gen. 24, 3, 7. With the verb subst. *kehtanaita, kehtannaita*, he is (or it is) the greatest *manit*; and with the locative suffix, *kehtanaita-at*, the place of the great *manit*, or where he is; hence, probably, *Kaudanawewit*, 'the great Southwest God,' (R. W.), or rather his home in the Southwest.

[Del. *getannitawit*, Zeisb. Gr. 37.]

kehtauau, v. t. an, he is chief among or superior to; as n. a chief man; pl. *kehtauuq*, 'chiefs'. [Dan. 5, 23. Rarely used and of questionable propriety. N. agent. *kehtauuau*, pl. *kehtauu*, 'nobles'. Prov. 8, 18.]

kehtequanitch, kehtooq [*keht, uquan, -nitch*, great, end of, hand], n. the thumb, Ex. 29, 20; pl. *kecheush*, Judg. 1, 6, 7.

[Abn. *aghihtšētsi*, pollex.]

kehtequaseet [*keht, uquan, -seet*, great, end of, foot], n. the great toe; *uk-kehtequaseet*, his great toe, Ex. 29, 20; Judg. 1, 6, 7.

[Abn. *aghihtšētsi*, *ug-ghitšētsi*, mon gros orteil.]

kehtimaū, v. t. an, he appoints (him) over, appoints (him) to office or command, 2 K. 11, 18; *uk-kehtim*, I appoint (him to rule over, etc.), 1 K. 1, 35; *kuk-kehtim quashottamurau'nuq*, thou appointest prophets, Neh. 6, 7. From *keht-*, with *-ma-*, the formative of an. verbs of speaking, or of action performed by the mouth; literally, 'he great-speaks him.'

kehtippitēnāb, n. an armband; pl. *-āpauš*, Is. 3, 19; 'the bracelet that was on his arm', 2 Sam. 1, 10; *kehtup*, Gen. 24, 30; *kehtūpetenāpauš*, Ex. 35, 22. From *keht-*, (*u*)*kehtipitēn* (arm), *appa* (it remains, or is permanent).

kehtoh, keihtoh, n. the ocean, 'sea', Gen. 1, 10, Ps. 78, 13; Hag. 2, 6; with indef. affix, *kehtaham, kehtahhan*, any sea; pl. *-hannush*, seas, oceans, Neh. 9, 6; with locat. affix, *uhen kehtahhanuū*, in the midst of the sea, Num. 33, 8; Prov. 23, 34; *kishke kehtahhanuū*, by the sea, on the seashore, 1 Sam. 13, 5; Dent. 1, 7. Adj. and adv. *kehtahham*, of the sea; *kehtahham-annupq*, the water of the sea, Ex. 14, 21. For *kehtean*, it is very great, vast; = *'kukhtau*, it is going on, or is indefinitely extended.

[Narr. *kithan* and *wechikun*, the sea, R. W.; *kikhoonohk* (?), Stiles. Del. *kithan*, a great river (?); *kehtahhan*, the great ocean, Zeish. (The Del. Indians called the great river (Delaware) and bay *Kittan* (Kithanne, Ilkw.); '*Kid han nuuk*, in the main river', Zeish.) Chip. (Sag.) *kecheghama*, lake; *kecho-keches-*

kehtoh, keihtoh—continued.

gama, great lake, sea; (Mack.) *gache-gama*, sea. Shawm. *kechikunū*, sea.]

kehtohhannómuk, n. 'the sand of the sea', Ps. 78, 27 (*kehtahhannomuk*, Jer. 33, 22); *kehtahhannomuk*, Mass. Ps. [=beach (?), 'where the sea goes' (?).]

kehtotan, keiht-, n. a great town, Gen. 10, 10; Rev. 21, 15 (*keht, otan*).

[Del. *kithatony*, Zeish.]

kehtonog, kuht-, n. a ship, Prov. 30, 19; Is. 33, 21; Jonah 1, 3; pl. *-agpuash; keht-annog*, great vessel (or carrier); cf. *pe-annog*. [From verb 'to dig out', 'hollowed'; see Rases under 'creeper'.]

[Narr. *kithanek*; dim. *kithanekquese*, Abn. *ketseak*, navire. Menom. *kah-tayemauin*, Del. *ki tool te wall* (pl.) ships, Zeish.]

kehtoquanich. See *kehtequanitch*.

keihchippam. See *kechippam*.

keiht- See *keht-*.

Keihtannit. See *Kehtanuū*.

keihtoh. See *kehtoh*.

kekomaū. See *kekomanu*.

kekutto, v. i. he speaks habitually, has the faculty of speech. Freq. of *kuttan*.

kémeu, (it is) secret, private; as adv. 'in secret', Matt. 6, 4, 6 (*keneyene*, secretly, C.); *ut kémeu-an*, in a secret place, Job 40, 13; pl. *keneyangish*, secret things, Dent. 29, 29. With verb subst. *keneyenu*; suppos. *keneyenuuk*, or *-yenuk*, when it is secret; as n. a secret, Prov. 25, 9; Dan. 4, 9. See *kenamuta*.

[Abn. *kimishi*, en cachette. Del. *kimi*, Zeish.]

***kemineiachick** (Narr.), n. pl. murderers; *kuk-kemineuatin*, you are the murderer, R. W.

kēn, pron. 2d pers. sing. thou; *san ken uoh uoh patat*, art thou he who shall come? Matt. 11, 3; pl. *kenūuū*, you, ye (El. Gr. 7).

[Narr. *kēn*; pl. *kēnuuwin*.]

kenai, kēneh, (it is) sharp, keen, Prov. 25, 18; in comp. *kēn-*, *kēn-*; e. g. *kenupsk*, a sharp stone, Ex. 4, 25; *kench-quog*, a sharp knife, Ezek. 5, 1; *kākenchquogangish* (freq. pl.), sharp-pointed things, Job 41, 20 (*keniyene*, sharply, C.); suppos. *kenay*, when it is sharp, that which is sharp, Is. 5, 28; Rev. 14, 14; *wasstauk*, . . . *kenog*, the

kēnai, kēneh—continued.

haft . . . the blade (of a knife), Judg. 3, 22; *lhtāikenag*, on-both-sides sharp, two-edged, Prov. 5, 4.

[Illin. *nikiñtš*, j'aiguise, j'apointis (Grav.); *kiñta, kiñt, kiñts*, dans la composition marquent souvent aiguiser, apointir. Abn. *kañšis, kañšink*, épine; *kañšio*, cela est épineux, aigu. Del. *kiñw*, it is sharp, Zeish. Voc. 1; *kihuñ*, he is sharp (harsh, jealous, etc.), Zeish. Gr. 167.]

kenaiñheau, v. caus. an. he forms (him), gives him shape, Gen. 2, 7, 19. See *kukkenauñheau* (augm.).

kenām, n. a spoon; pl. -*uñag*, 1 K. 7, 50 (*knuñm, quonm*, a spoon or ladle, C.). Cf. *kenñ*; *kānunk*; *kūñum*.

[Narr. *knuñm-uñag*, Abn. *enkšm*.]

kenāu. See *kenñ*.

kenauwameonk, vbl. n. [an arraying or putting in array (?),] an army, Joel 2, 20; 1 K. 20, 25. Cf. *kukkinuñe*, orderly, in order, in shape.

kēnawum, pron. 1st pers. pl. inclusive, we all of us, i. e. including you to whom we speak. See *nēnawum*.

kēneh. See *kenñ*.

kēñepinai, v. t. an. he binds (him), as by oath or promise, imposes an obligation on (him); *kenep*, *kenep*, suppos. *kenepinont*, Num. 30, 3, 4.

kēñepsuonk, vbl. n. a binding of one's self, a bond or obligation, Num. 30, 3.

kenēumunne-ash, n. pl. first-fruits, Lev. 2, 12, 14; augm. *kākenumunneash*, Num. 18, 12, 13; *kākenūm*, Ex. 22, 29. See *kākenumunne*.

kenogkeneg, -**koneg**, n. a window, Gen. 6, 16; Judg. 5, 28; pl. -*gash*, Dan. 6, 10 (*kenog'kinog, kumutepuñick*, C.).

kēñomp, keenomp, n. 'a captain', John 18, 12; a 'brave', a valiant man (*kenompie*, valiant, valiantly (-*pōonk*, valor, C.). [Cf. *Cheraiñ* (Caribs), 'magnus sapientie viri', Vespucius, 1497, Nav. Col., 3, 233.]

[Narr. *keñomp*, captain or valiant man, R. W. Abn. *kinaiñt, kinaiñas*, homme courageux; *ne-kinaiñas*, je suis brave, généreux, etc.]

kenompattam, v. t. inan. he looks at, observes (it), 1 Sam. 16, 7.

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kenompsquab, n. an anchor; pl. -*ahōg*, Acts 27, 29. See *kenuhquab*; **kenuñsuep*.

kenonau, v. t. an. he speaks (with authority, or as a superior to an inferior) to (him), he counsels, advises, instructs, Ex. 33, 9; Dent. 5, 24; 2 Sam. 17, 15; imperat. 2d sing. *kenas*; pl. *kenuak*. Vbl. n. *kenauñauñk*; pass. *kenauñtñauñk*, counsel, advice, Prov. 20, 18. N. agent *kenauñauñ*, a counselor; pl. -*ñuñag*, Job. 3, 14 (and *kenauñsaurauñ*, Is. 9, 6).

kenugke, 'among', Gen. 17, 10; Lev. 11, 2; *kenuk*, Mass. Ps. (Vbl. n. *kenugkigenauñk*, a mixture, C.). The primary signification is 'mixed' or 'intermingled': *kenugke muthauñkeg*, 'a mixed multitude', Num. 11, 4; = *kenukshau muthauñkeg*, Neh. 13, 3. See *kenukshau*.

kenuhquab, kenunkquab, n. an anchor, Heb. 6, 19; pl. Acts 27, 40. See *kenompsquab*.

kenuhugquonk, n. 'a nail', Judg. 4, 21; a wooden point (?) [*kēu-aktug*, sharp wood].

kenuhwheg, n. a nail; pl. -*gash*, John 20, 25 [*kenukheau*, it is made sharp].

kenukkenausu, v. adj. pass. it is mixed (by animate agency), Dan. 2, 41; as adj. Prov. 23, 30 (of 'mixed wine').

kenukkinau, v. t. an. he goes among, mingles with (them); pl. -*oag*, Dan. 2, 43.

kenukkinum. See *kinukkinum*.

kenukshau, kenugshau, v. t. he is mixed with (them). From *kenugke*, with the characteristic (-*shu*) of involuntary action, Hos. 7, 8; Ps. 106, 35; Dan. 2, 43; *nupñt kenukshau muñšigauñt*, fire was mingled with the hail, Ex. 9, 24. Adj. and adv. -*shau*, Neh. 13, 3.

[Narr. *wāñuñkshau*, to mingle; *wāñuñkshaus*, mingled. Del. *gli eñ uñ su*, mixed, Zeish.]

kenún, kinún, v. t.: with an. obj. *kenuñ*, *kinuñ*, he bears or carries. This appears to be the earlier form (corresponding to *anuñ*, q. v.), from which *kenumum*, -*auñ*, are derived. To it must be referred *uk-kin-ñuñ*, they bore him, Mark 2, 4, unless this is misprinted for *uk-kenuñ-ñuñ*, as in Lev. 10, 5; cf. *uk-kenuñ-ñuñ*, Is. 40, 11 (*auk-*

kenûn, kinûn—continued.

kânun wuskômp, I carry a man, C. i.
See *kânun*.

[Narr. *kenûnish*, I will carry you.]

kenunkwab. See *kenûnkwab*.

kenûnikwhonk, kin-, n. a pin; pl. *-on-gash*; Ex. 27, 19; 38, 20, 21. From *kînûn* and *ûhûpûn*, sharpened at the point.

kenunnaû, kin-, v. t. an. he carries (an an. obj.) in his hand or arms; suppos. *kânunnaû*, when he carries (him), when carrying: — *ahûmpûh*, — a boy, Amos 2, 15; — *aukkûsûh*, — a child, Num. 11, 12. With pronom. affixes, *uk-kînun-ûh*, she bears them, Dent. 32, 11. See *kraûn*.

kenunnum, v. t. he carries or bears (it) by hand [and therefore improperly used in Is. 53, 4, 11], Mark 14, 13; *kânunnum-up*, 'he bare it', Mass. Ps., John 12, 6. Cf. *kenûn, kânun*.

kenuppe, swiftly, in haste, Dan. 3, 24; Is. 5, 26; as adj. *-pûpû*; with verb-suffix *-pûpûn*, there is haste, it 'requires haste', 1 Sam. 21, 8.]

kenuppétu, v. i. he grows fast, Gen. 21, 8, 20; pl. *-ûupû*, Gen. 25, 27. From *kenuppu*, with the formative of verbs of an. growth.

kenupshatû, v. i. he makes haste, he goes quickly, Eccl. 1, 5; 1 Sam. 17, 48; imperat. *kenupshatûsh*, go then quickly, make haste, 1 Sam. 20, 38; 23, 27; suppos. *kenupshatû*, *kenupshatû*, Job 9, 26; Prov. 7, 23. Adj. and adv. *kenupshû*, swift-going: — *kakûnupshûsh*, 'swift ships', Job 9, 26; *kenuppu kenupshûsh pûgûpû*, 'they come with speed swiftly', Is. 5, 26 (*kânupshûsh*, very swiftly, Dan. 9, 21). Augm. and intens. *kupkenupshûn*, he goes swiftly; suppos. *kukkenupshatû*, (when) going swiftly, 'swift of foot', Amos 2, 15; *ugû kakkenupshatû-ehû*, they who are swift, Amos 2, 14; Jer. 46, 6.

[Abn. *u-kichârûshkû*, je me dépêche à faire cela.]

kepenum, v. t. he harvests (corn, fruit, etc.); imperat. 2d sing. *kepanûsh*, harvest it, 'reap', Rev. 14, 15; suppos. pass. inan. *kepanûnûk*, when it is harvested, in (time of) harvest, Ex. 34, 21. Vbl. n. *kepanûnûnûk*, harvesting, the harvest, Jer. 8, 10; Rev. 14, 15.

[Narr. *kepanûnûnûn*, to gather corn.]

kepshau, v. i. he falls: — *ohkesh*, he falls on the ground, Mark 9, 20; pl. *kepshatû*, they fall, Is. 8, 20.

kes-. See *kass-*.

kesanohteau, kesanohteau, v. i. it is ripe; suppos. *u-kesanûshû*, that which is ripe, Is. 18, 5; pl. *nûsh kesanûshûsh*, Jer. 24, 2 (*kesanûshû*, ripe, C.).

kesantam, v. i. (and t. inan.) he has a purpose, purposes, intends: *aukkesan-tam*, I purpose, 1 K. 5, 5. Vbl. n. *-tûnûnûk*, purposing, a purpose, Eccl. 3, 17; 8, 6. *kesi-, kes-* (or *kassi-, kas-*) in comp. words has the force of 'fully', 'completely', or sometimes simply augment, 'very much.'

[Abn. *kesi, trîs*, Del. *gishû, kûshû*, done, ready, Zeish.]

kesittâe, adj. and adv. cooked, prepared for eating (i. e. completed or finished; see *keshûn*): *kesittâe uégûnû*, 'boiled meat', 1 Sam. 2, 15 (*kesittâ uégûnû*, C.).

[Narr. *auhtûy kesittâunû*, is there nothing ready boiled?; *uussûnû uûkûssû*, too much boiled or roasted. Abn. *kûshû c'û*, cela est-il cuit? Del. *kûshû-tûnû*, to make (it) ready, Zeish.]

kesittu, v. i. he is full grown, he has finished growing, Gen. 38, 14; pl. *-ûupû*, Judg. 11, 2. (With inan. subj. *kesûkûn*, q. v.) Cf. *keshûn*, it is finished.

kesteanu [*kesitûnû*], v. i. it is finished, completed, made complete: *aukkûssûnûk kesitûnûnû*, the work is finished, 1 K. 7, 22 (sometimes used as v. t. inan.; *keshûnûnû*, he finishes it, he creates it, Jer. 31, 22; *keshûnûnû nûn-ûnûkûssûnûk*, to finish his work, John 4, 34); suppos. *nûh kesitûnûk*, he who makes complete, 'the creator', Is. 40, 28. With an. obj. *kesitûnû*, q. v. (*keshûnûnû*, to finish, C.).

[Abn. *u-kesitûnû*, j'achève quelque chose. Cree *kûshûnû*, he finishes it. Narr. *uaukkûssûnû uégûnû*, he made the light; *uaukkûssûnû uégûnû kûssûkû*, who made the heavens? Del. *gi shû-tûnû*, it is done, finished, Zeish.]

kesteanûnûk, -teonûk, vbl. n. a making complete, 'creation', Mark 13, 19.

kesteanûshû, v. adj. an. it is made complete, 'it is finished', John 19, 30; suppos. *keshûnûshûk*, made complete, a 'creature', Rom. 1, 25.

kēsuk, n. (1) the visible heavens, the sky, Gen. 1, 1; (2) a day; *pasuk kēsuk*, in one day, Gen. 27, 45; 1 Sam. 2, 34; *quiani kēsuk*, all the day long, Ps. 25, 5; 71, 15; pl. *-kypush*; *monatash kesukypush*, many days, Is. 24, 22 (but more commonly used, *manchitilquianpok*; see *quiani*); suppos. *kesukok*, when it is day, on a day; *in kesukok*, on that day, Gen. 21, 8; *yu kesukok*, on (or within) this day, today, Ps. 95, 7; Ex. 2, 18; pl. *kesuk-okish*; *āsakesukokish*, every day, daily, Is. 51, 13; Ps. 145, 2. Adj. and adv. *kesukquā*, of heaven, Ps. 78, 23, 24; of the day, Jer. 31, 35; *kesukqu wopui*, a light by day.

kēsuk by its form appears to be the suppositive or participial of a verb *kisa*, or with *inan*, subj. *kisā* (*kusān*), it warms or is warm. Though this verb is not formed separately in the indicative, it may be traced in the prefix *kus-*, *kussa-* (q. v.), in the passive form *kus-sittā*, he is heated, made warm (as n. heat of the sun), and in the verb-adj. an. *kesusa* (*kesusānucā*), to be warm, C.). Hence in other dialects the name of the sun as the source of heat: Abn. *kizs* (comp. *ukizsšs*, je suis chandement); old Alg. *kijis* (= *kizhis*); Chip. *gi'zisa*, *kisis* (cf. *gi'zhik*, sky; *gi'zhuk*, day); Menom. *kay-shoh* (cf. *kay-shaick*, sky); Muh. *kesogh*, Edw.; Del. *gischuch*, etc. The same radical, probably, is found in *kesawhōtan* (*kesanāda*, C.), it is ripened; *kesōtan* (Cree *kisātan*), he perfects, completes, and with an. obj. *kizhean* (Cree *kisheyan*, he finishes), he makes, 'creates', gives life to; *kesukin*, it grows to maturity, is full grown, is ripe; and with an. subj. *kesuttā*—in all which there is an apparent reference to the sun as the source of vital warmth and of mature development of animal and vegetal life. Sansk. *kās* and *kāś* (lucere, splendore); *kaś* (splendore).

[Narr. *kēsuck*, the heavens, R. W. (*kesk*, Stiles); *kesukquā*, by day, R. W. Peq. *kāzuk*, Stiles. Abn. *kizsšs*, jour; le ciel, l'air. Chip. *gi'zhik*, *gi'zhik*, sky. Menom. *kayshawk*, sky. Shawn. *kē-sū-kē*, day. Miem. *kish-ksk*, aujourd'hui. Del. *gischuch*, sun; *gischyn*, day, Zeish.]

kesukod, as n. daytime, the day, as a measure of time (i. e. while day is), Gen. 1, 5, 13, 16; opposed to *unkon*, the night season, Gen. 1, 5; pl. *kesukodtash*, Dan. 8, 14, 27. Adj. and adv. *kesukodā*, *-āda*, in the daytime, by day, Ex. 13, 21; Job 5, 14. *kesukodān kah nok-kōndān*, by day and by night, Ps. 1, 2 (*kesukodā kah nokkonā*, Josh. 1, 8); *kesuklāttā*, C).

kesukodtumash, n. pl. days, in the sense of years [*kodtumash*] or as measuring long periods of time, Dent. 11, 21; Job 14, 1; *tahshianash ak-kesukodtumash*, how many are his days? Ps. 119, 84.

kesukquieu, (it is) toward heaven, heavenward (El. Gr. 21).

[Narr. *kesukquā*, upward.]

kesukun, v. i. it is mature, full grown, ripe. *kopantamook kesukun*, 'the harvest is ripe', Rev. 14, 15. With an. subj. *kesuttā* (q. v.); suppos. *pajeh kesukot*, till he is (full) grown, Gen. 38, 11.

[Del. *gischt*, *kisch*, ready, done; *gis-chuchan*, it is ready, done, finished; *gi schi gu*, he is born, Zeish.]

ketasscot, n. king, Cant. 7, 5; Is. 6, 5; pl. *-stamewog*, Josh. 10, 5; Job 3, 14 (*tah-sutamewog*, kings, Gen. 35, 11). Vbl. n. *ketassodumamok*, a kingdom, Matt. 5, 20 (*assodumamok*, Dan. 5, 31; 7, 27; *tahsodumamok*, pl. *-sompash*, Zeph. 3, 8; Hag. 2, 22).

[Quir. *kōttasodumamok*, 'princes', = *sichagimamok*, Pier. 35.]

ketéahheāū, v. caus. he giveth life to, maketh live, 'quickeneth': *ak-ketéah-oh*, 'he quickeneth them', John 5, 21; *kak-ketéahoh*, thou quickeneth me, Ps. 71, 20.

keteāhogkōū [*keteāh-hogk*], n. a living creature, a living body or personality (see *hogk*): *ponantamur ketāhogkōūmā*, he becomes (= *amant*) a living soul, Gen. 2, 7; *ponantamur ketāhogkōū*, a living creature, Lev. 11, 46; life, Dent. 24, 6; the soul, the spirit, Is. 42, 1; Gen. 14, 21; 34, 8 (*ketāhogkōū*, a soul, C.).

keteau, v. i. (1) he is alive, he lives, or is quick, implying the possession of vital energy or of animation; comp. *ponantam*; (2) he is in good health, he is recovered from sickness, 2 K. 20, 7; Is.

keteau—continued.

39, 1: *my pish keteau*, they shall recover, Mark 16, 18; *asy kengketeau* (augm.), is he well?; *asy keteau*, he is well, Gen. 29, 6; *sua wuh uk-keteau*, shall I recover? 2 K. 8, 8, 9. Adj. and adv., *lété*, of life, in life: — *matug*, 'tree of life', Prov. 13, 12; — *tohkekum*, 'fountain of life', Prov. 13, 14; 'quick', Num. 16, 30. Vbl. n. *keteau*, living or being alive; the life principle or vital force; 'the soul' (i. e. the life), Job 12, 10; *uk-keteauk wagus waspuchungmit*, 'the life of the flesh [is] in the blood', Lev. 17, 11. See **kitchukpié*.

[Narr. *nie-kétem*, I am recovered; *kouketeing*, they are well. Abn. *kighe*, il se relève la vie.]

ketohomom, v. i. he sings, recites in song: *uk-ketahomom*, I sing, Ps. 57, 7; with an. obj. *ketahomunuu*, he sings to (him) or tells by song; pl. *amandog*, they sing to (him), 1 Chr. 16, 33; suppos. *kottahomant*, pl. *ancheg*, Eccl. 2, 8. Adv. and adj. *ketahomú*, *-hamwé*, of singing, of song, 2 Sam. 19, 35; Neh. 7, 67. Vbl. n. *ketahomóonk*, a singing, song; *wame ketahomúe uk-ketahomóon-gush* (pl.) David, all the psalms (singing songs) of David [title of the psalms in meter]. N. agent. *ketahomúon* (indef. *-wáwín*), a singer, 1 Chr. 6, 33. Cf. *kutba*, he speaks; *ketakou*, he goes on speaking, he talks. See *awaduu*.

[Abn. *kishahds*, il chante.]

ketókau, v. t. an. he tells (him), he goes on speaking to (him), 2 Sam. 20, 18; imperat. 2d sing. *ketakush*, 1 Sam. 3, 10; suppos. pass. *ahquumpi ne ndt keketaukunuk* (freq.), a time for speaking [when it is to be spoken], Eccl. 3, 7. From *kutta*, he speaks, with 'k progressive.

[Narr. *kekutta káwda*, let us speak (talk) together; *kuttikush*, speak.]

kezheau, v. t. an. he perfects, completes, finishes (him), 'creates', Gen. 1, 27; 5, 1: *uk-kezeh*, *uk-keshach*, I create him; pret. *uk-kezhomp*, 18, 54, 16; suppos. *nah keshanal*, he who makes complete, who creates, Gen. 5, 1. With inan. obj. *késtem* (q. v.).

[Cree *kieschayou*, he finishes him; *Kieschayou*, he begins him. (See in

kezheau—continued.

Howse, Cree Gr., pp. 19, 20, and 84, verbs of 'making' in *-kigou*, *-katiyou*, and *-kóou*.) Abn. *w-kishétsu*, j'achève quelque chose; (with an. obj.) *w-kishétsu*, Del. *kishétsu*, he makes, prepares (something); *kishé*, ready, done; *kishétsu*, to make something ready; *kishétsu*, it is ready, done, finished, Zeish.]

kinou. See *kenin*.

***kinukkinuum**, v. t. he mixes or mingles (one thing with another), C.; suppos. *kinukkinuk*, when he mixes it; and substantively, a mixture, the *kinukkinuic* and *killikinuic* of western tribes, — tobacco mixed with the bark of the red osier (*Cornus sericea*) or leaves of bearberry (*Arctostaphylos uva-ursi*). Cf. *kenyge*.

[Del. *gli eke ní van*, anything to mix with, mixture, Zeish.]

kinún. See *kenin*.

kinunnaú. See *kenunau*.

kishke, (it is) by the side of, near to, by: *kishke way-at*, by the wayside, Gen. 38, 14, 21; *kishke-tuk*, by the riverside, Num. 24, 6; Ezek. 47, 6, 7; *kishke papiú*, he came near to, etc., Dan. 8, 17.

[Abn. *kikatsisi*, contre-quelque chose, joignant quelque chose, le long du bord de la rivière: *katsisi*, tout proche. Del. *gichgi*, Chip. *tehiyaú* or *tehiy*, Cree *chúks*, close by, near, nigh, by.]

kishki, (it is) broad, great from side to side: *ketotau missi kuh kishki*, the city (was) large and great, Neh. 7, 7; *nish-kishkúe*, broad, wide (absolutely, or as opposed to narrow), Is. 33, 21; Matt. 23, 5; suppos. *ne kishkag* (*kishkag*, *kashkag*), the breadth of it, its breadth or width from side to side, Job 37, 10; Ex. 26, 2, 8 (= *ne awadugu-kishkag*, Ex. 25, 10).

[Abn. *Saúmi-keski*gš, il est trop large, trop ample (e. g. a garment); *keski*, large, cela l'est.]

kishkunk, n.: *at kishkunk*, under a tree, Gen. 18, 4, 8. See *nichtu*.

kishpinum, **kusp-**, v. t. he ties (it) firmly, binds close, makes fast. From *kuppi* (close, fast), with the formative (*-num*, with an. obj. *-nau*) of verbs denoting action of the hand; imperat. 2d sing. *kispiunsh*, *kusp-*, Prov. 6, 21; pl. *kishpinuk*, 1 Sam. 6, 7; with an. obj.

kishpinum, kusp-—continued.

uk-kishpinu-ûth, they tied them, 1 Sam. 6, 10. (Vbl. n. *kishpinuonk*, binding, C.)

kishpissu, -ussu, v. i. he ties or fastens, makes fast; and pass. he is tied, made fast, Matt. 21, 2; pl. *-ussup*, they are tied, 2 K. 7, 10. Vbl. n. *kishpissuonk*, pl. *-ussupash*, bonds, Ezek. 3, 25; Job 38, 31. [Narr. *kspûnsh*, pl. *kspûnshuk*, tie it fast. Cree *kîchepassu*, he is girt.]

***kissittashau**, v. i. he sweats; [*uk-kissittashum*, I sweat, C. See *kussittau*].

***Kitan** (for *Kéhtauit*), the great god (*umûit*). See **Kauhtûtauûit*, *Kéhtauit*.

kitchewewêws [*k'êhe wêwêws*], n. the great owl, Lev. 11, 17; = *k'êhe kûhukhauws*, Dent. 14, 16. (Strix virginiana?)

kitchisahshau (?), v. i. he falls into the fire, Matt. 17, 15.

***kitonckquêi** (Narr.), v. i. he is dead; suppos. 2d sing. *kitonckquian*, when thou diest [shalt die]; 3d pl. *-quichêtit*, when they die; pret. (intens.) *kukitunckquê-hau*, 'they are dead and gone'; *paûsawat kitonckquêra*, 'he can not live long' [he is near dying], R. W. Apparently from *kétauonk* (vbl. n. from *kétau*, q. v.), the life, with the formative of verbs of going; *kétauonkipon*, life goes. In the Abnaki, a verb adj., from the same base, *kétauiss*, signified both a dead person and a specter or the apparition of the dead (answering to *chuy*, q. v.); "un qui est mort, si on parle de lui, dicteur *kétauiss*; un mort qui reviens après sa mort, *kétauiss*," Rastel.

kitshittau, = *katchissittau*, he washes (it). See *katchissauitû*.

kitteamountanumau, v. t. an. he pities, is kind to, shows mercy to (him); imperat. 2d sing. *-mouch*, Zech. 7, 9; pl. *-muyk*, Job 19, 21; suppos. *uk kitteamountanumau*, he who is merciful, who pities, Gen. 19, 16; Prov. 19, 17. Vbl. n. pass. *kitteamountanittuonk*, compassion, mercy, Num. 11, 15 (*uk-kitteamountanittuau*, v. i. I pity; *kitteamung-konaukquut*, (when he is) miserable, pitiable; *kuttamung*, sadly, C.). See *kuttamunguauitû*; *kuttamungce*.

[Abn. *uk-kétauûghêrmûit*, j'ai compassion de lui.]

kitteashe. *uk kitteashe*, *uk kuttéashish*, how many times? 1 K. 22, 16; 2 Chr. 18, 15. See *tôshu*.

***kittumma**. See *kuttumma*.

kiyunk, n. 'the cuckoo', Lev. 11, 16; but in Dent. 14, 15, *kukkuw* is transferred.

ko, koh, may be regarded as the present imperfect or continuing present tense of an irregular and defective verb of existence. It signifies not merely he (or it) is, but connotes prior existence, he continues to be; *k*, in this as in derivative verbs, denoting continuance or progression. Past existence was expressed by *ma* (q. v.), which we may call the preterite absolute of the same verb, signifying it was and is not, and therefore not properly employed in speaking of that which continues to be. Eliot has in some instances combined *ko* and *ma*, and *ko* and *pish*, to express the past (aorist) and future tenses of the verb 'to be'; *uk koh ma*, *uk koh*, *uk pash*, 'who was, and is, and is to come', Rev. 4, 8; so *ku ukkoh* [= *uk koh*] *ma*, *ku ukkoh*, *ku pashau* [and *ku ukkoh pish*], Rev. 11, 17; 16, 5; *umukoh* [for *ma uk koh*], I am, i. e. I who continue to be; and *ma ukkoh*, I am, Mark 13, 6; *umukû* [for *ma uk koh?*] *umûit*, it was so, Gen. 1, 7, 9, 11, etc.; *kah uttoh kû utapûn*, 'and where is he?' Job 14, 10, where *kû* serves as an auxiliary to *utapûn*.

kobhamuk, koppô-, suppos. pass. (inan.) of *kuppi*, stopped, closed.

kobpaonk, vbl. n. an inclosure or shut-up place, a 'haven', Acts 27, 8. Gen. 49, 13.

kobpog, suppos. of *kuppi*; as n. a haven, Gen. 49, 13. See *koppûnuk*.

kobpohsheau, v. i. (inan. subj.) it goes into a haven or place protected; *kut-tamung kobpohsheau*, 'the ship was at the land', John 6, 21.

kobshagkinit, suppos. when he is shut up; as n. a prisoner; pl. *-itohag*, Is. 42, 7.

kobshagkinittuonk, vbl. n. a being shut up, a prison (pl. *-ongashu*), Is. 42, 7.

kod, with a verb, signifies intention, purpose, wish, desire, and sometimes gives to the suppositive present the force of the paulo-post-future, as *uttoh kod ussat*, what he is about to do, Gen. 41, 28; *kod-ayimung*, when you intend (are about) to build, Luke 14, 28; *kod uuhung*, 'he was about to sail', Acts 20, 3; with the

kod—continued.

indicative, *ni-kod-wanantau*, 'I will be wise', Eccl. 7, 23; suppos. *kodiam*, '(when) thou seekest to go', 1 K. 11, 22.

[Narr. *kabû enécheau*, 'she is falling into travail', i. e. is about to be delivered. Abu. *kabâsi*, inan. subj. *kîdasi*, 'nota futuri, vel potius ad exprimendum je veux, afin que, sur le point de,' Rasles. Del. *n'gatta*, I will (from *gattamen*, to want, will, desire); *gatta*, he willeth, Zeish. Gr. 162. In the Chip. and Cree *kâ* (before a vowel, *kad*) or *gâ* has apparently lost its desiderative force and become a prefix or auxiliary of the simple future indicative. See Baraga, 88; Howse, 199.]

kodchuki, (it is) a piece, or a part of (it), Jude. 9, 53; Dan. 5, 5, 24; 'a morsel' (of food), Prov. 23, 8, *kodchukishk* (*kodchuk-wisq*), 'a pot-herd', Job 2, 8 (*kodchûhki wqwas*, a piece of meat, C.).

kodsheau, v. i. inan. subj. it falls out (of it), as a sword from its sheath, 2 Sam. 20, 8. Cf. *kaltinnum*, he pulls (it) out.

kodtantam, v. t. he desires, longs for, wishes (it). From *kod*, with the formative of verbs of mental state or disposition; *nak-kodtantam*, I desire (it), Job 33, 32; imperat. 2d sing. *abqni kodtantash*, do not desire, Prov. 23, 3. Vbl. n. *kodtantamnak*, desire, will, Prov. 18, 1; Rom. 7, 18. With an. obj. *kodtantaman*, he desires or longs for (him); suppos. *kodtinnunak*, 'if thou hast a desire unto her', Deut. 21, 11.

[Narr. *watâintam* or *watâitum*, I long for it. Del. *gattatamen*, he desires.]

kodântupont, **kodto**, n. the top or crown of the head, Gen. 49, 26; Deut. 33, 16, 20; Job 2, 7.

[Abu. *sakîtan'thi*, au-dessus de la tête; *sakîtan'si*, dehors, au-dessus de; *kîthé* (in antecedent), avant, auparavant, Rasles.]

kodtauwompasu (?), v. i. act. he sells or harters; imperat. 2d sing. *-pash*, 2 K. 4, 7; suppos. *nah kodtauwompasit*, he who sells, a seller, Ezek. 7, 12. N. agent. *kodtauwompasen*, Ezek. 7, 13.

kodtinnéau (?), v. i. he taints; pl. *-eang*, Is. 40, 30.

kodtinnum, v. t. he draws or pulls (one thing out of another); *nak-kaltannum*,

kodtinnum—continued.

nat-bogkaltag, I draw (out) my sword, Ex. 15, 9; *kodtinnum nam-nokis*, he drew off his shoe, Ruth 4, 8; suppos. *nah nam-nokis kodtinnak*, he who draws off his shoe, 'that hath his shoe loosed', Deut. 25, 10; imperat. 2d sing. *kodtinnash*, *-tannash*; with an. obj. *kodtinnam*, *kodtinnu*, he pulls (him) out; imperat. 2d pl. *kîdinnak wotch natannat*, pull him out of the fire, Jude 23; with pron. affix. *kod nuch*, pull thou me out, Ps. 31, 4. From *kodt-*, with formative of action performed by the hand. Cf. *kodshau*, it falls out of.

[Abu. *ni-kîtanannu*, je tire (manu), v. g. une épine du doigt; *kîthiqan*, tire-bourre.]

kodtompokoag, as n. the top of a rock, the summit of a cliff or crag, 2 Chr. 25, 12.

kodtongquag, suppos. inan. as n. a pile, that which is heaped high, by placing one above another, 'a heap', Ex. 15, 8. From *kodt-* and *onkechou*. See *kodtink-quag*.

kodtohamont, pl. *-eanchag*, singers, Eccl. 2, 8; suppos. of *kîdthohannam*.

kodtuhkôe (?), suppos. *kodtuhkîang*, *-ah-kîang*, a summit or high place, the top of a hill, Ex. 19, 20; Cant. 4, 8; Is. 57, 7; Jer. 49, 16.

***kodtukquom-unat**, v. i. to be sleepy, C. From *kod* (desiderat.) and *unakquom-unat*, to dream; to be inclined to dream.

[Narr. *akîtaquum*, I am sleepy, Abu. *kod's*, il a sommeil. Del. *n'guttîngquom*, I am sleepy, Hkw.]

kodtûmô, (it is) a year, Lev. 25, 5; Deut. 14, 22; Luke 2, 41; pl. *-manash*; suppos. *kîdtunnak*, *-mank*, 2 K. 19, 29; Luke 13, 7. Adj. and adv. *kodtumwite*, of a year, yearly, Lev. 16, 34; 25, 33; *nishaw kodtumwite kogkodtumwite* (freq.), 'three years [i. e. three times yearly], year after year', 1 Sam. 21, 1. For *qatuum*, it measures or is a measure; suppos. *quadtunnak* (?). See *qudtubham*.

[Narr. *nqudti-wantinnam*, one year. Abu. *nekstsi-guden*, *nissi-guden*, one year, two years. Del. *kottan*, year, Camp., *gachin*, Zeish. Shawn. *kol'o*.]

kodtumwohkom, v. i. from *kodtûmô*, with the formative of verbs of progress

kodtumwohkom—continued.

(-hkom), he goes from year to year; (with a numeral or indefinite-quantitative) he is — years old: *naba-nese kodtumwohkom*, she is twelve years old, Mark 5, 42.

[Narr. *toh kottenshe kodtumwohkom*, how many years old are you?]

kodtappow, v. i. he is hungry, Is. 44, 12; Matt. 4, 2; pret. *nuk-kodtap* [for *-nap* (?)], I was hungry, Matt. 25, 35, 42; suppos. *kodtapant, kodt-*, when he is hungry, Mark 2, 25; Is. 58, 10. From *kod*, desiderative, and *-appa* (v. generic), he eats, he longs to eat.

[Narr. *n'odtap*, I am hungry; *wān-nanodtap*, I am very hungry. Del. *kat to pu i*, to hunger, Zeisb.]

***kogkahquteau**, v. i.; *nuk-koglahqu-teau*, I counsel or advise, C.; with an obj. *kogkahkomau*, he gives counsel (to him), C.

kogkéau, **kogkéwau**, v. i. he is mad, insane, beside himself, 1 Sam. 21, 14; John 10, 20 (*kakewau*, Mass. Ps.); *kuk-kogkē* (pres. actual), thou art beside thyself; *matu nuk-kogkē-oh* (negat.), I am not mad, Acts 26, 24, 25; suppos. *nuk kogkēuit*, he who is mad; pl. *-ūcheg*, Matt. 4, 24; suppos. pass. man as n. *kogkēuuk*, madness, being mad, 1 Sam. 21, 13. Vbl. n. *kogkēuuk*, madness. N. agent. *kogkēu*, indef. *-auuū*, a madman. Adv. *kogkē*, *kogkē* (*kogkēu*, C.), madly, of madness. Vb. adj. *kogkēsa*, he does madly, he is actively mad, 'Innatic', Matt. 17, 15.

***kogkehoópónat**, v. i. (infin.) to be drunk (?), C.

[Creo *k'eshkawuyun*, he is drunk.]

kogkeissippamwau, **-amou**, v. i. he is drunk, Ps. 107, 27 (suppos. *kakesup-pult*, when he is drunk, Mass. Ps.); imperat. *ohye kogkeissippamwau*, don't be drunk, C. Vbl. n. *-amouuk*, drunkenness, Dent. 29, 19. N. agent. *-amoua*, a drunkard, Prov. 26, 9.

kogkēusquau (v. i. she is a mad woman), a harlot, Is. 23, 15, 16; pl. *-squāw*, Prov. 7, 10. Vbl. n. *kogkēusquauuk*, harlotry, 'lasciviousness', Mark 7, 22.

kogkéwau. See *kogkēu*.

kogkóhsum, **kogoxum**, **kogkohkusum**, **kukhusum**, v. t. he cuts in

kogkóhsum, etc.—continued.

shape, curves, engraves, fashions by cutting (it), Zeck. 3, 9; (infin.) Ex. 31, 5; 35, 33; suppos. *nuk nōhtōw kōhkóhsumit*, he who skillfully cuts, who has 'skill to grave', 2 Chr. 2, 7. Vbl. n. *kogkóhsumuk*, carving, 'graving', Zeck. 3, 9. Adv. and adj. *kogkóhsumu*, *kogkóhsumu*, by carving or graving, carved, graven, 2 Chr. 34, 4, 7; Jer. 51, 47, 52.

kogkopsau, (he is) deaf, Lev. 19, 14; Is. 29, 18; suppos. *kōkōhsaut*, *kogkōhsaut*, Ex. 4, 11; Ps. 38, 13; pl. *-aucheg*, Is. 43, 8 (*kogkopsau nōhtōw*, a deaf ear, C.); *kōkōhsauhtauw*, pl. *-ugash*, deaf ears, Is. 35, 5, = *nōhtōwugash kuppige-nash* (closed ears), Mic. 7, 16. From *kappa*, closed, fast, with augm. redupl. and intr. an. formative, *'sa kōk-kap'sa*, he is shut close. See *kuppohasu*.

[Narr. *n'ēōpsa*, I am deaf. Abn. *ugashg'psa*, Del. *gēgēphau*, a deaf person, Zeisb.]

kogkouēquāu, **-quāou**, v. i. he sleeps (lightly), he slumbers, Ps. 121, 3, 4. Vbl. n. *-quāuuk*, slumber, light sleep, Prov. 24, 33.

kōgkōunogohquohhou, **-ogkahquohhou**, n. a thistle, 2 K. 14, 9; 2 Chr. 25, 28. Cf. *kōnuklehohohou*, he pierces, pricks.

kogkōunum, v. t. he withholds (it); with an. 2d obj. he withholds (it) from (him); *kuk-kogkōunumau*, thou withholdest (it) from him, Job 22, 7. From *kōunum*.

kogkussohkoag, n. a high place; pl. *-gish*, 1 Sam. 13, 6. Augm. of *kussahkoag*, suppos. of *kussahkō*, high.

kogoxum. See *kogkóhsum*.

kogsuhkóag, n.; pl. *-ish*, 'hills', Luke 23, 30 (for *kogkussahkoagish*).

koh. See *ko*.

kohkatōn, **kohketōn**. See *kahkattan*. **kohkodhumaū**, v. i. he chews the cud; negat. *matu kōhkodhumaūn*, he does not chew the cud, Dent. 14, 8, = *matu nōchittanumaū*, Lev. 11, 7; suppos. *kōhkodhumaū*, Dent. 14, 6, = *nōchittanumout*, Lev. 11, 3; pl. *-oucheg*, Dent. 14, 7. Cf. *nōchittanumaū*.

kohkónōau, v. t. an. he denies (him). See *quēnawau*.

kohkūhquag [-suppos. of *kahkūhquē*, it goes up], n. the top of a hill or ascent),

kouéu, kouweu—continued.

18, 27); *auk-kauem*, I sleep, Cant. 5, 2; suppos. 2d sing. *kaúu*, when thou sleepest, Eph. 5, 14; 3d sing. *auh kut, kaurt*, he who sleeps; pl. *kaúehy*. Vbl. n. *kauúuk*, sleeping, sleep, Prov. 24, 33; *nish-kauconk*, a deep sleep, Gen. 15, 12. N. agent. *kauúun* (indef. *-úun*), a sleeper, Jonah 1, 6.

[Narr. (pres. defin.) *cawúwí*, he is asleep; *cawúwúek*, they sleep; *gín cawúsh*, lodge here; (suppos.) *cawú*, while he slept. Abn. *n-kash*, je dors; *kaú*, il dort. Del. *gawúu*; participle pres. (suppos.) *gawí*, sleeping; *gawúu*, to sleep, Zeish.; *n'gawí*, Ilkw. (*n'gawé*, Cass.), I sleep.]

kóuhquodt, kóuhquod, kóunkq-, n. an arrow, Ps. 11, 2; Prov. 25, 18; Job 41, 28; pl. *-tush*, 2 K. 13, 15, 18. From *káus*, a thorn, *ahq-* (rad. of *ahquá*, at the point or extremity), pointed, and *ahcon* (suppos. inan.), that which has a sharp point or is sharp at the end.

[Narr. pl. *kaúquúsh*. Peq. *ka-quuun, khequú*, Stiles. Abn. *kaúšúu*, cela est épineux, aigu (*arés*, flèche sans tête; *paúšú*, flèche à tête); *kaúšú-arés*, flèche où il y a des plumes, etc. Chip. (Sag.) *keuauwarkoyu*.]

kóúnum, v. t. he carries, supports, holds in hand; suppos. *káunuk* (*n káunuk*, what he carried, 'his carriage', 1 Sam. 17, 22); pl. *quauhútkyous káunuky*, they who carry spears, 'spearmen', Acts 23, 23; freq. *kykáuunum*, he holds or carries (it) habitually, continues to hold or carry (it), as a distaff, Prov. 31, 19; with an. obj. *káunau, kykáuunau*, Gen. 19, 16; Ps. 139, 10; Rev. 20, 2.

kóús, n. a thorn, a briar, Is. 55, 13; 2 Cor. 12, 7; Mic. 7, 4; a bramble, Judg. 4, 14, 15; *kishlé káus-shúu*, by the (thorn) bushes, Job 30, 4. See *asúunckáus*. The radical is *ahq*, pointed (see *ah-quuun*), with perhaps the vb. adj. formative *-assu*, he is sharp pointed (pl. *-say*), which gives the noun the animate form.

[Abn. *kaúšúš*, épine,]

kouweu. See *kouúu*.

ko. See *kounu*.

koche. See *kutche*.

kœchteau, v. t. he adds to or increases by progression; primarily a causative, he makes it progress or go on; infin. *-caunt*, 'to add' (i. e. to go from) one thing to another, Deut. 29, 19; with an. 2d obj. *auk-kachtú-oh*, I add to him (years to his life, 2 K. 20, 6). From *kaúche* (*kutche*). See *káunau*.

kœhkœkhaus, n. (onomatopoe) an owl, Deut. 14, 15, 16; Lev. 11, 16; pl. *-say*, Job 30, 29; *káúche* (and *nishú*) *káúh-kœkhaus*, the great owl, Deut. 14, 16; Is. 34, 15; dimin. *kœhkœkhœwœm*, the little owl, Deut. 14, 16, = *ahœwœm*, Lev. 11, 17. Cf. *wœwœ* (screech owl).

[Narr. *kœkœkhœm*, *ahœwœm*, an owl. Abn. *kœshœus*, chat-huant (and *kœshœus*, le concon). Chip. *ô-kô-kôu, ka-ka-ko-u*, Del. *gœkœus*, owl; *gœkhœut*, a little owl, Zeish.]

kœkœkanogs, n. a bell, Ex. 39, 25, 26 [*-agpœssu*, owl-like (?)].

kœon, n. snow, Ex. 4, 6; Job 6, 16; Ps. 148, 6. Cf. *maúpa, sœchapa*.

[Narr. *cœu* (and *sœchapa*). Del. *gœu, gœhu*, Zeish. Chip. *kœu, aw-kœu*. Menom. *kœu*.]

kœtnau, kœtnehtœu, v. t. he makes an addition to (it), increases (it) by adding (cf. *kœchteau*); *ahqœ kœtnúsh*, thou shalt not [do not] add to it, Deut. 12, 32; *matú auk-kœtnau-gœu*, he did not add (anything or more), Deut. 5, 22; *au-kœtnœhtœu-au*, he addeth to it, Gal. 3, 15; imperat. 2d pl. *kœtnœhtœu-uk*, add ye to (it), 1 Pet. 1, 5.

kœwa, kœ, n. a pine tree, 'fir', Hos. 14, 8; pl. *kœwœp*. From the same root as *káus*, the tree, like the English pine (pin tree), taking its name from its pointed leaves, épinés, or its general shape.

[Narr. *kœwœu*, a pine tree; dimin. *kœwœwœuk* (pl.), young pines. Abn. *kœí*, pin; *kœúšúš*, épine, Rasles; modern Abn. *ka-wa*, pine tree, K. A. Del. *ca-wœ*, Zeish.]

kuhhog, thy body, thy person, thyself, Matt. 22, 39. See *-hog*.

kukhenauwéhheá, v. caus. an. (augm. of *kœuúkhœu*) he shapes, fashions, gives form to (an an. obj.), Job 26, 13; suppos. *kukhenauwéhœut*, he form-

kuhkenauwéhéau—continued.

ing (when he forms), Is. 44, 10; pass. *kukhkuwéhéau*, he is formed; pret. *uk-kukhkuwéhéau*, I was shapen, Ps. 51, 5. Adv. *kukhkinanun*, shapely, in order, orderly, Luke 1, 1, 3. With inan. obj. *kukhkenauwéhéau*, he shapes or fashions (it); pret. *uk-kukhkenauwéhéau*, I formed (it), Is. 45, 7. Cf. *kenauwanuk*.

kukhham, **kukham**, v. t. he marks (it) out; *uk-kukhham-an*, he marks it out (*nashqe pamanant*, by a line, Is. 44, 13); suppos. instr. [*kukhheg*] *kukhheg*, that which serves to mark with, a line; pl. *uk-kukhhegnash*, my lines, Ps. 16, 6; *kukhhegn-ehdu*, within the lines, 'gates', Dent. 15, 7; freq. and augm. *kukhheg*, a (land-) mark, bound, limit, Ex. 23, 31; Prov. 23, 10; Matt. 25, 4; line, Is. 28, 10 (*kukhheg*, a rule; adj. *kukhhegine*, regular, C.).

kukhkinneam, v. t. he observes, takes note of, marks (mentally or by observation), Lev. 13, 33; suppos. *kukhkinuk*; 3d pl. *kukhkinunmohetit*, Ex. 12, 42 (*uk-kukhkinenun*, I view, C.).

kukhkinneasu, v. i. he makes a mark, distinguishes by mark or observation, Job 33, 11; imperat. 2d sing. *kukhkinneusish*, mark thou, take note, observe, Ruth 3, 4. Vbl. n. *-asauuk*, a mark, sign, token, Rev. 13, 16; 14, 9; Is. 20, 3; pl. *-nagush*, Gal. 6, 17; Ps. 135, 9.

kukhkotomaü, v. t. inan. and an. he points (it) out to, shows, makes known to (him); *uk-kukhkotom-oush nagushish*, I will show thee mighty things, Jer. 33, 3; *uk-kukhkotom-uh*, he showed (it) to him, Ex. 15, 25.

[Narr. *uk-kukhkotomus*, I will show thee (the way); *kukhkotimmut aigü*, show me the way.]

kukhkotomwehtäu, v. caus. inan. and an. he instructs him, teaches (it) to (him) [*uk-kukhkotomwehtau*, I teach, C.]. N. agent. *kukhkotomwehtau*, a teacher, 1 Chr. 25, 8 (a minister or schoolmaster, C.). Vbl. n. *-teuuk*, teaching, instruction, C.

kukhkuhheg, suppos. instrum. a bound, landmark, limit. See *kukhham*.

kukhkuhunk, a boundary; pl. *-kush*, Gen. 49, 26; suppos. of *kukhkuhcan*, it marks. [*kukhkanuk*, a bound, Mass. Ps. 104, 9.]

kukhkuhqueu, v. i. he goes upward, ascends, Ex. 24, 15, 18; Judg. 13, 20; suppos. *kuwan kukhkuqueit*, who shall ascend? etc., Rom. 10, 6. Adv. *kukhkuque*, above, higher, Josh. 15, 19; suppos. inan. *kukhkuquey* [*kukhkuquey*, Mass. Ps. 33, 7], (that which goes above,) a summit, a heap. With inan. subj. *kukhkuquein*, it goes up, Ezek. 41, 7. Cf. *quaukque*, *quaukque*.

kukhkuhquauü, v. t. an. he draws him up; pl. *-quand nashqe pamanohdunash*, they drew (him) up with cords, Jer. 38, 13.

kukhkussum. See *kukhkusun*.

kukhcutton, **kohkaton**, **kohketton**, v. i. he thirsts, is thirsty [has a dry mouth, *kukhkan wut-tan*], Judg. 15, 18; John 4, 13; *uk-kukhcutton* [*uk-kukhcutton*, C.], I thirst, Judg. 4, 19; suppos. *uk-kukhcutton*, he who thirsts, Matt. 5, 6; Is. 55, 1; pl. particip. *ug-kukhcuttingig*, the thirsty, they who thirst, Matt. 5, 6. Adv. and adj. *kukhcuttanne*, of thirst, thirsty, Is. 41, 17. Vbl. n. *-auauuk*, thirst, Ex. 17, 3; Judg. 15, 18; *kukhcuttanauuk*, Neh. 9, 15.

[Narr. *uk-cukcutton*, I am thirsty.]

kupéau, v. i. he comes to land, lands (from a boat); pl. *kupéy*, Acts 27, 43, 44. From *kappi*.

kupinaü, **kupunaü**, v. t. an. he draws (him) out [of the water (?)], Ps. 18, 16; — *hushatpoh* (an.), he draws the net, John 21, 11. [*uk-kupinauk-op*, 'he drew me out' (of the waters), Mass. Ps., Ps. 18, 16; *kupin-up ashapoh*, 'he drew the net', Mass. Ps., John 21, 11.]

kuphohke, n. [*kuppi-ohke*, protected or inclosed place] the landing place, the shore; *kuphohke-ü*, on the shore, Matt. 13, 2. Cf. *kohhamuk*.

***kuphohhonk**, n. a ladle or spoon (?), C.

kuphohkomuk. See *kupphohkomuk*.

kuphohhamowonk, a haven, Acts 27, 12. See *kohhamuk*; *kupphoham*.

kupunaü. See *kupinaü*.

kukhcuttum, v. t. he designates, appoints (marks out); *uk-kukhcuttum ayauuk*, I appoint a place, 2 Sam. 7, 10. Adv. and adj. *kukhcuttanne*, of appointment, designated, Jer. 8, 7. Cf. *quäthham*, he measures.

kuhtonog, = *kehthanog*, a ship.

kukkehtaü, kukkeihtau, v. t. an. he gives attention to, hearkens to, observes (him). From *kukhtau*, he marks (?). Imperat. 2d sing. *kukkeitosh*, Ps. 45, 10 [*ahchusutash*, Mass. Ps.]; (2d—1st sing.) *kukkeitoh*, hearken to me, Num. 23, 18; 2d pl. *auh kukkeitok*, to whom, hearken ye, Dent. 18, 15.

[Narr. *kikhita*, hearken thou to me. Abn. *ne-kuktu*, je suis attentif, j'écoute; imperat. *kita*, *kohsittauim*, je t'écoute, je t'obéis.]

kukkonashquae (?), adv. and adj.: — *missaukquauinawash*, 'full ears of corn in the husk', 2 K. 4, 42.

kukkow. See *kiguk*.

***kumma**, adv. lately, C. See *kuttumma*.

kummoto. See *kumnota*, he steals.

***kunâm** (Narr.), a spoon; pl. *auing*, R. W.; *kunatin*, *quunatin*, C. See *kwin*.

kunkohteádeáé, adv. and adj. of dryness, dry: — *ohla*, dry (i. e. parched by drought) land, Jer. 50, 12. See *káhuin*, (there is) drought.

***kunnatequanick**, n. a window, C. See *kungkenig*.

***kunónsnep** (Narr.), n. a killock or anchor, R. W. See *kunahquah*.

kuppadt, kuppâd, n. ice, Job 6, 16; 38, 29. From *kuppi-ohetan*; lit. 'when it is covered' or 'closed up.'

[Peop. *kuppât*, Stiles. Narr. *cupât*, R. W. Del. *Epaton*, (i. e. g. the river) is frozen up, Zeish.]

***kúppaquat** (Narr.), 'it is overcast', i. e. when it is cloudy, = *kuppoahquodt*.

kuppi, (1) (it is) close, shut in, inclosed. (2) thick, close together. (3) as n. a thicket (a place where trees grow close together), a 'wood', Eccl. 2, 6; 'grove', 1 K. 16, 33; 2 K. 21, 3; *kuppihta*, in covert, Job 38, 40; 'in thickets', Jer. 4, 26; Is. 9, 18; pl. *kuppiyowash*, 'groves', 2 Chr. 31, 1. (Sansk. *kumb* or *kub*, tegere; Greek *κύβω*, *βρέπω*; Engl. keep, coop.)

[Narr. *cuppi-machung*, thick wood, a swamp, R. W.]

kuppogki, (it is) thick; *kupogken poh-kumi*, (there is) thick darkness, Dent. 4, 11; *pusuk meutcheputit unaukluhpu kuppogki*, (it is) a hand's breadth thick, 2 Chr. 4, 5; suppos. *ne káhpogok*, the thickness of it [*gáhpogok*, Ezek. 41, 9]. Adv. *kuppogke*, Ezek. 41, 26.

kuppogki—continued.

[Abn. *kepághit*, (bois) épais, en plat; suppos. *kupoghek*. Del. *kepachkoin*; an. *kupachkisso*, Zeish.]

kuppohham, kuppuhham, v. t. he stops, stays, closes (it), 2 Chr. 32, 30; pl. 2 K. 3, 25; Heb. 11, 33; suppos. *koblong*, when he stops (it); *auh koblong*, he who stops (it), Job 38, 37; pl. *ney koblongg*, 2 Chr. 32, 4; pass. (inan. subj.) *kobhounok*, when it is closed, when it closes, Josh. 2, 5; Titus 1, 11; with an. obj. *kuppohham, kuppulham*, he stops (him). Vbl. n. *kuppohhounouk, -auouk*, a stopping (place), a 'haven', Acts 27, 12. From *kuppi -tan* (*ohetan*), he goes. [auk-kupham, I shut, C.]

[Narr. *kuphiuinin*, to shut the door; *kuphosh*, shut the door, R. W. Abn. *ne-kuphiuin*, je le bouche (un tron). Del. *kpi-hu*, shut the door; *kpi-houn*, a door, Zeish. Voc.]

kuppóhkomuk [*kuppi-komuk*], n. (1) a place inclosed, shut in; (2) a place which is thick-set, where trees are close together, Dent. 16, 21.

[Narr. *cupperoumuck*, "which signifies a refuge or hiding-place, as I conceive," R. W.]

kuppohosu, kuppuhhausu, v. adj. he is stopped, stayed, shut in, 1 Sam. 23, 7; Rom. 3, 19; and v. i. he stops or closes. Cf. *kuphousan*, (he is) deaf.

[Narr. *u'cipso*, I am deaf. Abn. *er-bahaus*, il bouche cela; *guglu'psé*, il est sourd. Del. *kpathosu*, Zeish.]

kuppohquodt, (when it is) cloudy weather, when the sky is overcast. Adv. and adj. *-quodhú*, *-quodtú* (?), cloudy, Ezek. 30, 3.

[Narr. *kúppaquat*.]

kuppohham. See *kupphoham*.

kuppuhhausu. See *kupphohosu*.

kuppuhhou, n. a door, Prov. 26, 14. See *kupphoham*.

[Del. *kpi-houn*, Zeish. Voc. 8.]

kupputtoun [= *kuppi-wuttoun*, closed mouth], v. i. he is dumb, speechless; *piish kokkuputtoun*, thou shalt be dumb, Luke 1, 20; pret. *kupputtoun-up*, he was speechless, Luke 1, 22.

kupshagkineasutonk, vbl. n. imprisonment; pl. *anyash*, Heb. 11, 36.

***kupýás**. See *kapiatass*; cf. *mochnoskuteas*.

kushki, (it is) rough (it scratches, is harsh): — *houghkank*, a rough garment, Zech. 13, 4; — *angush*, rough ways, Luke 3, 5; with an. subj. (v. adj.) *kushkisu*, he is rough.

[Crete, *kavissa*, he is rough; *kaskaskahum*, he scrapes it. Abn. *kákhigau*, la gratte, instrument à gratter les peaux.]

kuspinum. See *kishpinum*.

kussa-, **kusso-**, in comp. words, hot, warm. See *múhkussa*.

kusse-, **kes-**, (augm.) in comp. words, very much, fully, completely. See *kessatam*.

[Abn. *kosi* (partic.) très.]

kusseh, interj. lo, behold, El. Gr. 22.

[Del. *sehe*, *schula*, see there! Zeisb.]

kussehtanip[pe], **-tanup**, n. a stream, a current, Ps. 124, 4; Is. 30, 28; pl. *-paush*, Is. 34, 9. For *kusseldan-nippe*, flowing water, Is. 30, 25. Hence (adv.) *kusseltanu* *sapusi*, the stream of a brook, Job 6, 15; *anawatchuawine kusseltanu*, an overflowing stream, Is. 30, 28.

kussitchuan, **-uwan** [*kusse-atchuan*], v. uniprs. it flows in a rapid stream or current, it continues flowing; as n. a rapid stream, a current, Ps. 46, 4; 78, 16, 20; pl. *-unsh*, Cant. 4, 15.

[Abn. *kosi* (partic.) très; *kés'á'*, il va très vite; *kessitánu*, *kessitann*, elle (la rivière) est rapide.]

kussitteau, **-tau**, v. i. it is hot; as n. heat (of the sun, or natural heat), Job 24, 19; 30, 30; Is. 49, 10; suppos. *kissatay*, *kossitay*, when it is hot, in the heat of the day, Gen. 18, 1; 1 Sam. 11, 11. For *kuss-ohtau* (*pujch kussóhté-ut*, 'till the sun be hot', Neh. 7, 3); suppos. *kissatay*, Ex. 16, 21. (With *-sh*, of invol. action or of derogation, *kussitashau*, he sweats, C.)

[Narr. *kussittuh*, it is hot; *káussittiks*, hot weather; *wak-qussittánuum*, I sweat. Abn. *kessili*, vel *kesshóli*, cela est chaud. Del. *keshóteek*, warm, hot, Zeisb. Gr. 42; *keshóttu*, warm, hot (it is); v. adv. *ibid.*, 163.]

kusso-. See *kussa-*.

kussohkhói, n. a summit, point of rock or earth, a crag, 'high hill', Ezek. 6, 13; *kussóhku-ompisk*, 'a sharp rock',

kussohkhói—continued.

1 Sam. 14, 4; *kussóhkhóue ayonanganit*, 'in the top of high places', the highest place, Prov. 8, 2; *kussóhkhóue wadchó-ut*, 'into a high mountain', Is. 40, 9 (*kussóhku wadcha*, high hill, Mass. Ps., Ps. 104, 18). Cf. *lohkátamung kussampsk-lóiy-u-ut*, 'they climb upon the rocks', Jer. 4, 29.

kussohpskussum, v. t. he heats or makes hot (an oven, furnace, etc.); infinit. *-amant*, Dan. 3, 19; suppos. *kussampskussuk*, when he heats (it), Hos. 7, 4. From *kussa*, *ompisk* (a stone), with the formative of verbs denoting action of fire (*-ssum*); he makes the stones hot (for cooking in the Indian manner).

[Abn. *kessupskedi*, pierre chaude.]

kussopitteau, v. i. it is very hot, heated (by fire, or beyond natural heat); suppos. *kissapittay*, *kossopittay*, when it is very hot; as n. great heat, Deut. 29, 24; 2 Pet. 3, 10; Job 6, 17. Adv. and adj. *-pitté*, *-petié*, hot (by the action of fire, etc.), 1 Sam. 21, 6; Ps. 6, 1; — *ayur*, for 'fever', Deut. 28, 2. (Vbl. n. *kissapittáonik*, fervency, heat, C.)

kussoppussu, **-pissu**, v. adj. an. he is hot; pl. *-suug*, Hos. 7, 7; suppos. *kussopussuk*, when he is hot; *upouz kussopussuk*, when the sun is hot (?), 1 Sam. 11, 9 (*wak-kussapis*, I am hot, C.). Vbl. n. *kussoppissuonik*, heating, heat, inflammation, Deut. 28, 2. From *kussa* and *appausu*.

***kussunnasháonk**, n. 'fever', Mass. Ps., John 4, 52 (*u-sunnasháonk*, El.).

kutamungineaeáü, v. t. an. he pities (him), Joel 2, 18. Cf. *kettamontamunáü*.

kutche, **køche** [*k'acha*, *k'atcha*] signifies, primarily, it proceeds or makes progress from; hence, it begins, has its origin or source; but while *anche* is used with reference to a beginning or starting point, present or past, *anche* or *kutche* connotes progression or the going on from a beginning or origin in the past to the present or future, or the relation of a cause to its effect in the present or future. Eliot does not appear to have made this distinction in all cases; e. g. *kitchu*, he began (to curse,

kutche, kœche—continued.

etc.), Matt. 26, 74; but *nopeche* in the corresponding verse, Mark 14, 71. *Nœutché kutche*, 'then began', i. e. therefrom went on, Gen. 4, 26; *na . . . kœch*, therefrom (will he gather you together), Dent. 30, 4; *yeu kœche omohkinnunna*, for this cause I raised thee up, Ex. 9, 16; *kœche-kekôânû, kœche-mamouchatûan, kœchu watôhkinûan, kœchu-kinnûan*, 'in him [from him] we live, we move, we have our being . . . we are his offspring', Acts 17, 28. (*kutche*, begun; *kœche*, more, C.) Cf. *k'*; *kœchûm* (suppos. *kœche-mank*); *kœche*; *keht*.

[Narr. *nen kœche*, I begin, or *noh-kœchessum*. Abn. *kîtê*, in antecessum, avant, auparavant. Miem. *kich et kipi* [= *kêche*], servent à former des tens antérieurs; *kich* répond aussi à notre *oui*, ou déjà, pour le temps passé, Maill. Cree *kœche-taw*, he begins it; *kêche* (conj. causal), that, to the end that. Chip. *kîta*, in advance, beforehand; *kêchi* [after, in time], Bar.]

***kutchinnu** (Narr.), a middle-aged man, R. W. See *kechissu*. Eliot has *kêchennog*, 'the aged men', i. e. those who are growing (*-innog*) old, Tit. 2, 2.

kutchiog, pl. old men, Ps. 148, 2; *kech-iog*, Esth. 3, 13. See *kêche*.

***kutchishiu**, v. i. (inan. subj.) it begins. Man. Pom. 88; opposed to *wôhkatquoshin*, it ends.

kutchisqua. See *kechisqua*.

kutchissik, kâdshik [suppos. of *kutchissu* or *-ishin*], when it begins; as n. the beginning (of that which continues to be or to act); *weske kutchissik*, in the (very, or new) beginning, Gen. 1, 1; *wetchu kutchissik onk yeu wêhshik*, from the beginning to the end, Eccl. 3, 11; *kâdshik wutwôk*, the beginning of the world, Is. 64, 4. Cf. *kechissu*.

kutchissumau, v. t. an. and refl. he washes himself or another, 2 Sam. 12, 20; John 9, 7; *noh-kutchessum*, I wash myself, John 9, 11 (*noh-kitchissum*, I wash, C.); pl. *-annog wut-hashabpanh* (an.), they wash their nets, Luke 5, 2; imperat. 2d sing. *-wash*, wash thyself, 2 K. 5, 10; suppos. *kutchessumog wêhshog nippe*, if I wash myself with water, Job 9, 30. Vbl. n. *kutchissumônk*, wash-

kutchissumau—continued.

ing one's self or another, Eph. 5, 26; Tit. 3, 5. With inan. obj. *kutchissutan, kitchûtan*, he washes (it), Gen. 49, 11; 1 K. 22, 38; imperat. 2d sing. *kutchissittunsh*, 2 Sam. 11, 8; *pish kûk-kitchittun-an*, thou shalt wash it, Lev. 6, 27. Vbl. n. *kutchissuttônk*, Neh. 4, 23.

[Abn. *no-kesigû*, je me lave le visage; *no-kesiretsa*, — les mains; *no-kesesig-henta*, — (v. g. une chemise). Del. *keshûchsa*, v. adj. clean; *eschichou*, wash him; *keshichetool*, wash it, Zeib.]

kutham. See *kuttaham*.

*[**kutham**,] v. t. he hollows out, makes a hole (?); *noh-kutham*, I make a hole, C.

[Abn. *kigsumasa Sûrk'tuSûn* (an) *isnSûrk'tûtsû*, avec quoi creuseras-tu?]

***kutquauss** (Peq.), a partridge. Stiles. See *putpukhsas*; **putpuk*.

kuts, kuttis, n. the cormorant, Lev. 11, 7; Is. 34, 11; *kuttûhsu-oy* (pl.), Dent. 14, 17.

[Narr. (pl.) *kittunog*.]

kutshâmun. See *akkutshâmun*.

kuttahham, kutham, v. t. he digs (it), he digs (it) up or out, or digs into (it), Prov. 16, 27; Job 24, 16 (pl.); *noh-kuttahham*, he digged it (a pit, Ps. 7, 15).

kuttaihe, (it is) thine, belongs to thee; *kuttahcû* (incl. pl.) it is ours, belongs to us. See *wuttaihewa*.

kuttinne, thou thyself, to ipse, the emphasized pronoun of the 2d pers. sing. See *wuttinnu*.

kuttinsh, 1st - 2d sing. I say to thee, Matt. 5, 26. See *wuttannh*.

kuttis. See *kuts*.

kuttô, v. i. he speaks, utters speech, 1 K. 8, 12; Job 3, 2; *kuttô kuh nannu*, he spake and said. Freq. [*kekuttô*]; suppos. pl. *kâkuttang, kâkuttang*; negat. *ant kâkuttang, no-kâkuttang*, when they speak not, the speechless, the dumb, Ex. 4, 11; Ps. 38, 13. With *k'* progressive, *ketanku*, he goes on speaking, he talks; and freq. *kekanku*, he converses, narrates. See *ketanku*. Vbl. n. *kuttan-wôk*, speech, utterance ('the Word', John 1, 1); pl. *-oogush; kûk-kuttanwoogush*, thy words, thy speech, Job 4, 4; Is. 29, 4; *ketankaj kuttanwôk*, 'let him speak a word', Gen. 44, 18 (*kuttan-wôk*, C.). Cf. *kêhketankûnk*, continued

kuttō—continued.

speech, talk, narration; *kuttawōnk* (see *hannū*), *unnontawōnk*, language, mutual speech. (Sansk. *gal* (dicere, loqui) and *kath* (loqui); repet. *godgada* (lallans, balbutiens).)

[Alm. *ketšōngan*, parole. Chip. *ikida*, he says; *gigito*, he speaks, Bar. (*čikido*, J. i. Cree *katān*, he speaks; suppos. *katōt*.)]

kuttumma, kit-, adv. very lately, El. Gr. 21 (*kumma*, C.).

[Narr. *kittumūg*, even now; *kittumūgū* *tukān*, as soon as I wake.]

kuttumma, kit-, conj. unless, El. Gr. 22; John 3, 3, 5; Acts 8, 31 (*kittumma*, C.). [= *qut motta* (but not), without, i. e. unless there be, Job 6, 6.]

kuttumungee (?), low, poor, pitiable (cf. *kittumontawōnau*); *kuttumungp* *awōk-tomp*, 'a mean man', Is. 31, 8; *kuttumungkosk-tomp-aug* (pl.), 'men of low degree', Ps. 62, 9.

[Chip. *kittumugut*, it is poor, mean (of a house, v. g.); an. *kittumigisi*, he is poor, Bar. Del. *kittumau*, he is poor, miserable, Zeisb.]

k'wutche. See *kutche*.

M

m' (or, as written by Eliot, *m* followed by a short vowel) is an indeterminate and impersonal prefix which may be translated by 'some,' 'any,' or occasionally by 'a,' 'an,' or 'the.' Duponceau (notes to Eliot's Gr. xiv) mistook this prefix for 'a definite article', as Howse (p. 245) has shown. It is found with substantives signifying the body and its parts, with the names of a few objects which were regarded as specially belonging to the person, and with some concrete and material nouns, v. g. *m'askeht*, grass (from *askehtau*, it is green); *m'ay*, path, way (from *ān*, he goes); *m'in*, a fruit (from *-in*, formative of verbs of growing), etc. In all these it retains its primary signification as a negative or its secondary as a preteritive particle (see *mo*). It negates the personal relation or appropriation which the pronominal prefixes affirm, e. g. *nat-tah* (*n'tah*), my heart; *kuttah* (*k'tah*), thy heart; *m'tah* (*n'tah*), heart, not mine or thine, but some or any heart. It has in no case a definite or determinate force, but always the opposite.

machemohtāe, lasting, enduringly. See *michemohtau*.

***máchequoce** (Narr.), n. a girdle of wampum, R. W.

[Alm. *skōssus*, collier de porcelaine(?).]

máchipsqueht-uash, n. pl. 'rough places', Is. 40, 4.

máchipsqueht-uash—continued.

[Narr. *máchipsat*, a stone (stony?) path.]

machish. See *mathe*; *majish*.

machuk, suppos. of *mathe*, bad.

maggōkinont, pl. *-mehay*, 'the spoilers', Jer. 51, 48; suppos. of *mukkuk-inūt*.

magkkinnum, = *mukkinnum*, he collects or gathers.

magōadtik, (that which is) precious, 2 Chr. 9, 1; suppos. of *māyadine*.

magō, **magou**, v. t. (1) he offers or presents (it), he gives (it), Esth. 2, 18; Ps. 147, 16 (*mākuu*, Mass. Ps.); *unū-mag*, I present (it); imperat. 2d sing. *magosh*; 2d pl. *magak*; *un-mag-un*, he offers it. (2) he gives in exchange, he sells; pl. *magang*, they sell, Ex. 21, 35; suppos. *nok magak*, he who sells, the seller, Is. 24, 2; freq. *mahmagog*; pret. *mahmagap*, he sold often, 'was a seller of', Acts 16, 14.

[Narr. *māaks*, give thou; *māngoke*, give ye. Alm. *m-mēghen*, je donne. Cree *māyga*, he gives; *mānāyga*, he gives very often, habitually. Chip. *māgeratā*, he gives it, J. Del. *māken*, he gives away, parts with (it), Zeisb. Gr. 144.]

magoonk, vbl. n. a giving, gift, offering, Ex. 23, 8; Gen. 33, 12; *magu magonangash*, he gives gifts, Esth. 2, 18.

[Quir. *magutūky*, his gift, Pier. 51.]

mahche (nearly related to if not identical with *mahshau*, it passes away, is gone), (1) after, in time, Luke 6, 1; *mahche quinnuppekompawau*, after thou art (mayest be) converted, Luke 22, 32. (2) it serves as the auxiliary of the perfect and past perfect tenses, and, combining with the verb, receives the pronom. prefix: *un-mahche ussen*, he hath done it, Is. 44, 23; *un mahche*, that which hath been, Eccl. 3, 15; *mahche wammamauh*, (he) had blessed them, Gen. 24, 1. Cotton, strangely enough, associates this word with "*ahtauant*, to have, to be had," and gives "*un-mahche*, I have or had; *kun-mahche*, thou hast, thou hadst," etc. Cf. *auau*, he departs; Narr. *auw*.

[Narr. *mauch* or *mish*: *tashin mish eam-mauy*, how much have you given? Cree *ghac* (auxil.), have. Chip. *ka* or *go*, J.; *ki* (suppos. *kar*), sign of the perfect and pluperfect, Bar.; *maishi*, yet [i. e. until now]; *ka maishi*, not yet. Del. *ma-tschi*, already, Zeisb. Voc.]

mahchekussum, -kissumcomco, v. t. (fire) consumes, burns (it) up, 1 K. 18, 38; 2 Chr. 7, 1; with an. obj. *mahchekussan*, (fire) consumes (him), Job 1, 16; *un-mahchekussa-ah*, it consumed him, 2 K. 1, 10; with an. subj. (v. adj.) *mahchekussa*, he is consumed (by fire or heat); pl. *-assung*, Deut. 32, 24. From *mahcha*, *kussa*.

mahchepo, v. i. (1) he has eaten, has done eating; (2) he makes an end of eating, eats (it) up, Ex. 13, 32; infinit. *-pawau*, Luke 17, 9; imperat. 3d sing. *mahchepawsh*, eat it up, Rev. 10, 9 (*un-mahchep*, I devour, C.). With an. obj. *mahchepawu* [*mahchepawata*], he devours (him), i. e. eats him up, makes an end of him, Ezek. 19, 6. From *mahche* and *-appa*, formative of verbs of eating.

[Narr. *mahchepent*, when he hath eaten; *mahchepawau*, after I (shall) have eaten.]

mahchi. See *mohchi*, (it is) empty.

mahchinau, v. i. he is sick, Gen. 48, 1; 2 Sam. 13, 1; *un-mahchinatu* (*un machinum*, Cant. 5, 8), I am, or was, sick, Matt. 25, 36 (*un-mahchem*, C.);

mahchinau—continued.

suppos. *mahchinault*, Lev. 15, 33; pl. *-inichag*, the sick, Matt. 9, 12. Vbl. n. *mahchinawau*, sickness, 1 K. 8, 37.

[Narr. *auw-mahchinaw*, I am sick; *mahchinaw* (pres. defin.), he is sick (*mahchinaw*, C.).]

mahchishq, n. an empty vessel (*mohchishq*); pl. *-quash*, Judg. 7, 16; 2 K. 4, 3. See *nishq*.

mahchumco, -ummu, v. i. (inan. subj.) it is waste, barren, deserted, Nah. 2, 10; Ezek. 29, 9 (*mahchum*, Is. 49, 51). Adv. and adj. *mahchumau*, *mahchumaw*, of waste, of barrenness, waste, barren, Is. 52, 9; 61, 4; Zeph. 1, 15. Vbl. n. *-ummuamk*, a waste, desolation, Jer. 49, 13. See *mehcheu*; *mohchi*.

mahchumwéhtau, v. caus. inan. he wastes (it), makes (it) waste; pl. *-chitag*, Jer. 2, 15; *un-mahchumwéht-ah*, I make thee waste, Ezek. 5, 14. Vbl. n. *mahchumwéhtauk*, wasting, a making waste, Is. 59, 7.

mahmuttattag. See *mahmuttattag*.

mahshagquodt, n. (a time or season of) famine, Gen. 12, 10; 26, 1. From *mahtshau*. Adv. *mahshagque*, Ps. 17, 19.

mahshétahshik, suppos. of *mishetashin*, there is a tempest, a great wind.

mahtántam, **mohtántam**, v. i. he is old, implying decrepitude, senility, and decay. Cf. *kichissa*. From *maht* (*mahcha*) and *-antam*, the formative of verbs of mental activity, he is past-minded or failing-minded; *un-mahtántam*, I am old, Ps. 37, 25; suppos. *mahtántag*, when she is old, Prov. 23, 22; 'tall of days', Jer. 6, 11; 'stooping for age', 2 Chr. 36, 17. Vbl. n. *mahtántamóuk*, (infirm) old age.

[Narr. *mahtántam*, 'very old and decrepit.']

mahtohqs. See *mahtohqs*, a cloud.

mahtco, v. i. he ceases, is done, makes an end (of speaking); suppos. *asq maht-ang*, 'before he had done speaking', Gen. 24, 15; *asq mahtawau*, before I had done speaking, v. 45 [*un-mahtceum* (?), I cease, C.).]

mahtsháncó, **mohtsháncó**, v. i. it grows less, gradually fails or wastes away, 1 K. 17, 14, 16.

mahtsháncó, mohtsháncó—continued.

[Del. *schawarútha*, it is faded, Zéish. Gr. 164.]

mahtsheau, v. i. (inan. subj.) it passes away, fails, perishes, comes to an end (as the grass or a flower), James 1, 10, 11. (man's life,) Job 14, 10; (his strength) decays, Neh. 4, 10; suppos. *ac mahtsheauk*, 'that which is past', Eccl. 3, 15; *nippe mahtsheauk*, when the water fails, Job 14, 11. Adv. and adj. *mahtsháde*, John 6, 27. See *mahehe*; **náchakut*.

mahtug. See *nichtug*.

máhtupahteau. See *mahtappewa*.

maí. See *may*.

majish, adv. at the last: — *ac kesukak*, in the last day, John 6, 39, 40, 44; 7, 37; *nygthosese majish*, 'yet a little while', John 13, 33 (*nijjishegwe*, 'lately', C.). Intens. *mamamajish*, *mamamajish*, at the very last, last of all—a sign of the second future, when it shall have been. From *mahehe*, with which cf. *pish*.

mamahche (augm. of *mahehe*), a sign of the pluperfect: — *natchkamq*, he had called (them) together, Acts 10, 24.

mamahche kesuk, the air, the atmosphere, 1 Cor. 9, 26; Rev. 9, 2; Prov. 30, 19. [For *mamacheu* (intens. of *náchéu*), it is empty, void(?).]

***mamaskishaú-i** (Narr.), v. i. he has the (small?) pox [redness(?)]. Vbl. n. *ma-wisk-ishuánerk*, the [small-] pox, R. W.

mamatchenau, intens. of *matchenú*.

mamatcheu. See *matcheu*.

mameechumit, n. the mole, Lev. 11, 30. From *ma-mechu*, intens. of *mechu*, he eats(?).

mameesashques, n. the swallow, Is. 38, 14 (*manisashquish*, 'swallow', Prov. 26, 2, but *manisashquishu*, 'sparrow', Ps. 102, 7, and *manisashquishu*, 'sparrow', Ps. 84, 3, with *papashkas*, 'swallow', ibid. 1; *moshishashques*, swallow, Jer. 8, 7. Cf. *pahpachkas* ('partridge', Jer. 17, 11).

mamonauantam. See *mamonauantam*.

mamonchu, v. i. (freq. of *maichu*, q. v.) he moves, habitually or repeatedly; imperat. *manamachish*, move, 'stir up thyself', Ps. 35, 23; suppos. *nah manamachit*, he who moves, Ezek. 47, 9. With inan. subj. *manamachimau*; pl.

mamonchu—continued.

-manush, (the waters) move, or 'are moved', Jer. 46, 8.

mamóntunnum. See *mamóntunnum*.

mamontam, [v. i. he is] 'a wizard', 2 K. 21, 6; pl. *-moy*. Vbl. n. *mamont-amómk*, pl. *-móamogash*, enchantments, 2 K. 17, 17. Cf. *moutu*.

mamóntunuk, when he moves (it); suppos. of *mamóntunnum*, q. v.

mamossompsquehtu, n. [in?] 'gravel', Is. 48, 19. See *manoupsq*, a smooth stone, pebble.

mamunappeht, n. a spider, Prov. 30, 1. Adv. and adj. *manunaphtew hushap*, a spider's web, Job 8, 14.

[Abn. *manessabikké*. Chip. *assabi-késhí* (Bar.), i. e. net maker.]

mámusse, adv. (in) all, (of) the whole, wholly, Gen. 4, 7; Matt. 22, 37; *mámusse akke*, the whole earth, Is. 4, 20 (*manússishgwe*, wholly, entirely, C.). From *nissi*, *nissi*, it is great; by augm. reduplication, *ma-mussi*. Cf. *nussise*. See *nissi*.

[Narr. *nissésu* (an.) the whole of him. Abn. *nissésí*, tout.]

manussu, v. i. he commits adultery, Matt. 5, 32; suppos. *nah manussit*, he who commits adultery, Lev. 20, 10; imperat. negat. (or prohib.) 2d sing. *manussakon*, thou shalt not (do not) commit adultery, Ex. 20, 14; Deut. 5, 18. Vbl. n. *manussuak*, adultery. N. agent, *manussuacu*, indef. *-á-nin*, an adulterer, Is. 57, 3 (*manishquansu*, n. an adulteress, Lev. 20, 10. See *manishquansu*).

[Narr. *manussu*, (he is) an adulterer; suppos. pl. *manunússuchek*, adulterers.]

mámuttattag. See *mohamuttattag*.

***manisímmín** (Narr.), to cut or mow(?). **manisquaósu**, v. i. she is an adulteress or a harlot, 'plays the harlot', Ezek. 23, 3, 5; pl. *-suyg*; *kum-manisquásu*, thou committest fornication, Ezek. 16, 26. N. agent, *manishquansuacu*, Lev. 20, 10. [Is here Chip. (prefix) and Del. *núu*, *núu*, "bad"?]

manit, **manitto**, (usually translated) God; but Eliot more often transferred the names 'God' and 'Jehovah' to the Indian text. He has, however, *Manit wawé musugkwak*, 'God Almighty',

manit, manitto—continued.

Ex. 6, 3; and in the 7th v. *nen Jehorah kum-Manittomaw*, 'I am the Lord your God' (lit. 'I the Lord am your God'), and *nen kum-Manittomaw*, 'I will be to you a God' (lit. 'I am your God'), *ibid.*; *nen Manitto*, 'I am God', Is. 43, 12; pl. *manittowag*, 1 K. 20, 23; 2 K. 18, 33; with *kéhts, Keittannit*, 'the Lord God', Gen. 24, 7, i. e. the great *manit*. From *anen* or *an-a*, he exceeds, is beyond, superior to, or more than (*dan-a*) another person or thing; suppos. *anit*, when he is superior to or more than, etc. cf. *aning*; suppos. *anuk*, that which exceeds, hence that which rots or becomes corrupt; with the indeterminate and impersonal prefix, *a'anit*, he who (or that which) exceeds or passes beyond the common or normal, the preternatural or extraordinary. *manitto* is the verb *sulst.* form, he or it is *manit*; They 'cry out *Manitto*, that is, 'It is a god,' "at the apprehension of any excellency in men, women, birds," etc., R. W. 111. Possessive form, *man-manittam*, my god; *kum-manittam-wa*, your gods, etc., the suffix *um* denoting that "the person doth challenge an interest in the thing", El. Gr. 12.

[Narr. *manit*; pl. *manittowack*. Peq. *manilla*, Stiles. Chip. *máw-l-sha, man-cash; Kéhts Mumbo*, Great Spirit, Lord God (Bar.); *késhet-man-cash*, J. Del. *manillo*, god, spirit, angel, Camp; *man-into, gá-manillo*, Zeish. Muh. *maninto*, 'a spirit or spectre', Edw.]

manitowompae, adj. and adv. [god-man-ly.] pious, religious. Used with *powattawomok* (living, life), as the title of Eliot's translation (1665) of "The Practice of Piety", holy living.

manittowomp [*manittowomp*], man of God, godly man, 2 K. 4, 7, 9.

***mannotaúbana** (Narr.), 'embroidered mats which the women make' to line the wigwam, 'hangings'. R. W. 47. Cf. *manud*.

manontam, munn-, v. t. he smells (it), Gen. 27, 27; Job 39, 25 (*manontam*, he smells; *mun-munontam*, I smell; *mun-munontamank*, [the sense of] smell, C.). See *-munnupot*.

manontam, munn-—continued.

[Abn. *mun-munontam-a*, je he flaire; id pers. *mun-c* *mun-c* Del. *munham*, to smell, Zeish.]

manoham, v. t. he ransoms or redeems (it) by payment, he buys it; suppos. *manohak obtak*, if he redeems the field, Lev. 27, 19; *kod-manohak nek*, if he will (desires to) redeem this house, *ibid.*; with an. obj. *manohahú*, he ransoms (him), Lev. 25, 49; suppos. *manohahad*, Lev. 27, 13. Vbl. n. *mananahók*, a ransom, Ex. 21, 30; Matt. 20, 28. Cf. *mananham*, he values, fixes the valuation of (with an. obj. *mananahata*), and *mananama*, he makes a treaty or covenant with.

[Narr. *man-manisham*, have you bought it?; *kum-manishamish*, I will buy of you. Abn. *mananashata*, j'a-chète (v. g. un esclave; *mananashamisham*, j'achète de lui; *mananashet*, je m'achète; *mananashetantut*, je traite.)

manonau, n. a cheek; *man-manau-at*, on my cheek, Job 16, 10; *kum-mananash*, thy cheeks, Cant. 4, 10 (*kombat*, on thy cheek, Luke 6, 29, = *kum-manau-at*, Matt. 5, 29); *mananau*, his cheek, Lam. 3, 30 (*mananau*, C.). Perhaps from *manau*, it sucks; perhaps from *manau*, it speaks.

[Abn. *manash*, jone; *manash*, ma jone; *ash* p. *manash*.]

manonsk, n. clay, Jer. 18, 6; 'mortar', Nah. 3, 14; pl. *-shog*, 'bricks', Gen. 11, 3; adj. *manonsk*, Job 13, 12.

manot [= *a'anot*], n. a basket, Gen. 40, 17; Judg. 6, 19; Jer. 24, 2; bag, Luke 12, 6, 33; *kemot* [*k'anot*], thy basket, Dent. 28, 5; pl. *-tash*. "Instead of shelves, they have several baskets, wherein they put all their household stuff; they have some great bags or sacks made of hemp which will hold five or six bushels."—R. W. 50. "*Natassu* or bags, which they plait from hemp which grows wild."—Megapole-sis. From *nut-in*, he lifts or takes up (a burden).

[Narr. *manotto*, a basket. Peq. *manotto*, Stiles. Abn. *manash*, sac; *mananashis*, une charge.]

mansk, manshk, n. a fort, Is. 25, 12; Micah 7, 12; *manishka manishka*, 'strong-holds', Lam. 2, 5.

[Narr. *manushk*, a fort, R. W.; Del. *ma-mushk*, a fence, a fort, Zeisb.; *Man-achkink* (the Delaware name of Pittsburgh), 'at the fort', Hkw.]

manumuhkemouk, suppos. of *manumuhkman*, it rushes, Is. 17, 12, 13.

manunnappu, v. i. he remains quiet or patient, he sits patiently: *tukkonig manunnappug*, the waves are still, are quiet, Ps. 107, 29, 30.

manunne, (it is) slow, soft, gentle; adv. slowly, patiently, softly (*manunne*, gently, C.; *nen manunne nathan kah manunne manun*, I am slow of speech and slow of tongue, Ex. 4, 10. Adj. *manunneva*, N. agent. *-genuin*, one who is slow or patient, a patient one, Eccl. 7, 8. Vbl. n. *-genuok*, patience, Heb. 6, 12.

[Abn. *manu*, bellement.]

manunnohteau, v. i. he is quiet (i. e. has quietness), is undisturbed, Prov. 1, 33.

manunnussu, -nissu, v. adj. an. he is (i. e. acts) patient, gentle, slow; imperat. 2d pl. *manunnussok, -nissok*, be patient, Rom. 12, 12; 1 Thess. 5, 14. Vbl. n. *-nussuok*, (the exercise of) patience, Luke 8, 15; Rom. 5, 4.

[Narr. *manushesh* (for *manushesh*?), go thou gently, slowly.]

***manunushae nippe**, 'still water', Mass. Ps., Ps. 23, 2.

***manusqusséd-ash** (Narr.), n. pl. beans, R. W.; *khtoldaw manusqussé*, an Indian bean, C. Cf. *tuppuhequam-ash*.

[Peq. *manishqussés*, beans, Stiles. Chip. (St Marys) *miskok'simau*; (Gr. Trav.) *nish-ko-de-ee-miu*, Sch. Menom. *manish-ko-cho-shook*, Shawm. *ni'skuché-thah*, Chey. *manisk*, pl. *maniski*, Hayden, 295. (Abn. *miskessittér*, gros comme fèves de terre.) Del. (pl.) *man-lachapull*, Zeisb.]

***maquamittiniyew**, (from) the west, Mass. Ps., Ps. 107, 3. Cf. *pultutunigen*, (from) the west, ibid., 75, 6.

***masaûnock** (Narr.), flax, R. W. See *massonog*.

masegik, suppos. of *misséga* (*missékin*), it bears or produces much.

mashéshashques (?), n. the swallow, Jer. 8, 7. See *manushashques*.

masheq. See *masq*.

maskquanon, n. a hawk, Job 39, 26. Cf. *ovishuag*; *quannan*.

[Del. *mechpaphum*, hawk, Zeisb. (i. e. broad-tail).]

maskeht. See *maskeht*, grass.

maskehtu. See *maskehtu*.

máskóacheg, suppos. pl. they who boast boasters, Ps. 49, 6; Rom. 1, 30. See *maskáan*.

maskog, suppos. of *maskan*, q. v.

mascotamaut, suppos. of *mascotamau*, he pierces (thin). See *maswá*.

masq, mashq. See *masq*.

massonog, n. 'nettles', Prov. 24, 31; Is. 34, 13; but 'nettles' is transferred in Job 30, 7, Hos. 9, 6, and Zeph. 2, 9. Comparing (Narr.) *masatúock*, 'flax', R. W., the name may probably be assigned to *Urtica canadensis*, the Canada nettle or 'Albany hemp', the fibrous stalk of which was used by the Indians for baskets, mats, and nets. From *massa*, it pricks. See *masatam*; *maswan*.

[Chip. *mas-zán, msh-zán*, nettle; *gecha msh-zán* (great nettle), thistle, Sch. n; *masin*, nettle, Bar.; *msh-zahn*, thistle, Sum.]

***massowyan** (Peq.), a blackbird (?), Stiles.

masugkenuk, (he who is) mighty, powerful, very great, Luke 22, 26; *Manit wana masugkenuk*, God Almighty, Ex. 6, 3; suppos. of *missugken*.

masugkenutche, (participial) adj. chief ('eldest', Gen. 24, 2).

mat. See *matla*.

***matasquas**, n. a mat [bat?], C.

matchaog, 'adv. of denying', no, El. Gr. 21; *ohdoo matchaog*, he has nothing, Prov. 13, 7, = *ohdoo mo'haog*, v. 4. See *matla*.

matche, (it is) bad; as adj. and adv. bad, badly: *matche mannan*, 'a naughty tongue', Prov. 17, 4; *matche mannanin*, a wicked messenger, Prov. 13, 17; suppos. *machuk* (as n.), that which is bad, evil, Prov. 17, 13; *wa machuk ohdoo*, there is an evil, Eccl. 6, 1 [*matchet*, 'adv. of quality', El. Gr. 18]. Intens. of *matla*. (Cf. Engl. not, nought, naughty.)

matche—continued.

[Narr. *matchôl*, 'naught, or evil.' Abn. *matziqenâis*, *cela est mal*, *cela n'est pas bien*. Del. *medhik*, (inan.) bad, evil; *machtit*, bad (it is), Zeish.]

matchêku, v. i. he is poor (lit. he grows badly or becomes poor, Prov. 10, 4); Deut. 15, 4; 2 Sam. 12, 1; pl. -*uog*, Prov. 10, 15; Matt. 26, 11 (*matchekûn*, poor; *noh matchekûn*, he is poor, C.). Vbl. n. *matchekunuk*, poverty, Prov. 13, 18. N. agent, *matchekûn* (indef. *-ânin*), a poor man, Ex. 23, 3.

[Narr. *nûm-matchêk*, I am poor.]

matchemuñgquot, n. a bad smell, Ps. 38, 5; Ex. 7, 18. For *matchemuñgquot-tan*, it smells badly; from *matchê*, with formative of verbs of smelling (*matchemuñgquot*, 'a stink', C.).

[Narr. *matchemuñg*, it stinks. Abn. *matziñmûñgât*, *cela sent mauvais*. Del. *machtshimûñgquot*, Zeish.]

matchemuñkqussu, v. adj. an. he smells badly. Vbl. n. -*qussunuk*, making a bad smell, Joel 2, 20 (*nûm-matchimuñkquss*, I stink, C.).

[Narr. *matchemûñqussu*, 'a vile or stinking person', R. W. Abn. *matziñmûñgss*, il sent mauvais.]

matchenâneteau, v. i. he curses; pl. -*uog*, Ps. 62, 4. Vbl. n. *matchenânêdonk*, cursing, Ps. 59, 12.

matchenantam, v. i. (and t. inan.) he thinks evil, is evilly-minded (*matchê-antam*); imperat. 2d pl. -*antamuk*, Matt. 9, 4. Cf. *mişanantam*.

matchenâü (intens. *matamatchênâü*), v. t. an. he curses (him); suppos. *noh matamatchenâü*, he who curses, when he curses, Ex. 21, 17. See *matchêü*; *matchânâü*.

matchesu, v. adj. an. he is an evil doer, he does evil, is (actively) bad. Vbl. n. *matchesunuk*, wickedness, evil doing, Prov. 14, 17; 10, 16. N. agent, *matchessên* (indef. *-ânin*), an evil doer, Prov. 13, 6, 21; pl. -*ânâug*, Prov. 14, 19.

[Cree. *mitchissu*, he is wicked. Del. *matchessunûi*, sinful, Zeish. Gr. 104; *machtissu*, he is bad, Zeish. Voc. 21.]

matchetou, v. i. he is bad [inherently or by nature, *matchê-ôdan*], Prov. 13, 5, 22; pl. -*tanog*, Prov. 14, 19. Vbl. n. *matchetônuk*, -*tanonuk*, badness [of heart

matchetou—continued.

or purpose (inactive)], Prov. 8, 7; Eccl. 3, 16.

[Cree *matchâtissu*, he is bad.]

[**matchêü**, **matcheyeu**.] intens. **matchêü**, -**eyeu**, v. i. he curses or swears profanely; *kitchu matatcheyeu*, 'he began to curse', Matt. 26, 74; imperat. 2d pl. *ahyeu matatcheyunuk*, curse not, Rom. 12, 14.

matikenô, **matukkenô**, v. i. he is great (primarily in stature), pl. -*nanog*, Deut. 9, 2; suppos. *noh matikenuk*, pl. -*ôg*, Rev. 19, 18; great men, 2 Sam. 7, 9; Job 32, 9; *matikkatcheg*, 1 Sam. 30, 2.

matohteâeyeu: *en matahâeyeu mat-ahkôig-u-at*, 'into a rough valley', Deut. 21, 4.

matokqs, **mahtohqs**, n. a cloud.

[NOTE.—This definition was not completed.]

matta, **mat**, adv. no, not; compounded with *teag* (thing, res.): *matta teag*, *matteag*; *matteag*, nothing, rien, Luke 22, 35; Prov. 13, 7. Apparently a contraction of *meddau* (no privative and *ôdan*), it is not; cf. *no*, *matteag*. In some dialects the particle undergoes further contraction, as in Del. *tâ*, 'a lazy no' (Hkw.), as in the French 'point' for 'ne point'. In composition, *mat*, as a prefix, has a privative and sometimes a direct negative force, sometimes is the equivalent of *matchê*, bad.

[Narr. *matteag*, no, not (*matchêig*), nothing, not so, R. W.: *matuks*, no, Stiles. Abn. *matôda*, non. Micm. *mâg*, point; *maššêch*, rien, ne pas; *mašên*, personnes. Cree *nîmmâ*, no, not; *nîmmâduta* (strong neg.), no; *nîmmât-nisse* (soft neg.), no. Del. *makhta*, *tah*, Zeish.: *mâtta*, no; *tâ*, a lazy no; *teagû*, no, not; *atta*, *ta*, no, no, Hkw. Powh. *matteag*, Smith.]

***matteaâsu** (Narr.), not far off, near by, 'a little way', R. W. 76; *matteaâ ubi-shem*, 'I came from hard by', ibid. 28.

***mattegehan** (Narr.), there is a cross (i. e. a head) wind; suppos. *mattege-hatch*, when the wind is cross. See **wanûigelan*.

mattamog, **mattamag** (?), suppos. as n. one who is foolish, a fool, Eccl. 6, 8; 7, 9; Ps. 14, 1; pl. -*uog*, Eccl. 7, 4, 5. Adv. and adj. *matteanogque*, -*mayue*,

mauemai—continued.

perat. prohib. *maumaukko*, mourn thou not, Ezek. 24, 17. Vbl. n. *maumauk*, mourning, Zech. 12, 11.

[Abn. *m-maishimū*, je le pleure.]

maumachi (?) is put for 'household stuff', property, Gen. 31, 37, but more often in the plural, *maumachiash*, goods, effects, movables, Nah. 2, 9: *teyguash ash-maumachiash*, 'money or stuff'. Ex. 22, 7. The primary meaning is perhaps 'things taken'. Cf. *maumunni*, it is taken (as spoil), 1 Sam. 4, 17, 19.

[Narr. *maumachiash*, goods, *ai-guigis*, household stuff, R. W.]

maumachish (intens. of *machish*, *ma-pish*), at the very last, Gen. 49, 19; 2 Tim. 3, 1; Prov. 5, 11; *ma-maumachish*, I (am) the last, Is. 41, 4 (*maumacheshua*, lastly, finally, C. and Danf.; *at-ma-machish m-kesukok*, at the last day, Jno. C. 1). See *mayish*.

maumunni, -**naŋ**, v. i. (pres. def.) it is taken (away), 1 Sam. 4, 17, 19; Prov. 4, 16. Cf. *amden*, he departs (Narr. *aiwa*, he is gone, i. e. is dead); *maumunni*, he takes it; *amunum*, he takes (it) away.

maumuttam, v. i. (and t. inan.²) he mourns: — *autch*, he mourns for (him), 2 Sam. 19, 1; *maum-maumuttam*, I lament, C. Cf. *man*, *maumam*.

[Abn. *m-maishimū*, je pleure quelque chose.]

***maunētu** (Narr.), a conjurer, R. W. = *mauta*, El.

***maunuwan**. See *mamouaran*, he hisses, C.

***maut** (Narr.), denotes completed action or cessation of activity. See *maucha*.

***mautābon** (Narr.), 'it is day.' See *mahtampun*, morning.

may, **mai**, n. way, path; *aym may*, he made a way, Ps. 78, 50; *men may*, I am the way, John 14, 6; with locative or directive affix, *mayut*, in, to, or by the way; *kishkē may*, by the wayside; *maukouta*, in (or among) ways, Is. 42, 16; *maum-maumamusham may*, 'I run in the way' (of thy commandments), Ps. 119, 32. = *maum-maumamamashantam may*, Mass. Ps.). From *u-u*, he goes to (ad-it), with the impersonal prefix (?). See *ai*.

[Narr. *mayi*: *mayio*, is there a way?]

may, **mai**—continued.

mut mayanūmo, there is no way, R. W. (Cf. suppos. negat. *matla mitung* and *no ald maumk*, where there was no way, Ps. 107, 4, 40.) Quir. *maumk*, in the way (to), Pier. 29.]

***mecaūtea** (Narr.), a fighter. See *mekuata*.

meechu, **meech**, v. t. inan. he eats (that which is inanimate, primarily vegetal food; but sometimes *wepus*, flesh, is the object of the verb; cf. *mauhau*, he eats what is alive); *maum-meech*, I eat; *maumeechu*, he eats it, Gen. 3, 2; Is. 7, 22; suppos. *ash meechok*, *meechok*, he who eats (it), John 6, 58, 51; pass. inan. *meecham*, *meechamam*, it is eaten, whence *meecham*, 'victuals', Gen. 14, 11. Vbl. n. *meechumamouk*, fruit, vegetal food, Gen. 3, 3; Amos 8, 2. See *meetsu*.

[Narr. *mitch*, eat thou, *teyput kam-mitch*, what wilt thou eat? Abn. *me-mitch*, je mange cela; *m-mitchsi*, je mange (x. i. i.); *m-mitchū*, je mange (an.obj.). Mien. *aiyechi*, je mange. Cree *meechu*, he eats (it); freq. *mitmēchu*. Chip. *ma-jim mahpagan*, fool to eat, John 4, 32; *mahpul wepus*, (he who) eats flesh, John 6, 56; *m-majepan-im*, my meat, John 4, 34, J.; *am midjin*, I eat (it), Bar.]

meepit. See *mipt*.

***meesk**, n. elbow, C. See *ishpauyogkod*. [Abn. *mekšam*, mon coude; 3d pl. *mekšamē*. Del. *ai spau*, (his) elbow, Zwi-b.]

meesunk, **meis**-, **meyaus**-, n. coll. the hair (of the head), Is. 50, 6; Ezek. 39, 17; *am-meesunk*, her hair, John 12, 3; *pasuk meyausunk*, one hair, Matt. 5, 36. (Cf. *we-shigau*, hair on the body or limbs, the hair of animals, and *qu-mahpauwa*, he has long hair.) This word has the form of a noun collective, and is perhaps from *mensa*, he cuts close or shaves off, primarily he smooths, signifying that which is cut off, in distinction from the long or scalp lock, *qu-makquonk*.

[Abn. *m-messai*, je le tonds; *m-mēsi*, je me tonds, je me rase les cheveux; *maesskšam*, chevelure d'ennemi; *m-mass kēsi*, je lève la chevelure. Menom. *meish*, head; *may-may-nam*, hair, Sch. II, 470. Del. *ai luch*, hair; *mich hee*

meesunk, etc.—continued.

ken [cf. *veshagun*, El.], hair or wood, Zeisb.]

meetsu, **mětsu**, v. i. he eats, he takes food, 1 K. 19, 6. Active intrans. form (or verb adj. an.) of *mech-u*, as if *mech-su*. Imperat. *mečšish*, eat thou; pl. *mečšek*; suppos. *meč mečšit*, he who eats, 'the eater', Is. 55, 10. Vbl. n. *mečšawok*, food ('meat', Matt. 6, 25). Cf. *mešchu*, *mačhau* (v. t. an.).

[Narr. *awimētesimnis* (= *aw* *kūm-ātesimnis*), have you not yet eaten? 2d sing. v. Abn. *me-mēšes*, I eat. Mem. *mečšich*, I eat. Cree *mēchšau*, he eats; *mēchšosau*, he eats a little. Chip. *mēšin*, he eats. Menom. *me-tee-shin*, Del. *mēshu*, Zeisb.]

meetwe, **metwe**(?), n. a 'poplar', Gen. 30, 37; Hos. 4, 13.

***meeūn**, **meun**(?) (Peq., Groton, 1762), n. the sun, Stiles.

mēhchēū, **mēhchēyeu**, (v. i. she is) barren, Gen. 25, 21; 11, 30; Luke 1, 7 (*mehchēyēu*, barren; *mehchēyēu*, empty, C.). Vbl. n. *mehchēyēmok*, barrenness, sterility, 2 K. 2, 21. See *mehchawok*; *mehch*.

mehmehshanōm(?), v. i. he pants; *am-mehmehshanōm-up* (pret.) I panted, Ps. 119, 131. Cf. *saumhissu*.

[Abn. *manmātsi'ri* *mečšūgūn*, he came me bat.]

mehquantam, **-oantam**, v. t. he remembers (it); *am-m*, I remember, Gen. 41, 9; imperat. 2d sing. *mehquantash*, Ex. 20, 8; Deut. 5, 15; suppos. *mehquantog*, when he remembers, 2 Cor. 7, 15. Vbl. n. *mehquantawok*, remembrance (of man. obj.), a memorial, Eccl. 1, 11; Neh. 2, 20 (*awannegen mehquantawok*, 'a good memory', C.), should be *awanne mehquantawok*). With an. obj. *mehquantam-m*, he remembers (him), Gen. 19, 29; with affixes, *kam-mehquantam-mosh*, I remember thee, Ps. 77, 3; imperat. *am-mehquantam-ch*, remember thou me. Vbl. n. *mehquantawok*, memory, remembrance (of an. obj.), Job. 18, 17; Prov. 10, 7. From *ahquantam* [*ahque-antam*], he refrains from thinking of, with negat. prefix; *me-ahquantam*, he does not refrain, etc.

mehquantam, **-oantam**—continued.

[Narr. *kam-mehquantam-ch*, dost thou remember me? Abn. *me-mē'kšitshū' dāmān*, j'ai la mémoire de cela, je m'en souviens; (with an. obj.) *me-mē'kšitshū-mān*, *me-mē'kšitshū-mān*.]

mehquau, **mēquau**, n. the thigh, Ezek. 24, 4; *agwe mequau-ut*, under my thigh, Gen. 47, 29; *wehquau*, his thigh. Cf. *mechwe*, hip, upper part of the thigh; *mechwegh*, shoulder.

mēhtāuog, n. the ear; pl. *-agwāsh*, El. Gr. 10, *-agwāsh*, Rom. 11, 8; *mēhtauog*, my ear; 2d pers. *kēht*; 3d pers. *wēht*. From *wehtau*, he understands, knows (?); suppos. *awutog*, he who knows, understands, the knower(?), or perhaps from the causative form, it makes (him) understand. Cf. *mēhtawāt*, to hear.

[Narr. *awāhtawog*, pl. *-agwāsh*. Abn. *mehtawok*; 3d pers. *stasok*; pl. *-agwe*, Peq. *kuttawannege*, your ear, or 'what you hear by', Stiles. Muh. *torochqu*, ear, Edw. Del. (3d pl.) *whittawak-all*, Hkw.; *kūtawok*, ear, Camp. Cree *mehtawē-ki*, ear, Harmon.]

mehtug, **-tug**, **mahtug**, n. (1) a tree, wood; pl. *-agwāsh*, El. Gr. 10; *mēhtug-kukontu*, 'among thick trees', Ps. 74, 5; dimin. *mēhtugwāsh* and *mēhtugwāsh-m*, a small tree, El. Gr. 12. (2) small wood, a stick, a twig (*mēhtugwāsh*, a stick, C.); pl. *mēhtugwāsh-m*, twigs, Gen. 30, 37; withes, Judg. 16, 7, 8. In compound words, *-mēhtug* or *-mēhtug*, tree, wood; *-mēhtug*, a tree (while standing or in the earth). See *agwāsh*; *kishkuk*; *mehtawok*; *quwāhtug*.

[Narr. *mēhtuk*, pl. *-agwāsh*. Chip. *mēhtug*, pl. *-agwāsh*. Cree *mēhtuk*, dimin. *mēhtukwāsh*. Del. *tachan* [= 'tugkan(?)], wood (*me ta chan*, firewood); *mēhtuk*, a tree, Zeisb.]

meisunk. See *meesunk*.

mekāussu, v. i. act. he strives, contends; suppos. *mekāussit*, Is. 50, 8.

mekonāū, v. t. an. he contends with (him), strives against (him); imperat. 2d pl. *mekonak*, contend with, do battle with (him), Deut. 2, 9, 24; suppos. *me mēkonak*, he who contends with, Is. 45, 9; mutual, *mekonāutug*, they contend one with the other, they strive together, Lev. 24, 10; 2 Sam. 14, 6.

mekonaü—continued.

[Narr. *kum-mécutch*, you are a quarrel-er.]

mekonteau, v. i. he contends, makes war, James 4, 2 (with *agawohkhan*, he fights).

[Narr. *meéuntéu*, let us fight; *me-cutéu*, a fighter.]

menadchu, n. the left hand; *am-menadchu*, his left hand, Dan. 12, 7 (*menutche menitcheq*, the left hand, C.). Adv. and adj. *menadché*, left, of the left: — *wusset*, his left foot, Rev. 10, 2; of inan. obj. *menadchéanipeu*, (it is) on the left, Zech. 4, 3, 11.

[Narr. *yo aménadch*, (there, to) the left hand (of the path or way).]

menadtam, v. t. he vomits (it) up, Lev. 18, 25; Jonah 2, 10. Vbl. n. *menadtaméonk*, *menadtaméuk*, vomiting, Jer. 48, 26.

[Narr. *a'menadtammin*, I vomit, R. W. Del. *melandam*, he vomits, Zeisb.]

ménan, n. the tongue; pl. *ménanash*, James 3, 5, 6; Acts 2, 3; *wénuu* (*wénuu*), his tongue. [Related to *annu*, *annu*, he speaks, commands (?).]

[Narr. *wénuat* (misprint for *wénuu*?). Abn. *ménas*; 3d pers. *Sénas*.]

***meninnunk**, n. milk. In the title of the Indian translation by Grindal Rawson of Cotton's "Milk for Babies." In the quotation from 1 Peter 2, 2, on the title-page, the adv. and adj. *menin-nunuké* (of milk, milky) is substituted for Eliot's *sogkoddumpaw*. Participial or suppos. inan. from *manut*, he sucks, with *m'* prefixed, that which he sucks [cf. *sogkoddunk*; or is it 'what is given' (*menin*-)?]. See *manoutamunuk*; *man-unut*.

[Narr. *manunánuq*, (woman's) milk; *wannunógan*, a breast. Abn. *mevénukss*, du lait; *uénshé*, je tête; *uénshéméu*, je la tête.]

menógkus, n. the belly, Job 3, 11; the bowels, 2 Chr. 21, 15, 18; *kenógkus*, thy belly; *wannógkus*, his belly, Lev. 11, 42 (*wannógus*, bowels, C.). Cf. *wénoggy*, a hole, a pit.

[Narr. *wannúks*. Abn. *nuúgan*, (mon) ventre. Del. *wach teg*, Zeisb. Voc. 12.]

***menontam**, C. See *manontam*, he smells.

menuhkequog, n. 'steel', Jer. 15, 12

menuhkequog—continued.

(with *missshéhuq*, 'iron'), but not elsewhere. It signifies a very hard knife or cutting instrument. Cf. *chokquog*; *kenuhquog* (under *kénu*).

menuhkéteou, v. caus. inan. he makes (it) hard or strong; pl. *-téouq*, Jer. 5, 3 (*num-menuhkéteu*, I fasten, C.).

menuhkeu, **-ke**, **-ki**, (it is) strong, firm, hard ('*menuhke* or *menuhku*, adv. strongly', El. Gr. 21), Ex. 6, 1; 1 K. 19, 11; Ezek. 3, 9; suppos. *menuhkchik*, when it is hard, Job 37, 38; with an. subj. (v. adj. an.) *menuhkesu*, he is strong, Is. 40, 26. N. agent. *menuhkesuwa*, a strong man; pl. 'mighty men of valor', 2 Chr. 32, 21. Vbl. n. *menuhkesuonk*, strength, might.

[Narr. *minukéu*, strong; *miniquéu* [dimin. little strong], weak. Abn. *me-nerkésuui*, je me sers de force, j'emploie la force. Micm. *menukéi*, je suis pressé (adv. *menuké*); *nutkéi*, je suis dur (adv. *nutké*).]

menuhkinnum, v. t. he takes a strong hold of, holds (it) fast; pl. *-annog*, Jer. 8, 5; imperat. 2d sing. *menuhkenish*, hold (it) fast, Rev. 3, 3, 11. From *menuhken*, with formative of verbs of action performed by the hand.

[Abn. *me-nerkésuui*, je le tiens fortement, fermement; (with inan. obj. *me-nerkenemen*.)]

menuhkonog, n. a stronghold; pl. *-agquash*, *-agquash*, Judg. 6, 2; 1 Sam. 23, 29, = *menuhk* *manuskash*, Lam. 2, 5.

menuhkoshketomp [= *menuhk-wosketomp*], n. a valiant man, 1 Sam. 16, 18.

menukque, n. the armpit; *agwe menukqueut*, under the armpit, Ezek. 13, 18 ('to armholes'); *agwe kenukqueut*, under thy armpits, Jer. 38, 12.

[Abn. *mevénshé*, mon aisselle; *Sévshé* (son aisselle).]

***menuks**, n. a brant, C.

[Narr. *manúuks*, pl. *-suck*, R. W. Del. *manúuks ahas* (= bad fowl), 'a blackbird nearly twice as large as a duck', etc. Camp; *mevénk kank*, 'gray goose', *ibid*.]

menutcheq, n. the hand; pl. *-eqshé*, El. Gr. 10; *manutcheq*, my hand; *wan-utcheq*, his hand, often in contracted form, *menutche*, *manutche*, *wannutche*,

menutcheg—continued.

etc.; *patukypatuch* (= *patukypatuch*), round-hand; the fist, Ex. 21, 18; *anum-nutcheg* (*anum*), within; the inside of the hand, the palm, the hollow, Lev. 14, 15, 26. See *nuttunnuohkân*, the right hand; *an-nutchu*, the left hand (*nutcheg*, C); *an-nutchok*, my hand, E. M.).

[Narr. *an-nutchok*, (his) hand; pl. *-chegamush*. Abn. *an-nutchi*, ma main; 3d pers. *Setsi*. Chip. *nishinudi*, my hand, Bar. Del. *nutch*, my hand, Zeish.]

menwee, n. the navel; *kénwee*, thy navel, Prov. 3, 8; Cant. 7, 2; *an-nwee*, his navel, Job 40, 16. For *n'wâe*, the middle (?).

[Abn. *Siri*, nombril; *naisiSiri*, milieu.]

mêpit, **meepit**, n. a tooth; pl. *-tash*, E. Gr. 10; *-tash*, Cant. 4, 2; *meepit*, *kepit*, *wepit*, my, thy, his tooth.

[Narr. *wêpit*; pl. *-tash*. Peg. *nichut*, (my) tooth, Stiles. Abn. 3d pers. *Sepit*.]

mequau. See *nichquau*.

mêqun, n. (1) a feather; (2) a pen, 3 John 13; pl. *-ung*; *an-ni-quang*, his feathers, Ps. 91, 4. Adv. and adj. *mequame*, feathered, Ps. 78, 27; *an-mequame*, Ezek. 39, 17; *manchê-quame*, *nishê-quame*, (he is) much feathered, full of feathers, Ezek. 17, 3, 7.

[Chip. *an-quau*, Shawm. *mek a nâh*, Del. *ni qau*, Zeish.]

métah [*m'tah*], n. the heart, 1 K. 3, 12; Is. 1, 5; pl. *-hah*, Rev. 2, 23; *nattah*, *kuttah*, *nattah*, my heart, thy heart, his heart [*nogens*, (my) heart, Wood]. Adj. and adv. *nattahouan*, of the heart, 1 Cor. 4, 5. Cf. *nattah*, it is mine (belongs to me); *nattah*, it is his (belongs to him).

[Narr. *nattah*, (his) heart; *nittâ*, my heart. Muh. *atoh*, Edw. Del. (3d pers.) *n'ta*, Zeish. and Hkw. (= *n'tay*); *ata*, my heart, Zeish. Chip. *me-dah*, *n-tay*, Menom. *nay tah*, Shawm. *â dâi ce*.]

***meteuñhock** (Narr.), "the periwinkle, of which they make their *wampun* [*wampun*, p. 130] or white money."—R. W. 104. Pyralis esica or P. canaliculata (?). From *nichuung* (Abn. *metasukS*), an ear (?), ear-shaped shell.

***métewis** (Narr.), "black earth": "From this *métewis* is an Indian town, a day

***métewis**—continued.

and a half's journey, or less (west, from the Massachusetts) called *Métewisick*."—R. W. Plumbago or graphite (?).

mêtsu. See *nutsu*.

mettâsash. See *mettâsash*.

metugkokontu. See *nichug*.

***metup-peash**, n. pl. brains; *wandam wuttup*, a wise brain, C. Narr. *wuttup*, the [his] brain, R. W. Cf. *oidup* (Abn. *Shup*), his head.

[Abn. *nSichetam*, cervelle; *nulep*, tête.]

metwe. See *nutchu*.

meun. See **meun*.

meyausunk. See *meusunk*.

n'hogk. See *nathogk*.

miâe, **miyâe**, **moâe**, **môeu**, adv. together, Is. 45, 8, 21; Job 41, 15; Dent. 33, 17; *min*, Acts 1, 6; *mon*, E. Gr. 21; *mogui*, C; *moie* *pasatshagk*, draw near together, Is. 45, 20; *monu*, v. 16; *monuog mon*, they bow down together, Is. 46, 2.

[Abn. *naisiSiri*, *naisiSiri*, ensemble. Miem. *moS*, *naisi*, ensemble, tout à la fois. Chip. *naisi*, Bar. Cree *nish-nish*, all together, collectively.]

miâeog, **miyaeog**, v. i. they are assembled, are together, Num. 20, 2; (*nai-quog*, Rev. 19, 19); *nigauog*, 'they gather together', Is. 49, 18; imperat. *nigâck*, *nûck*, assemble yourselves, Gen. 49, 1; Is. 45, 20; Zeph. 2, 1. With inan. subj. *nippe monu*, the water is gathered together, Ex. 15, 8; *nakkim-nak monu*, Lev. 8, 4 (— *nigauu*, Judg. 20, 1), the assembly is gathered together; pl. *nâmonu*, Prov. 27, 25.

[Narr. *nâmonu*, 'a court or meeting'; *naisi-nak*, let us meet. Abn. *naisi-sauu*, on s'assemble. Quir. *naisi-nak*, a congregation, Pier. 61.]

mianaû, **môûnaû**, etc., v. t. an. he assembles, gathers (them) together, 2 Sam. 12, 20; suppos. *naynauk*, 'if he gather together', Job 11, 10; imperat. 2d sing. *nânu*, *nigun*, *mân*, gather thou (them) together, 2 Sam. 12, 28; Esth. 4, 16; Num. 21, 16. Augm. and freq. *nahanûnuu*, Mark 13, 27. With inan. obj. [*nâmonu*] *nâmonu*, he gathers (it or inan. things). See *nâmonu*. This

mianaü, mōünaü—continued.

verb has the formative of action by the hand, and perhaps Eliot was wrong in using it in the sense of calling together or causing to assemble. In the same sense Rasles (as Abn. below) employs the caus. an. form.

[Abn. *m-maw'ghinatük*, 'j'assemble (les hommes).]

***míchachunck** (Narr.), the soul. R. Williams (113) says this word 'is of affinity with a word signifying a looking glass, or clear resemblance, so that it hath its name from a clear sight or discerning.' Pierson's Catechism in the Quinipiäc dialect has *mittachunq*, soul. The word has no discoverable affinity with either of the two names (*kankakinetunck* and *pah-much-ichunquénick*?) which Williams gives (p. 136) to 'looking glass'. Elsewhere (p. 116) Williams writes pl. *míchichúnck-quog*.

[Chip. *wabumatchitchoqron*, Bar. 46. Del. *we tschi tschank*, soul, spirit, Zeisb.]

michemappu [= *míchém-appu*], v. i. he abides forever, Is. 40, 28; suppos. *Mehemipit Manit*, 'the Eternal God', Dent. 33, 27.

michéme, misheme, adv. forever, everlastingly, Matt. 6, 13; Philemon 15; Ps. 90, 2 (so Cotton).

[Narr. *míchém*. Abn. *mítsimisi*, toujours. Miem. *nach*, d'avantage, encore, de plus. Cree *míósik*, always. Del. *amtschimi*, often (?), Zeisb.]

michemohteau [= *míchém-oh-teau*], v. i. it is forever, endures forever; suppos. *we michemohtag*, that which is forever, 'eternal', Rom. 1, 20 (= *míchém ohdag*, Ps. 145, 134). Adv. and adj. *míchemohté* and *michemohté*, everlastingly), Dent. 33, 15; Hab. 3, 6.

***míchokat** (Narr.), a thaw; *míchokatch*, when it thaws, R. W. = *múshokquadt*, when it melts away, vanishes. Cf. *mútsheau*.

[Del. *moschhuquut*, 'the river clears up, is getting free of ice', 'the weather clears up', Zeisb. Gr.]

***mícuékaskete** (Narr.), a meadow, R. W. See *múkwashut*, a plain.

min, n. gen. a fruit: restricted in its application to the smaller fruits, such as

min—continued.

corn, berries, nuts; pl. *minuash*. Not used by Eliot except in compound names. It appears to be formed by prefixing the indef. particle *m'* to *-in*, the formative of verbs of growing, 'that which is grown', or which results from growth. See *watchimín* (corn), *amminuash* (grapes), *kencu-muamash* (first ripe fruits), *winipi-minuash* (chestnuts, 'white nuts'), etc. Eliot has always the inan. plural. In some other dialects names compounded with *min* (or *minis*) have occasionally the an. form.

[Chip. *meen*; pl. inan. *meen-an*, berries, Sch. n. 368; but *muúdi-mun*, pl. an. *minug*, corn; *muskiw-min*, pl. *minug*, raspberries, etc. Cree *mínis*, a berry. Del. *míhu*, 'huckleberry', Zeisb.]

misashq. See *mishashq*.

mishabohquas, -bpuhquas, n. 'mouse', Lev. 11, 29; Is. 66, 17. Properly the great mouse (*míshé-abohquas*) or rat. Cf. *muttappasquak*, bat.

[Abn. *Souhússéssé*, souris. Chip. *muúdiyomadi*, mouse, Bar. Del. *paupas*, a mouse, Hkw.; *wah pa quos*, Zeisb.]

mishadchu [= *míshé-wadchu*], n. a great mountain, Luke 3, 5; Rev. 8, 8.

mishadtuppo, -pu [= *míshé-adt-appu*], v. i. he feasts, Prov. 15, 15. Vbl. n. *-panouk*, a feast, Ex. 23, 16; 34, 22. Caus. *mishadtupouchau*, he makes a feast, he causes (others) to feast, Gen. 40, 20; Dan. 5, 1.

mishánámco (?), v. i. he groans, John 11, 33; pl. *míshánámung* (*míshánámung*, Job 24, 12); *am-míshánámamun*, we groan, 2 Cor. 5, 2, 4.

mishanantam, v. t. he despises, contemns, thinks meanly of (it); with an. obj. *míshánantamun*, he despiseth (him), Prov. 14, 2, 31. Vbl. n. act. *míshánamúonk*, dishonoring; pass. *míshánamúonk*, being dishonored, contempt, disgrace (passive), Ezra 4, 14; Ps. 35, 26; Prov. 18, 3 (*míshánamúoné*, 'meanly', C.). Cf. *mutchamúam*.

***míshánneke** (Narr.), = *míshé-amúk*, a squirrel; pl. *-acpuack*, R. W.; *-shenacpu*, Stiles (*míshamuck*, C.). [The root is 'claw' or 'scratcher' (?).]

***misháanneke**—continued.

[Abn. *mí'ksé*, écreuil; *pe'niks*, *mes-áukks*, 'ces deux ont un beau poil'; *anikissas* (dimin.), *suisse* [chippmunk]. Etch. *mickoo*, red squirrel. Miami *we-kaweh*, squirrel. Shawn. *an-éek-wah*. Del. *hauicquai*, Camp.]

mishánogqus [= *mishe-anogqs*, great star], n. the morning star, 2 Pet. 1, 19; Rev. 2, 28.

mishantam, missantam, v. i. and t. inan. he thinks much, meditates, is intent upon (it); Jer. 49, 30; Dan. 6, 3. Vbl. n. *-tamtawank*, much thinking, meditation, Ps. 119, 97.

mishantowau, -ontowau, v. i. he shouts, cries out with a loud voice, Jer. 25, 30; imper. (?) *mishantawá*, Is. 30, 7; imperat. 2d sing. *mishantawash*, cry aloud, 'lift up thy voice', Is. 40, 6, 9. Adv. and adj. *mishantawá*, with loud voice, loudly, Ps. 150, 5; Prov. 27, 14. Vbl. n. *mishantawank*, *-ontawank*, a shout, a loud noise (*mishantawámat*, to roar, C.). From *mishe* and *-ontawá* (he utters). See **mishantawáphshn*, he howls.

[Narr. *mishantawash*, speak out.]

mishashq, misashq [= *mishá-m'asheht* or *mishe-ashq*, great grass], n. a rush, Job 8, 11; pl. *-quog*, rushes, 'flags', Ex. 2, 3. Adj. and adv. *mishashque*, of rushes, 'of bulrushes', Ex. 2, 3. Cf. *wekinasq*; *washashqubak*.

mishasketomp, n. 'champion', 1 Sam. 17, 4, 23, 51.

***misháupan** (Narr.), a great wind, R. W., i. e. it blows greatly; *mishá-wáupan*. See *wáiban*.

mishe. See *missi*, great.

mishe-abohquas. See *mishabohquas*.

mishe-adtóau. See *mishadttue*.

mishe-adt-uppoo. See *mishadttuppon*.

mishe-anuek. See **mishánnuek*.

mishe-anogqs. See *misháanogqs*.

mishéashko, v. i. (and t. inan.) he swallows it (completely), swallows up, Rev. 12, 16; *we mashaashqut* (suppos.), that which he swallows up, Jer. 51, 44; with an. obj. *mishashqunawen* (*mishe*), he swallows (him) up. Cf. *qusseishko*.

mishe-ashq. See *mishashq*.

mishegski. See *mishikski*.

misheheau, v. cans. an. he makes (him) great, exalts (him), 1 K. 1, 15; *nan-mishch*, I exalt (him), Ps. 89, 19; suppos. *nah mishcheant*, he who exalts, 2 Cor. 12, 20; suppos. pass. (part.) *mishchit*, made great, exalted, 2 Cor. 12, 7; with inan. obj. *mishcheant*, he makes (it) great, increases, enlarges, exalts (it), Hos. 12, 1; *nan-mishteoh*, 'I magnify' (it), Rom. 11, 13; suppos. *nah mashaemk*, Prov. 28, 8.

mishehtashin, v. i. it storms, there is a tempest; as n. (*mishchitash*), a tempest, a gale of wind, Job 27, 20; Is. 29, 6; *wabau mishchitash*, 'there arose a tempestuous wind', Acts 27, 14; *watch mishe tahshinit*, 'from the storm', Is. 25, 4; suppos. *mashchitashik*, Acts 2, 2. [The separation of words in the last example implies that Eliot understood *mishchitashin* to be formed of *mishe* and *tahshin* (it lifts up), i. e. 'a great uplifting.' It seems rather to be from *mishcheant*, with (the characteristic of violent action, *sh*, and) the formative of verbs denoting action of the wind, *-shin*, 'the wind increases greatly.']

[Narr. *mishchitashin*, there is a storm.]

mishekishki, -koi, (it is) broad, wide (*mishe-kishki*, great from side to side), Job 11, 8; Is. 33, 21; *mishchúksui*, Matt. 23, 5; *mishchúksui*, Ps. 119, 96; *missi kuh mishigski kchtoh*, the great and wide sea, Ps. 104, 25; *mishchúksue-matogkchto*, 'in the broad ways', Cant. 3, 2. See *kishki*.

mishe-m'asheht. See *mishashq*.

mishe-me. See *michéme*.

misheu, (it is) great; adv. greatly, 1 Chr. 16, 25. See *missi*.

mishe-wadchu. See *mishudchu*.

mishikski, mishegski (?), (it is) 'forward'; suppos. *mashigskig*, when it is forward, 'forwardness', Prov. 6, 14; 10, 32; with an. subj. *mishegskigwog*, 'they are forward', Prov. 2, 15.

mishketu (?), pl. *mishketog*, (they are) 'new-born babes', 1 Pet. 2, 2.

mishkom. See *miskom*.

mishkonóntup, n. a skull, John 19, 17 (*mishkonóntup*, C.); *wenskonóntup*, (his) skull, 2 K. 9, 35; Judg. 9, 53; Mark 15, 22. For *mishkon-óntup*, bone-head. Cf. *chupiontup*.

***mishkouantam**, v. i. he rejoices, C. See *mishkouantam*.

mishkouwutchinnō-we kōus, a pricking briar, Ezek. 28, 24.

mishōadue, adv. of great price, precious; suppos. *mishōadlik*, 1 Pet. 3, 4. From *misho-adlōan*. See *mayōadlik*; *migōadue*.

mishonogod, (it is) wide, broad; suppos. *-ogok* (of a gate or way, Matt. 7, 13).

***mishontōahpuhsu**, v. i. he howls; *unm-mishontōahpuhs*, 1 howl, C. See *mishontōawau*, he shouts.

mishontōwau. See *mishantōwau*.

***mishon**, n. a chin, C.

mishon, n. a boat. See *mishon*.

***mishquammāg**, pl. *-mātiqtoek* (Narr.), n. salmon, red-fish, R. W. 103 (= *mish-quā-ānau*).

[Abn. *meskōamēg*; pl. *-gōak*.]

***mishquāshim** (Narr.), a red fox, R. W.; *mishquāssup*, a fox, Stiles.

***mishquāwtuck** (Narr.), a (red) cedar tree, R. W. (= *mishquā-ahung*).

[Del. *mē hok hu cas*, Zeish.]

mishqui, (it is) red. See *mishqui*.

***mishqushkou**, n. a trout, C.

[Abn. (pl.) *skōtam-sk*. Del. *meschil-amēk*, a trout, Zeish.]

[mishuntugkō], it is much wooded, a forest? *-kōw*, 'it is a wood', Josh. 17, 18.

miskāuāi, **mussuhkāuāi**, v. t. an. it happens to or befalls (him), it is found by or comes by chance to (him); *māchukish* . . . *pish um-miskāuāi*, evils shall befall them, Deut. 31, 17; suppos. *mussuhkuak*, Gen. 42, 4.

miskom, **mishkom**, v. t. inan. he happens upon, finds (it); *wōh kum-mishkom*, thou shalt find (it), Matt. 17, 27; suppos. *miskog*, when he finds (it), Ps. 119, 162; Matt. 13, 44.

[Abn. *mē-miskamen*, je trouve ce que j'avois perdu (with an. obj. *mē-mes-kasūi*); *mē-askamēsi*, j'ai fais une bonne trouve, Rasles. Cree *miskum*: with an. obj. *miskawaypa*. Chip. *mēkahwōn*, (he) found him, J.]

missantam. See *mishantam*.

missegēn, **mussegēn** [v. i. it grows or produces abundantly, = *missegēn*], it is plentiful, abundant, Gen. 41, 29, 31; suppos. *mē-masegik*, that which yields abundance, plenty, i. e. plentiful harvest, Gen. 41, 30, 34. Adv. and adj. *ut missegēnē-ahke-ti*, to a plentiful land, Jer. 2, 7; 48, 33.

missēchuog, n. 'iron', Josh. 8, 31; 2 K. 6, 6; Job 28, 2; *missēchuog lōh mēnūh-kepuog*, iron and steel, Jer. 15, 12; *missēchuogpu*, made of iron, Deut. 28, 48; 1 K. 6, 7. In other places *mōmshog* (or *mōmshug*), q. v., is used for 'iron.' Cotton has *missēchuog*, mines.

***missēsu** (Narr.), v. adj. an. he is whole (the whole of him). See *missi*.

***misshāt**, n. belly, C. Probably 'great ventre'; for *misho-ahrau*, it is great?]

missi, **mishe**, **misheu**, **missiyue**, (it is) great, Ezek. 17, 3; 1 Chr. 16, 25; pl. *missiyueush kut-ōakputankueush*, your rewards are great, Matt. 5, 12; *nānu missi*, it is more and more great, 'it increaseth', Ps. 74, 23; Job 10, 16; suppos. *mōhsug*, when it is great, a great thing, Ex. 15, 7; Deut. 4, 32; Matt. 23, 17, 19; *ānaw mōhsug*, (that which is) more great, the greatest, Matt. 22, 36.

[Narr. *mish*, *missi*. Abn. *mesē-nemeseghikōtōn*, je le fais plus grand. Cree *missōw*, it is large. Chip. *mitchō*, it is big, large, Bar. Del. *m'cheu*, big, large (it is), Zeish.]

missin, **mussin**, (he is) a captive, Is. 49, 24; 51, 14; 2 K. 5, 2; *missinnōn*, *missinnō*, he is taken captive, becomes a captive, Gen. 14, 14; Lam. 1, 3; pl. *-mōmōg*, Lam. 1, 5. Vbl. n. *missinnōn-ōak*, captivity.

[Narr. *missinnēg*, *unm-missinnōm* [-*nōm*] *cwō*, this is my captive.]

missinnūn, n. (from *missin*, with indef. affix) a man, homo, i. e. any captive or tributary, in which classes were included all men other than those of the speaker's nation or race (viri). Cf. *ewskētomp*, *omp*. Pl. *missinnūnōg*, people, *oi πολλοί*, Ex. 24, 2, 3; Deut. 4, 33; Num. 22, 5; *missinnūn lōh pappiun-shim*, man and beast, Gen. 6, 7; *hōwō missinnūn kēn*, of what people are you? Jonah 1, 8; lit. what kind of slave are you? (*missinnūn* or *missinnūnōg*, a people; *unmissinnūn missinnūn*, a pretty fellow, C.).

[Narr. *nūnōtuck*, *nūnū-missinnūnōwēk*, men, folk, people.]

missinohkau, v. t. an. he carries (him) away captive. See 2 K. 15, 29.

missinum. See *musinum*.

missippano sokaunuk ('i, it [a cloud] rains rain, Is. 5, 6. Cf. *missuppiq*, a tear. See *-sippaun*.

***missippuskunnichag**, n. the wrist, C. For *missippukunnichag*, the bone next to (joining) the hand. Cf. *missipsk*.

-missis, -mussés. See *am-missés-ah*.

missishin, v. i. it touches. See *missiatum*.

***mississikkoshk**, n. a shin (bone), C.

missittipuk. See *missittipuk*, a neck.

missiyeu. See *missi*.

missohham, v. t. he announces, makes public (see *mississu*); imperat. 2d-1st pers. sing. *missohhamh*, tell me, Gen. 24, 23; with *quashôc* (beforehand), he prophesies; pl. *quashôc missohhamwag*, they prophesy, Num. 11, 27. Vbl. n. *quashôc missohhamionuk*, prophecy, Prov. 30, 1; 31, 1; with an obj. (remote) *-ohhamu*, he announces to (him).

missohquam. See *missohqutun* [in], an ear of (dried) corn; *missohqutamin*, a (full) ear of corn.

missouk. See *missoukuk*, a dry tree.

***missûckeke** (Narr.), pl. *-kûquck*, bass, R. W. (*suckquag*, Stiles); striped bass (*Labrax lineatus*?) Peq. *m'ssugkekeg*, Stiles.

missugkeu [w], **missuken**, v. i. he is great, powerful, mighty, 1 Chr. 16, 25: *am missukukuk ucu*, he is more powerful ('mighty') than I, Mark 1, 7; suppos. *missugkeuk* (q. v.). Vbl. n. *missugkeumuk*, greatness (in power, importance, etc. relatively), Esth. 10, 1 *missugkeu-mût*, to abound; *missukin-mût*, to increase, C. i. From *missi*, with apparently the formative of verbs of physical or inanimate growth (*-kin*); but, if so, this verb could not properly have an animate subject.

[Abn. *me-mesghir*, je suis grand; 3d pers. *mesghir*; suppos. *misghirck*, but *mesâkss*, il est gros, or *misâgs*. Cree *missigutn*, he is large. Del. *mechyluk*, the big, great one, Zeish. Voc.]

missuhkaiaü, **missuhkomw**. See *missuhkomu*.

missunkquamin, **mus-**, n. a (full) ear of corn; pl. *-manash*, *-manash*, *-minash*, Dent. 23, 25; Gen. 41, 5, 7, 22. Cf. *manashquamin*.

[Del. *me sa quim*, a corn ear, Zeish.]

missunum. See *missunum*, he touches.

mittamwus, -wussis, -wossis, n. (1) a woman, mulier, Dent. 21, 11; 28, 56; Gen. 2, 22; 3, 2 (cf. *squâ*, femina); (2) a wife, uxor, Gen. 12, 14; Dent. 22, 14; 1 Cor. 7, 16; *ummu-*, my wife; *kummu-*, thy wife; *am-mittamwus-sah*, his wife, the wife of (him), Gen. 12, 12; 19, 26. Cf. *umuso*, (she) is his wife.

[Narr. *mittamwus*; *kommittamwus* or *ko-wi-curo*, thy wife; *ummittamwus* or *um-lâ-gum*, my wife, R. W. (Chip. *me-mide-moutmish*, my wife (Sch. n. 458); *mîndat-mîn*, 'an old woman', Bar. 26. Miami *metamsah*, woman; *me-ore-rah*, my wife. Menom. *mîtamo*, woman; *uyon*, my wife.)

mittamwussu, v. i. she is a wife; suppos. *mittamwussit oukatog*, if she be the wife of another, Jer. 3, 1; *am-mittamwussu, -wussissu*, he takes to wife, 2 Chr. 21, 6; Gen. 25, 1.

miyâe. See *miê*.

miyaeog. See *miêog*.

m'ncot. See *mutut*.

mo, adv. 'sometimes signifieth not', El. Gr. 21; *mo teag*, nothing, Is. 40, 17, = *moitog* (Is. 41, 17), *moitog* (Luke 22, 35). See *mutta*. Negation appears to be the primary signification of this particle, or rather of its base, *m'* (q. v.). With the formative of the verb substantive (*-sa*, *mo*) it came to have the force of an affirmation of past being (fait) by denial of present, and thus supplied the preterit of the defective verb of existence; *ko*, it was and continues to be; *mo*, it was and is not; *pish*, it will be. (The limited or definite present, 'is now', was marked by the affix *-sa* for verbs of being, *-ni* or *-i* for verbs of an. or inan. action. For the former class, see El. Gr. 16.) Eliot sometimes combined *mo* with *ko* to form an aorist (*koh mû*, *mûnkû*. See *ko*). For the force of *m'* as a prefix, indeterminate and impersonal, see *m'*; *mo mo agewwattunuk*, there was a battle, 2 Sam. 2, 17; *mû mequai*, there was light, Gen. 1, 3; *ken mo wattinnemum*, thou wast a servant, Dent. 5, 17; *meq mo uccatog*, these (who are dead) were my brothers, Judg. 8, 19; *mo agewu*, he was made, etc., 1 Cor. 15, 45. *-mo* or *-mû*, the characteristic of active in-

mo—continued.

transitive verbs when their subject is inanimate, is nearly related to the impersonal prefix *m'*—for example, *moka*, he descends; *moka-mu*, it descends or is let down; *amu*, he goes; *amu-mu*, it goes.

[*Miem*, *m8*, point; *mo8en* (de *m8* et *8en*, quelqu'un), someone.]

moé. See *môé*, together.

***moamitteaug** (Narr.), "a little sort of fish, half as big as sprats, plentiful in winter."—R. W. 105. Perhaps the smelt (*Osmerus eperlanus*), but the name may be applied to any species which 'goes in shoals' or 'a great many together.' It has been corrupted to *moamiphehangand maminatchang*, by which name several species of small fish are popularly known, especially the ornamented minnow (*Hydrargyra ornata*, LeSueur). From *mohmowatin*, pass, and mutual form, *mohmowitchang*, they go gathered together or in great numbers.

***moattôqus** (Narr.), 'a black wolf', R. W. 95. See *mukquoshin*; *mittôhquis*.

mobpee (2), *n*, the hip, the upper part of the thigh, the ham, Gen. 32, 32; pl. *-pihoy*; 2d pers. *kolpe*, *kapp*; Num. 5, 21, 22; 3d pers. *mohpee* (*ôhpéas*, a hip, C.). Cf. *mohquann*, thigh; *mohpeyk*, shoulder.

[Narr. *ôpiâm*, thigh.]

moehteómco, *v*, inan. (pass.) cons. it is made to be together, it is put together; suppos. *mohhteómuk*, when it is 'framed together', 'knit together', Eph. 2, 21; Col. 2, 19.

môeu. See *môé*, together.

moeuwehkomaü, *v*, t. an. becalls (them) together, he assembles. Vbl. *n*, *-komaü*, *mook*, an assembling, assembly, Num. 20, 6.

[Quir. *mutuerechi kumuk*, the church, Pier. 63, 64.]

mogki, mogke, mogge, (it is) great (of its kind or comparatively). Adv. and adj. great; *mogke quassakquamish*, great stones, Josh. 10, 11; 1 K. 5, 17; — *metumamish*, great houses, Amos 3, 15; *mogkigeu*, it is great; pl. *-qemush*, Gen. 41, 5 (of ears of corn, they are 'rank'); suppos. pl. *môgngish*, *maygush*, great things.

mogki, mogke, mogge—continued.

[Del. *amungp*, great, big, large, Zeisb. Gr. 168; *machaven*, great, large, Zeisb. Voc.]

môgôadtue, adj. and adv. precious, of great price, 2 Chr. 20, 25. See *mayôadtik*; *mishôadtue*.

mogquan, -quón, *n*, the heel; pl. *-sash*, Job 13, 27; 3d pers. *wappquan*, *wappquatu*, his heel, Gen. 3, 15; 25, 26; 49, 17.

[Abn. *mayšuan*, *mayšuan*, mon talon, Menom. *wahquann*, (his) heel. Shaw. *akwâm*, Del. *nan quun*, the [my?] heel, Zeisb.]

mogqueen, -quén, *n*, a boil, a swelling, 2 K. 20, 7; Is. 38, 21; Lev. 13, 10, 19. From *mogquennu*, it grows large, enlarges (*mogquénnu*, 'it became a boil', Ex. 9, 10).

[Abn. *mayšin*, enflure. Del. *machquin*, swelled, Zeisb.]

mogquén, -quen, *v*, i. it swells, enlarges, Num. 5, 27; *mogquennu*, it becomes large or swollen, Dent. 8, 4; with an. subj. *mogquesu*, he swells, is swollen (*moh mogquesu*, he swelleth; *nam-mogquesu*, I swell, C.).

[Narr. *mogquésu*, he is swelled; *nam-mogquesu*, I have a swelling. Del. *machaven*, great, large, Zeisb. Voc.]

mohchi, (it is) empty, unoccupied (*moh-chigene*, C.); *mohchoi kush wech*, is there room in thy father's house? Gen. 24, 25. Cf. *m'hehien*.

mohchumô. See *mohchotum*, it is waste, barren, made desolate.

***mohéwonck** (Narr.), a raccoon-skin coat, R. W.

[Abn. *mašuk*, robe de peau de cerf, de chat-sauvage, etc.]

mohkas. See *muhkas*, a nail, a claw.

***mohkodtaén-in**, a widower, C.

mohkont. See *muhkont*, a leg.

môhkussa, mohkos, mukos, *n*, a (burning) coal; pl. *-sash*, Is. 44, 12; 'coals of fire', Prov. 26, 21; *ut môhkassahu*, upon [among] hot coals, Prov. 6, 28; Is. 44, 19; *nam umi oak ne mohkos*, blacker than a coal, Lam. 4, 8. For *m'kussa*, the hot (n. concrete)? or if Rask's translation of the corresponding word in Abnaki be correct, from *maui* and *kussa*, black-burned(?), or (Abn. *mikusi*) merely 'it is black'(?). Cf. *kussitruu*,

móhkussa, etc.—continued.

etc.; "moccusa, the black of the nail", Wood.

[Abn. *mokasi*, charbon éteint (?); *mokasi-skétoi*, charbon ardent. Del. *muckachty*, a coal, Zeisb.]

mohmoéog, freq. of *mioog* (= *mioog*, q. v.), they go often, or habitually, together, 'they often met', El. Gr. 17.

mohmoskuhteas, n. a frog (obj. pl. *-tassu*, Ps. 78, 45, a misprint? Mass. Ps. has *mohmoskuhteassuh*). Elsewhere Eliot has *tinóghukquassu-og*, frogs. Cf. Peq. *kapiassu*.

mohmóuinum, freq. of *móuinum*, he gathers together.

mohmuttahtag, **mámuttattag**, **mah-** (suppos. as) n. lead, Ezek. 22, 18, 20; 27, 12; Ex. 13, 10; Zech. 5, 7; 'tin', Num. 31, 22, but not elsewhere.

mohpauag, **muh-**, **-og**, n. the breast (mamme), Joel 2, 16; Hos. 9, 14; *mohpauag*, my breast, Cant. 1, 13; *mohpauag*, *mohp-*, her breast, 'bosom', Prov. 5, 20 (*mohpauag*, C.).

[Narr. *mupauag*, the breast; *un-uunúagunash*, breasts. Menom. *oh-pauu*, Shawn. *ópáh* *lu*.]

mohpegk, **muhp-**, **-peg**, n. the shoulder, Lev. 8, 25; 9, 25; oftener without the impers. prefix, *ohpegk*, Num. 6, 19; 18, 18; Ezek. 24, 4; *mohpauu ohpauu-nuh* (acus. pl.), 'he bowed his shoulders', Gen. 49, 15; *mohpauu ohpauu-nit*, between his shoulders, Dent. 33, 12. Cf. *muttugk*.

[Narr. *uppeki*, shoulder; pl. *uppe-quick*. Chip. *pékwun*, *péqun*, the upper part of the back. Del. *ho pi quon*, the fore shoulder, Zeisb.]

mohsag, suppos. of *móssi*, great.

móhshequssuk, n. a 'flinty rock', Dent. 32, 13 (= *mohshé-qussuk*). See *qussuk*.

móhshipsq, n. a flint stone, Is. 50, 7 (= *mohshé-shé-pisk*, iron stone).

mohtantam. See *mohántam*, he is old, decrepit.

*[**mohtanuhkussu**.] **num-mohtanuhkus**, I finish or conclude, C. [?]

***mohitchinau** [= *mohitchinau*], he is sick; *num-mohitchinau*, I am sick, C.

mohtompan, (it is) morning, Ezek. 7, 7; suppos. *-ompan*, when it is morning; as n. Gen. 1, 5, 8, etc.; *en* (or *pajch*) *mo-*

mohtompan—continued.

tompan-it, till morning, till the morrow, Ex. 23, 18; Zeph. 3, 3.

[Narr. *mohdiban*, it is day.]

mohshánom. See *mohshánom*.

mohstukquás-og, n. pl. 'conies', Ps. 104, 18, and *ogkoshquog*, Prov. 30, 26.

[Abn. *muttygshassak*, lièvre.]

mohstupohsin, v. i. it lies waste, Is. 15, 1.

mohstuppaen, v. i. it melts or vanishes (as ice by heat or a cloud by the sun); pl. *-oog*, Job 6, 17; pass. *-óman*, it is melted, made to vanish, Job 7, 9; 6, 17; Josh. 5, 1. Cf. *mohsheen*.

mohutteteu, v. t. caus. inan.; pass. it is consumed or made an end of, melted, Jer. 6, 29 (of lead, by the fire); act. it consumes, makes an end of, Dent. 32, 22.

móhwhau. See *mohwhau*, he eats (him). **mokaketomuk**, (when he is) dumb, Ps. 38, 13; suppos. of *mokakutta* = *mat kakutta*, he does not speak, he is mute, dumb; pl. *-tag*, Ex. 4, 11; Matt. 9, 33; *mo muk-kakutap* (pret.), I was dumb, Ps. 39, 2, = *mat muk-kakutap*, v. 9.

mokús, **mokis**, (indef.) **-sin**, a shoe (moccasin); pl. *mokussinush*, *mavínush*, Amos 8, 6; Matt. 10, 10; *un-mokis* (*-us*), his shoe, Dent. 25, 9, 10; *péktorínush*, put on your shoes, Ezek. 24, 17; *mukánuukussinush*, old shoes, Josh. 9, 5.

[Narr. *mohassinass* and *mohassin-chass*, shoes which 'they make of their deer skin worn out', R. W. Peq. *múck-assous*, Stiles. Abn. *mokessen*, pl. *-narr*; *m-mokessen*, mon soulier; *ne-mokessuké*, j'en fais. Menom. *m'keshen*, pl. *-nit*. Chip. (pl.) *mukisinan* (*mukisinuké*, shoe-maker), Bar.; *múksin*, pl. *-nun*, Howse. Cree *múksesin*, pl. *-es'má*.]

momanch, **mómansh**, adv. at times, now and then, often, Prov. 7, 12; Judg. 13, 25; Matt. 17, 15; at intervals.

[Cree *mamóuin*, here and there one.]

momonchu. See *mamonchu*, he moves about.

mómóne, (it is) 'freckled'; *mómóne chukki*, 'it is a freckled spot', Lev. 13, 39.

momonehtaüaü and **momontaü**, v. t. an. he makes sport of, mocks at, derides (him), Neh. 4, 1; pl. *-áitáog*, 2 Chr. 36, 16; suppos. *momontaüan*, when

momonehtaiaü, etc.—continued.

he mocks at, mocking, Gen. 21, 9; Job 12, 4.

mômônesu, v. adj. an. he is spotted, is black or dark colored here and there, in spots or stripes. Freq. distrib. of *monesu*, he is black; pl. *mômônesung*, they are 'grisdled', Gen. 31, 12; suppos. *mômônesit*; pl. part. *-sitcheg*, 'speckled', Gen. 30, 32, 39 (*môian momoesit*, when he is round-about dark-marked, 'ring streaked', Gen. 31, 8). Cf. *mômânchokesu*.

momonowantam, mamonau-, v. i. he is scornful, a scorner, Prov. 9, 7, 8; 15, 12. Adv. *-amaw*, 2 Chr. 30, 10.

momôntunnum, mamônt-, v. t. he puts it in motion, moves (it) about: — *nippe*, he 'troubled the water', John 5, 4; suppos. *momôntunuk wassissittunush*, when he moves his lips, Prov. 16, 30.

momôunog, n. pl. the eyebrows; 3d pers. *momomôunog* (accus. *-oh*, Lev. 14, 9), his eyebrows.

[Abn. *maimâin*, *soucil*, le poil, etc. Del. *mamawon*, Zeisb.]

momœchokesu, v. adj. an. he is black-spotted, has dark spots; pl. *mômânchokesung* (*môianne chohkkesung*, they are speckled, Gen. 31, 12); suppos. pl. (part.) *mômânchohkksitcheg*, (when they are) spotted, Gen. 30, 32; speckled, Gen. 31, 8. From *môpi* (it is dark colored), with freq. or distrib. reduplication, and *chohkksu*, he is spotted or has a spot.

[**mônâe, mônâe**, there is much, there is abundance;] pl. *mino manash*, they are increased, Jer. 5, 6; *manash*, they are many, ibid.; suppos. *mônak*, when there is abundance, when it abounds, Ps. 72, 7; 1 Pet. 1, 3; *geu monak*, 'this great store', 2 Chr. 31, 10; with an. subj. *monog*, (they are) many persons (El. Gr. 8), Ex. 1, 9; Dan. 12, 4; Matt. 7, 14; suppos. pl. *monachog*, Is. 60, 5; 2 Cor. 4, 15; suppos. 3d pl. *monathittit*, when they 'are increased', become many, Hos. 4, 7. Vbl. n. *monatuk*, abundance, Dent. 33, 19.

[Narr. *wassauine maunduog*, 'they are too full of people'.]

mônak, monak (in compounds, *-ânak*, *-ânog*), n. (1) cloth, 2 Sam. 20, 12; Matt. 9, 16; Judg. 16, 14; *hushub-monak*, linen cloth, Mark 14, 51; *wask-anogk*, new cloth, Mark 2, 21; *wamp-monak*, (white) cloth, Dent. 22, 17; *kahpogk-ânog*, a thick cloth, 2 K. 8, 15 (*monak monog*, black cloth, C.), but better, *man-ânak*). (2) a garment of cloth, as distinguished from *ne âpuk* or *hagkatuk* (cf. *ahkwa*), a covering of skins: 'coat', Dan. 3, 21; 'cloak', Matt. 5, 40; 'vesture', Dan. 22, 12.

[Narr. *monûnk*, 'an English coat or mantle', R. W. 107.]

monakenehheau, v. caus. trans. he makes cloth, he weaves; pl. *-shatog*, Is. 59, 5; with inan. obj. *monakenchuan*, he weaves (it). N. agent. *monak nehtawen* (indef. *-ânin*), one who weaves, a weaver, Ex. 35, 35; Job 7, 6.

[Narr. *ko-mamukunûto*, have you any cloth?]

monanehtau, v. i. he is merciful, Num. 14, 18; *mon-monanehtau*, I am merciful; intens. *mon-mônanehtau*, Jer. 3, 12. Vbl. n. *monanehtauk*, mercy, Ex. 34, 7; Neh. 9, 32; Ps. 145, 8. Cf. *kite-monanehtau*.

monânunau, v. t. an. he compassionates, is merciful to (him); *monmonânun*, I show mercy to, Ex. 33, 19; imperat. *monânunamuch*, Zech. 7, 9; with suffix *monânunuch*, be merciful to me, Ps. 119, 132.

monaskotasq-uash, n. pl. melons, Num. 11, 5 (*monasketânuk*, cucumbers, C.). See *askatasq*.

mônassquiseet. See **mitusquissid-ash*, beans.

monât, (it is) abundant, (there is) much, Ps. 37, 11; *wah monât*, (it) might abound, 2 Cor. 4, 15; *manchule monat*, exceedingly abundant, 1 Tim. 1, 14; *pish monat*, it shall be increased, i. e. become abundant, Dan. 12, 4; pl. *monatash*, Prov. 15, 16; 2 Chr. 9, 9. From *monachtau*.

[Narr. *minnetash*, 'great store', abundance.]

monchanamukqussu, v. i. he does that which is wonderful, he works wonders; with an. obj. *-qussau*, he does, etc.,

monchanamukqussu—continued.

to (him); whence, n. agent, *-qussuau*, a 'wonderful one', Is. 9, 6. From *monchanamuk*, suppos. *o*, *moichanatu* (t. an. form of *moichanatum*), and *assu*.

moichanatum, -um, v. i. (and t. inan.)

he is astonished, he wonders (at it), he is surprised, Is. 59, 16; pl. *-amwog*, Matt. 22, 33 (= *chepshatog*, Mark 11, 18); *moichantush*, 'marvel' (thou)', John 3, 7 (= *mitcheantush*, Mass. Ps.). Vbl. n. *-tanamuk*, wonder, amazement, Acts 3, 10, and *casat*, *-tanachauramuk*, causing wonder, a marvel, a wonder, Dent. 13, 1, 2. From *maich-a*, he moves, with formative of verbs of mental activity, he is startled or disturbed in mind.

monchanaü, v. t. an. (1) he moves (him), carries (him) away, Gen. 31, 18; with affixes, 1 Sam. 30, 2, (2) he conducts or guides (him); *nan-moncham-ah en waggat*, he guided them in the way, Gen. 18, 16.

[Narr. *mitcheau*, be my guide (imperat.). = *monchassish*, from *monchassu*, v. i. act. he acts as guide, he guides; *kam-mitcheau-ish*, I will conduct you.]

moichu, v. i. he goes, se movet (denoting merely the act of going, without reference to its end or aim); hence, he departs, goes away, removes, Matt. 25, 18; Gen. 24, 10, *nan-moichu*, I go, Matt. 21, 30; pret. *nan-moichip*, I went, Jer. 13, 5; suppos. *nah moichat*, he who goes, Jer. 22, 10, imperat. *moichish*; pl. *moncheik*, go; freq. *nanmoichen*, q. v. Related to *amichu*, he departs (?). Cf. Sansk. *mitich* (fire, se movere); Lat. *motus*, mittere.]

[Narr. *manchei* (pres. defin. = *mancheu*), he is gone; *mitichosh*, he going (imperat.); *nan-moichi-min*, I go, Abn. *na-mutisa*, je vais; *na-man weta*, je vais là. Cree *icheu-on*, he moves. Chip. *am'pik*, Howse 194; *ma'pi*, he goes, Sch. n. 469. Del. *antschin*, he is gone; suppos. *mitschit*, Zeish.]

moneaü, **monneaü**, **monunneaü**, v. t. an. he looks (intently) at, observes (him); *nan-monunneaü-ah*, he looked on them, 2 K. 2, 24; imperat. (affix) *mon-mah*, look thou on me, Ps. 119, 132; pl.

moneaü, etc.—continued.

monuick, *monunnuick*, look ye, Job 6, 28; suppos. *monantant*, Matt. 5, 28. With inan. obj. *minanemam*, *minunnamam*, he looks at (it), Ps. 104, 32; Ezek. 21, 21; Ex. 14, 24; suppos. *nah minanemog*, he who looks, etc., Num. 21, 8. Cf. *kukkinemam*.

monetu, v. i. he is a diviner, a magician. Vbl. n. *monetamuk*, 'divination', Dent. 18, 10. Cf. *manamatum*.

[Narr. *manu'ita*, a conjurer, R. W.]

mónkô. See *mo* and *ko*.

monneaü. See *minam*.

mónói. See *manui*, it is deep.

monomansuonk, vbl. n. a vision, Dan. 8, 17, 26; 10, 14.

***mōnoowau**, he hisses; infin. *manun-wānat*, to hiss, C.

monopuhpeg, n. a trumpet, Neh. 4, 20; Ps. 150, 3; *pahpuquash* *monopuhpeg*, sound a trumpet, Matt. 6, 2. Cf. *pah-pyph*.

monsh, n. a cock or hen. Luke 22, 34, 60, 61 (*mōnish*, *minpash*, a hen, a cock, C.). R. Williams (p. 56) has "chicks, a cock, or hen: a name taken from the English."

monteag, nothing. See *matta*.

monunks, n. the ash tree, Is. 44, 14.

[Abn. *aiigmak*8, frêne. (Chip. *papūgimuk*, (Baraga has *agimuk*, ash tree [cf. *agim*, snowshoe], and three "other kinds", viz. *gawákamij*, *papūgimuk*, and *wisaguk*.) Del. *pachpamuk*, black ash tree, Zeish.]

monunneaü. See *minam*.

mos, "a word signifying futurity" (El. Gr. 20), corresponding to the auxiliary 'must' or 'shall' before a verb in the indicative; *mos nanunap*, I must die, Dent. 4, 22; *manche mos ant-ahqantamam*, how often shall I forgive him? Matt. 18, 21; *na mos waih*, it must needs be so, Mark 13, 7. See *manche*; *mo*.

[Narr. *moce*, *mosh* *nish* *monuchem* *pequam*, I could not come; *man-matup-pe'am*, I will come by and by.]

moskeht, **maskeht**, n. grass (El. Gr. 10), Gen. 1, 11; Is. 40, 7, 8; pl. *-shnash*, Dan. 4, 25, 32, 33; 'pasture', 1 Chr. 4, 39, 40; *moskehtuash*, 'hay'; *woshoshkhtuash* (= *waski* *-oshkhtuash*), 'tender grass', Prov. 27, 25; *wish-ashkhtau' na ohi*, e

moskeht, maskeht—continued.

'there was much grass in that place', John 6, 10 (*askask*, grass; *mosketuash*, hay, C.). Vbl. subst. *moskehtun*, he is grass, 1s. 40, 6. Dim. *moskehtuines*, El. Gr. 12. From *askhean*, it is (lit. it makes, cans. inan.) green, with the indeterm. prefix, that which is green. See *aské*.

[Narr. *maskituash*, grass or hay. Abn. *maskikšar*, herbes. Del. *maskik*, Zeisb.]

moskehtu, mask-, n. (the same word as the preceding) is used for medicine, physic, i. e. herbs; *outuh moskehtu-ut*, like a medicine; *igun-askhehtuash*, many (kinds of) medicines, Jer. 46, 11.

[Narr. *maskit*, physic. Chip. *utsh-kiki* [-*kéke*], Bar.]

mósogque, adv. and adj. adhering, sticking to [v. i. it sticks close, adheres], Prov. 18, 24; Jer. 42, 16. Cf. *unssinun*, he touches; *mississiu*, it touches.

mósogquehtau, v. cans. inan. he makes it adhere, joins it to; imperat. *mósog-quehtuash*, join them together, Ezek. 37, 17.

mósoggunnum, v. t. (inan. obj.) he joins or puts together; suppos. *mósoggunuk*, when he joins together, Matt. 19, 6. See *unssukkonu*.

mosq, masq, mashq, n. a bear, Prov. 17, 12; Amos 5, 19; 1 Sam. 17, 34, 36 (*moshq*, C.). The base is the same as that of *unssquodtunnuít*, to lick, and the name signifies 'the lickér,' from the bear's habit of licking his forepaws (see the Abnaki below); [or is it from (Cree) *mákuwa-nun*, he squeezes (hugs)? (Howse 93).] Cf. **aravssas*; **pankú-muwa*.

[Narr. *mosq*, or *pankúmuwa*. Muh. *muqub*, Edw. Del. *mučk*, Zeisb. Abn. *uššesss*, ours; *uškššsirts'hššs* [= *uškššs-Setsisur*], il se lèche les pattes; *mes-kš*, pan d'ours. Chip. *mákuá* (*múkwah*, Howse). Cree *mákuwah*.]

móúnaü. See *miánaü*.

móunum, v. t. he gathers together (inan. obj.); *kun-móunum*, thou gatherest, Matt. 25, 24. Freq. *móunmóunum*. Vbl. n. *móunumóunuk*, *móunumóunook*, (a gathering,) tribute, custom, 1 K. 9, 21; Matt. 17, 25. With an. obj. *miánaü*, q. v. Cf. *mukkinum*.

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móunum—continued.

[Narr. *móunum*, he gathers (fruit, or inan. obj.); *móunumúng*, they gather. Abn. *munššs*, ensemble; *munšššun-um*, je les mets ensemble; *meššš*, il cueille, il ramasse. Del. *móunui*, assembled, Zeisb.]

móushag. See *unášshag*, iron.

moxinash, n. pl. See *uokus*, a shoe.

moyeu. See *mai*, ordure.

moyeu, móeu. See *múu*, together.

móche, as an auxiliary of the future tense, expresses obligation or necessity (= *nos atché*); *móche natabatundumun-áun* 'God, 'we are bound to thank God', 2 Thess. 1, 3; *móche kcu panutp-washam*, 'thou art [must] pass over', etc., Dent. 2, 18 (cf. *uáche nos*, it must needs be, Matt. 18, 7); *móche mos un-ahquodtunum*, (how often) must I forgive him? Matt. 18, 21. Cf. *nos*; *uáche*.

[Quir. *móche*, there must be, Pier.]

mócheke, 'a word signifying more, much,' used to express degrees of comparison, El. Gr. 15; *anur mócheke*, much more, Rom. 5, 9; 'more exceedingly', Gal. 1, 14; *unú mócheke*, more and more, Mark 15, 14; *mócheke mócheke*, exceedingly, very much, Gen. 17, 2, 6, 20; *mócheke unuk*, more than, Matt. 10, 37 (*unmóchekeunuk*, excessively, C.).

móchekohtau, v. t. he has more, adds to his possession of (it); *noh móchekohtunuk* (suppos.) *uáhtatunuk*, *móchekohtau unkuquawunook*, he who increaseth knowledge increaseth sorrow, Eccl. 1, 18.

móee. See *mai*, ordure.

móí, (it is) black, El. Gr. 13; dark colored, Matt. 5, 36; Esth. 1, 6; pl. *moíyewash*, Jer. 4, 28 (not *munssuash*, as in El. Gr. 13, by typographical error probably). With an. subj. *moesu* [v. adj. an. he is] black or dark colored; pl. *muessung*, El. Gr. 13.

[Narr. *móí*, *súčk*, black; *móíesu*, a black man.]

móí, móee, moyeu, n. ordure, dung, Ezek. 4, 12; 1 K. 14, 10; *un-moyeu*, their dung, 2 K. 18, 27; *un-maw*, Lev. 4, 11; 8, 17.

mómansh. See *mómanush*.

mōmōskomaü [= *mōmōskomaü*?]: *mōmōmōskomaü-ōh*, they murmured against him, Ex. 15, 24 (*mōmōmōskomaü*, I murmur, C.).

mōmōskōaü, -kōwaü, v. t. an. he murmurs at (him); pl. *-kōwaü*, they murmur, Ps. 106, 25; suppos. pl. *mōmōskōwaü*, they who murmur, Is. 29, 24. Vbl. n. *mōmōskōwaü*, *-gaüwaü*, a murmuring, John 7, 12 (*mōmōskōwaü*, Ex. 16, 7).

mōmōskōuēaü [= *mōmōskōuēaü*?]: *mōmōskōuēaü*, they murmur at (him), Ex. 17, 3 (*mōmōskōuēaü*, to mutter, C.).

[Abn. *m-mōskōēdum*, je gronde, suis fâché; *m-mōskōēmaü*, je le gronde.]

mōmōskōheaü, freq. or intens. of *mōskōhaü*, he provokes (him) to anger. Vbl. n. pass. *mōmōskōhaü*, provocation (receives), 1 K. 21, 22.

mōmōskōquētam, v. i. he murmurs, mutters, grumbles. Perhaps not rightly used in John 6, 61; cf. *mōmōskōē-tu-ōh*, 'he gnasheth upon him with his teeth', Ps. 37, 12, and *mōmōmōskōtūyūq*, 'they gnash upon me', etc., Ps. 35, 16.

[Abn. *m-mōmōskōgōtassi*, je fais des grimaces.]

mōnāe. See *mōnāe*.

***mōnāeēh** (?), a dish or tray, C.

mōnāeu. See *mōnāe*.

mōnāk. See *mōnāk*, cloth.

mōnōi, -naeu, (it is) deep, Ps. 140, 10; Eccl. 7, 24; Lam. 3, 55; as n. the deep, Gen. 1, 2; a gulf, Luke 16, 26; depth, Eph. 3, 18; *mōnōi ōnē*, it is deeper than, Job 11, 8. Adv. and adj. *mōnōē wipūash*, deep waters, Ezek. 34, 18; suppos. *mōnōy*, when it is deep; pl. (with intens. redupl.) *mōmōmōy*, (very) deep places, Ps. 135, 6. In compound words sometimes *mōnō*, *mōnō*.

mōnōkōi, n. a valley, Deut. 8, 7. See *mōnōkōi*.

***mōnōpagwut**, in deep waters, Mass. Ps., Ps. 69, 2.

mōōshog. See *mōōshog*.

***mōōnk**, vbl. n. weeping, C. See *mōō*.

mōōshog, mōōshog, mōushag, n. iron, Num. 31, 22; Is. 60, 17; 1 Tim. 4, 2. Adj. and adv. *-shogye, -shagye*, of iron, Deut. 8, 9; Is. 45, 2, etc. Cf. *mōōshogye*; *mōōshogye*.

mōōshog, etc.—continued.

[Narr. *mōōshog*. Abn. *mōōshog*, ecla est dur; cf. *single, soggydunk* (the name apparently signifies black metal; cf. **mōōshog*). Del. *suck-suckun*, [black stone,] iron, Zeish. Voc. 29.]

mōōsketomp, n. a black man (?), El. Chr. 15. Cf. *sketomp*.

mōpau, -pō, -pāog (?), n. the caterpillar, 1 K. 8, 37; 2 Chr. 6, 28; Joel 1, 4; 2, 25; *assamun mōpōh* (accus.), he gives food to the caterpillar, Ps. 78, 46 (*mōpōh*, Mass. Ps.).

mōs, n. The name of the moose (*Cervus alces*, L.) is used by Eliot in the pl.; *mōsing* for 'fallow deer', 1 K. 4, 23; 'moos, a beast bigger than a stag,' etc., Smith's Deser. of N. E. (1616). "Which the salvages call a *mōs*", Morton's N. E. Canaan. "The beast called a *mōs*", Wood's N. E. Prospect. The plural indicates *mōsin*, or *mōsin*, as the original form of the singular, a name given to the animal from his habit of stripping the lower branches and bark from trees when feeding; *mōsin*, 'he trims' or 'cuts smooth', 'he shaves.' See *mōsin*.

[Narr. *mōs*; pl. *-sōng*. Abn. *mōs*; pl. *-sok*. Chip. *mōs* (Bar.); *mōs*, *mōs* (Sch. n. 464). Cree *mōsōn*, Menom. *mōsh*.]

mōsi, (it is) smooth, primarily made smooth (by cutting?); bald, C.; *mōchē mōsi ōnē pōmūn*, smoother than oil, Prov. 5, 3; *mōsin kōssōpūnēyūq*, they leave thee bare, Ezek. 16, 39; *mōsē wōssōpūnēyūq*, smooth small stones, 1 Sam. 17, 40; *mōsin-ōmōpūnēyūq*, among the smooth stones, Is. 57, 6. Adj. inan. [*mōsi ū*] *mōsiyūq*; pl. *-yūnēyūq*, Is. 40, 4.

mōsōmpskinausu, it is paved, a pavement [i. e. an extension of smooth stones, *mōsi-ōmōpūnēyūq*], Esth. 1, 6.

mōsōmpsq, a smooth stone; *mōsin-ōmōpūnēyūq*, among the smooth stones, Is. 57, 6; intens. *mōsin-ōmōpūnēyūq* ('grave'), Is. 48, 19.

mōsōntupau, -ppō, v. i. he is bald [on the forepart of the head], 'he is forehead-bald', Lev. 13, 41 (cf. *mōkōkōmōpūnē*, he is quite bald, his head is bare). Vbl. n. *-ōntupūnē*, baldness,

mōsoutupau, -ppw—continued.

Jer. 47, 5; Mic. 1, 16 (*mōsoutip*, a bald head, C.).

[Del. *mō schant pe u*, Zeisb.]

mōsqheāü, -quehheāü, v. t. an. he provokes, vexes (him); infin. 2d pers. sing. *kum-mōsqheāüat*, Lev. 18, 18. Freq. *mōmōsqheāü*, q. v.

mōsūhq, n. a fly; pl. -*quog*, Ps. 78, 45. Dimin. *mōsūhquog*, Ps. 105, 31. For *nōbi-sogke*, black biter(?). Cf. *sogkeuats*, gnat.

[Chip. *āmōssag* (pl.), little bees or flies, Bar.; *missisawk*, *missisak*, wasp.]

mōsum, v. t. [he cuts smooth] he smooths (his head); he shaves off or removes (his hair or beard), 'he pols his head', 2 Sam. 14, 26; *pish mōsum am-mōsank*, 'he shall shave off his hair', Lev. 14, 8; imperat. *mōsumash*, 'cut off thy hair', 'poll thy head', Jer. 7, 29; Mic. 1, 16; suppos. *mōsuk*, when he, etc., 2 Sam. 14, 26. With an. obj. *mōsawu* (for *mōshewu*, *cansat*?), he cuts or makes smooth (an an. obj.); — *wah-hogkah*, he shaves himself, Lev. 13, 33; — *shēpsah*, he shears sheep, Gen. 31, 19; 38, 13. Caus. inan. *mōschetaw*, he makes it smooth; suppos. *mōsittetank*, when he, etc., Is. 28, 25. Intrans. act. *mōsu*, he smooths, cuts or trims smooth.

[Abn. *m-mōsō*, je me tonds; je me rase les cheveux; *m-mōsan*, je le tonds.]

mōsummu (?), v. i. (adj.) he is jealous; *mōm-mōshche-mōsummutaw*, I am very jealous, 1 K. 19, 10; suppos. *wah mōsummut*, he who is jealous, Num. 5, 14. Vbl. n. pass. *mōsittetamōnk*, jealousy, Is. 42, 13.

mōsumwaēhquok, n. a razor, Num. 8, 7. From a causative, perhaps framed by Eliot, *mōsumwaēhhean*, and the generic determinative -*quok* (-*quog*), a knife.

mōwhaü, **mōhwhaü**, v. a. an. he eats what is alive, devours, as a beast of prey, Gen. 49, 27; 1 K. 13, 28; *wāmōh-whaü*, (the beast) devoured him, Gen. 37, 20; *askak am-mōwhah*, a serpent bit him, Amos 5, 19; subj. *or wah mōwhat*, that (flesh) which may be eaten, Lev. 11, 47; *wah mōwhat*, he who eats, v. 40; *wah mōwhokqu*, 'he that eateth me', John 6, 57. Cf. *metsu*.

mōwhaü, **mōhwhaü**—continued.

[Narr. *mōhu*, to eat (alive), R. W.; *cum-mōhewquok*, they will eat you; *Mohowāngquok* or *Mōquāng*, 'the Canibals, or Men-eaters, up in to the West' (Mohawks). Cree *mōwāngau*, 'he eats him', Howse.]

***mōsickquatash** (Narr.), n. pl. 'boiled corn whole' (i. e. *mōsahquattahash*, not broken small or pounded?). See *sah-quattahatu*. When broken, *sahquattahash* without the prefix. Hence the common name *sawcush*, improperly applied, however, to the unbroken corn.

[Abn. *mōsickstac*, blé entier, qui n'est pas pilé. Del. *mōsittewall*, boiled corn whole, Zeisb.]

msque. See *mōsqwi*, red.

msqueheonk. See *mōsqwiheonk*.

msqui. See *mōsqwi*, red.

m'tah. See *mōtah*.

***mōckko-wheesce** (Freq.), the whip-poorwill, Stiles.

***mōckquētu** (Narr.), he is swift; *kum-mōmōmōckquētu*, you are (very) swift, R. W.

mugquomp, **mugwomp**, n. a captain, Mark 6, 21; Dan. 2, 15; Luke 22, 52; an officer, 1 K. 2, 9; 2 Chr. 13, 12; 'duke', Gen. 36, 40-43; augm. *mōmōmugquomp*, Acts 5, 26, *kēchamugquomp*, chief captain, Gen. 21, 22 (*kēcham*, Acts 21, 31; *kēcham*, v. 33; pl. *kēchamugquompag*, Rev. 6, 15) [*mōmōmugquomp*, valiantly, C.]. = *mōgki-ump*, great man (?).

[Narr. *mōckquomp-āng*, captains or valiant men.]

muhhōg [= *m'hogk*], n. the body, El. Gr. 9; Matt. 10, 28; *kahhog*, thy body; *wahhog*, his body; *muhhōgquok*, n. collect. (an indef. number of) dead bodies, corpses, Nah. 3, 3. See *-hog*.

muhkont, **mohkont**, n. a leg, El. Gr. 10; Is. 47, 2; pl. -*tash*, Prov. 26, 20; 3d pers. *wahkontash*, his legs, Dan. 2, 33.

[Narr. *muhkont-ash*. Abn. *skauit*, son jambe.]

mūhkos, **mūhkās**, n. a nail, a claw, talon, or hoof; pl. -*kossag*; *wahkassoh*, his nails (accus. -*sah*, Deut. 21, 12); Dan. 4, 33; 7, 19; *kukhōssog*, thy hoofs,

múhkos, múhkas—continued.

Mic. 4, 13; *Horses-kassag*, horses' hoofs. Judg. 5, 22. See *mukps* and *ahquá*.

[Narr. *mukissuck*, nails. Abn. *mukas*; pl. *sak*; 3d pl. *sháshé*. Del. *muckos*, awl, nail, Zeish.]

muhkos. See *múhkusa*, a coal.

muhpanag. See *muhpanag*, breast.

muhpegk. See *muhpegk*, a shoulder.

muhpeteog, -eag, n. a rib, Gen. 2, 22 (*muhpeteok*, C.); 3d pers. *muhpeteog* and *ahpeteog*, Gen. 2, 21; pl. *-gash*, Dan. 7, 5.

[Narr. *peteúgou*, *peteúgou*. Abn. *mú-pigagou*, ma côte, mon côté; 3d pers. *Spigagou*.]

muhpit, n. an arm (*múhpit*, C.); pl. *-pútuash*. El. Gr. 10; 2d pers. *kúhpit*; 3d pers. *múhpit*; pl. *-útuash*, Gen. 49, 24.

[Narr. *múpittéu*, *-útuash*, (his) arm, arms. Abn. *pediu*, bras; *ne-pediu*, mon bras.]

muhpó, v. impers. it snows (*mútuapue*, Wood); pres. def. *muhpái*, it is snowing (*muhpaui*, it snows; *sau muhpaui*, does it snow? C.). Adv. and adj. *muhpaue kesukool*, a snowy day, 1 Chr. 11, 22. Cf. **súchepu*.

[Cree *mispuui*; suppos. *mispuuk*.]

muhpuhkuk. See *muppuhkuk*, a head.

muhpuhkukquanitch, -nutch, n. a finger or finger's end; *nup*, the tip of his finger, Luke 16, 24; pl. *-úttéuash*, fingers, Dan. 5, 5. For *muppuhkukquanitch*, head of (his) hand.

muhpuhkukquaseetash, n. pl. the toes, Dan. 2, 41, 42; 3d pers. *uppuhk*, his toes, 1 Chr. 20, 6. For *muppuhkukquaseetash*, head of (his) foot (*muppuhkukquaset*, C.). See *kúttéquaset*, the great toe.

muhpuhkukqut, (upon the head, as n.) a helmet or covering for the head; more often with prefix of 3d pers. *uppuhk*, Is. 59, 17; Ezek. 27, 10; *muppuhkukqut* *ahdag* (that which belongs on the head), 'mitre', Ex. 28, 39; pl. *uppuhkukqut* *ahdagtagish*, 'bonnets', v. 40; Lev. 8, 13.

mukktachouks, mukktut, n. a son, 'a man child', 1 Sam. 1, 11; Job 3, 3.

[Narr. *muu-múkkúqúchucks*, my son; *mukquachuckpúmesu*, a little boy. Peq. *muckchux*, boy, Stiles. L. Island, *muckchaw*, boy; *muckchaweskt* [= *mukkiése*, El.], a little boy, S. Wood.]

mukkée, n. a scab, Lev. 13, 7, 8.

[Abn. *múghí*, gale.]

mukki, n. a (male) child; pl. *mukkiog*, Ps. 148, 12; 2 K. 2, 24; Gen. 33, 5; dimin. *mukkiús*, a little child, Prov. 20, 11; Matt. 18, 4; 'babe', Ex. 2, 6 (*mukkoús*, C.); pl. *-sog*, Matt. 18, 10. Vb. adj. *mukkiús*, he is a child; suppos. *mukkiúsou*, when I was a child, 1 Cor. 13, 11. Vbl. n. *mukkiúsouuk* (*mukkoúsouuk*, C.), childhood, Eccl. 11, 10. [From *mukakki*. This word has been displaced by *manum*, etc., in the Cree, Chippewa, and western Algonquian.]

[Narr. *muu-múkkéu*, my son.]

mukkinnum, magk-, v. t. he collects or gathers (inan. objects); infinit. *-manat hecha-ash*, to gather herbs, 2 K. 4, 39; *mukkinnumak*, gather ye (the tares, Matt. 13, 30); *mukkiúteb*, let him gather (the manna, Ex. 16, 16); suppos. *nah magpauk*, he who gathers up, Num. 19, 10. Cf. *múmuu*.

[Abn. *ne-megheumun*, je le trie.]

mukkoshqut, n. a plain, Gen. 11, 2; 13, 10; *mukshkut*, Gen. 19, 25. From *magki* and *oshk* (= *ashkoshki*, green; *m'ashté*, grass), with the locative suffix, the great grass place; *mukshqutúe*, plain (as adj.), Jer. 48, 21.

[Narr. *múchekskete*, a meadow. Abn. *meskik'sks*, place where grass is. Micm. *m'skespuoniatree*, meadow.]

mukkokin, v. i. he bares himself, unclothes; imperat. 2d pl. *mukkokik*, *-ég*, be bare, 'strip yourselves', Is. 32, 11; with an. obj. *mukkokinuin*, he strips, makes (him) bare; imperat. prohib. *ahque mukkokin matchekui*, do not [strip] rob the poor, Prov. 22, 22; suppos. *mugqukinuit*; pl. *-oucheg*, 'spoilers', Jer. 51, 48. N. agent. *mukkokinuuwau*, a plunderer, a robber; pl. *-úwog*, 'extortioners', Is. 16, 4 (suppos. *mukkokinuuwauit*, 'if he rob', i. e. if he be a robber, Ind. Laws. xvii).

[Abn. *ne-megspauí*, je le pille.]

mukkukkontup, n. a bald head, Lev. 13, 42 (locat. + *úmit*).

mukkukkontupaú, v. i. he has a bald head, Lev. 13, 40, 42. Vbl. n. *-ppáuk*, baldness, Is. 3, 24. Cf. *músutupaui*.

mukktouchouks. See *mukktachouks*.

mukkuttuk, n. the knee, Is. 45, 23; pl. *-ukgwaq*, Job 3, 12; Is. 35, 3; 3d pers. *ukkuttuk*, his knee. For *m'quttuk* (from *quttan-u*, or rather from the same base), that which sinks down or goes down. [So, Ang. Sax. *encow*, Goth. *hneigan*, Engl. *knee*, and Ang. Sax. *hneigan*, inclinare, incurvare.] *Nish wah mukkuttuk mawawen*, every knee bows, Phil. 2, 10.

[Abn. *mukdaks*, men genua. Del. *gutgu*, Zeisb.]

mukos. See *möhkassa*.

mukqs, n. an awl, Ex. 21, 6; Dent. 15, 17. From *upyaia*, it is pointed. Cf. *möhkos*.

[Narr. (pl.) *müksuck*, awl blades. Del. *muckos*, awl, nail.]

mukquoshim, n. a wolf (Fl. Gr. 9), Is. 65, 25; Jer. 5, 6; *munuququoshim*, Gen. 49, 27; *mukquishim*, C. (who has also *mutuhquushim*, wolves). For *mukquoshim* the Mass. Ps. (John 10, 12) has *mutuhquushim*. From *mohrhau*, he eats live flesh, with (*-oshim*) the generic determinative of the names of beasts.

[Narr. *mukquashim*, pl. *-murock*; *moottiqus*, a black wolf; *mutiqus*, a wolf; *mutiqushauk*, a wolf-skin coat. Peq. *macks*, Stiles. Chip. *mut inggun*, *mevut gun*, *mut e kau* (mutengun, J.), Sch. II, 464. Menom. *mutuh-wau*, Shawn. *m'wäi wuh*. Mex. *mutapica* [*qu=k*]. Otomi *muhu*.]

mukquuttuk, n. the throat; *kak-quuttuk*-*auit*, to fly throat, Prov. 23, 2. From the same root as *mukkuttuk*; *m'quuttuk*, the going down (the swallow? or the bending of the head?).

[Narr. *quuttuk*. Abn. *mukstaingun*, goshier; 3d pers. *ukstaingun*. Del. *quuta*, 'swallow it', Zeisb.]

mukukki, (it is) bare, bald, destitute of covering, Jer. 48, 37.

[Narr. *mukukki*, bare (without nap, suit of cloth).]

munmishkod, n. abundance, 'great store'; — *muwchum*, 'store of victual', 2 Chr. 11, 11. From *missi*; augm. *mut-missi*, very great.

-mungquot, -quodt, suppos. *-munngquok*, the generic determinative of verbs of smell. See *asuhungquodt*; *mutuh-mungquodt* (it smells badly); *wetehungquodt* (it smells sweetly), etc.

***munuännock** (Narr.), a name of the sun and of the moon, R. W. 79. From *uänyps*, star (or from its radical), with a prefix of which the significance is not clear [or from *munuöh*, island (?).]

***munnaonk**, n. the throat, C. (?) Cf. *mutuonit*.

***munnaawatteaüg** (Narr.), "a fish somewhat like a herring," R. W. Probably *Alosa menhaden*, Mitch., the 'bony fish', 'hard head', or 'menhaden' of the fishermen; called also in the northern parts of New England, *pauhagen*. Both names have reference to the use of this and other species of herring as fertilizers; *mutuöhquodtun*, he manures or enriches the earth, and Abn. "*pukklukauü*, on engraisse la terre," whence "*pskäügga*, petit poisson."

munuequomin, n. corn or grain when growing or in the field, Hos. 14, 7; pl. *-mümuash*, *-munueash*, green ears of corn, Lev. 2, 14. (Cf. *missukquatinueash*, *-munuash*, full ears, ears of corn, Gen. 41, 5, 7, 22.) [Manned corn (?).]

***munuogs**, bowels, C. See *munugkas*.

munuöh, n. an island, Acts 28, 1; Rev. 6, 14; with the locative affix, *mutuöh-humut* (*muwuh*, *munuöh*), to, at, or on the island, Acts 13, 6; 27, 26; 28, 7, 9, 11; pl. *-öhhuwush*, Ps. 97, 1; Is. 41, 5. Adj. and adv. *munuöh-humut*, of an island, Is. 13, 22; 34, 14.

[Abn. *munuhau*, ile; *-hausk*, dans l'île. Chip. *min is*, *mu niss*. Menom. *may nainsh*. Shawn. *men a thör*. Del. *mun ah tähe*, Sch. II, 462, 473; *mu na tey* (and *te ü*), Zeisb.]

munuöhquothau, v. t. he enriches the land, fertilizes, manures; *pajeh mutuöh-quodtun*, until I dung it, Luke 13, 8.

munuöntam. See *munuontam*, he smells it.

***munnuëks** (Narr.), the brant goose (Anser bernia); pl. *-sack*, R. W.

[Peq. *a'kohjeto*, brants, Stiles, Mass. *nuwaks*, a brant, C.]

***munnuñnug** (Narr.), milk. See *munu-nunk*.

munumuhkemco, v. i. it rushes (makes a rushing sound?); suppos. inan. subj. *munumuhkemamuk*, when there is a rushing (of mighty waters), Is. 17, 12. Vbl. n. *munumuhksamuk*, a rushing, ibid.

*[**mununneet** (?), n. the bladder;] adj. *-du qassok*, stone in the bladder, Man. Pom. 88.

[Abn. *manš'itēti*, *manš'*, les fesses.]

muppuhkuk, **muhpuhkuk**, n. a head. Is. 1, 5; Amos 8, 10. Rarely used with the imper. prefix; more commonly (3d pers.) *appuhkuk*, (his) head, Lev. 1, 4; 3, 2; Job 41, 7; Ps. 68, 21 ('scalp'). See *-óntup*.

[Narr. *appuquántup*, the head; *múpuvuck*, a long lock.]

mupusk, **-pisk**, n. the back, Rom. 1, 30; Jer. 18, 17; *appusk*, my back; 2d pers. *kup*; 3d pers. *appisk*, *appushk*; *appusquánt*, at, on, or to the back, Prov. 10, 13; 19, 29; *anuputub kah appisquánt*, before and behind me, Ps. 138, 5. From *pusk*, bare, uncovered.

[Narr. *appusquán*, the back. Abn. *puskšán*, son dos; *m-puskšáuk*, derrière mon dos; *m-puskš-puskšáw-óntū*, je découvre lui, le million des épaules. Chip. *pūk wun'*, je quay wung, *pík wun'*.]

***muschúndaug** (Peq.), a lobster, Stiles. See **ashúntú*.

***mushoshketomp**, n. [great man], 'a noble man', Mass. Ps., John 4, 46.

múshon, **mishon**, n. 'an Indian boat, or canoe made of a pine or oak, or chestnut-tree.' R. W. 98; a boat, John 6, 22; Acts 27, 30; pl. *-ush*, John 6, 23; *ut um-mishon-ut*, into the [his] boat, John 6, 22; *kumshon*, thy boat, Samp. Quinnip. 156; *mushshon*, boat or canoe, and *puúntum*, C.

[Narr. *mishon*; dim. *-mémese*, a little canoe. Abn. *amush*; pl. *-šew*, canot de bois. Peq. *mshon*, Stiles. Chip. *chewata*, Sch.; *tehiwata*, Bar. Del. *a mchod*, Zeisb.]

mushqun, n. the liver: *mushqun*, my liver, Lam. 2, 11; *wusqu*, *wushqun*, his liver, Prov. 7, 23.

[Chip. *kam*, *quom*, *optoga*, Sch. n. 458. Miami *kaw ko m*. Shawn. *oh kam*.]

muskesuk, n. (1) the eye, El. Gr. 10; Job 10, 18; Matt. 18, 9; pl. *-ukpuash*. (2) the face, Ezek. 10, 14; *musk*, *kusk*, *weskuk*, my, thy, his face or eye. (Sansk. *iksh*, videre; *aksha*, oculus.)

[Narr. *wisk'suck* (his) eye. Peq. *skewucks*, eyes, Stiles. Muh. *hkwesque*,

muskēsuk—continued.

eye. Abn. *m-suseysk*, ma face; *ss*, sa face; *m-tsisks*, mon œil. Chip. *shk'zh ig*, *sk'zh ig*, eye, face. Menom. *waiish kay shawik*, eye; *ush kay shayko*, (his) face. Shawn. *u skōws a kwē*, (his) eye. Del. *wushgiak*, (his) face, Zeisb.]

uskōau, v. i. he boasts, he speaks boastfully, Ps. 10, 3; suppos. 3d pers. *kā mskōau*, thou who (when thou) boasteth, Rom. 2, 23; pl. (part.) *ng mskōauheg*, they who boast, boasters. Vbl. n. *mskōauk*, *msk*, boasting.

muskodtuk, n. the forehead, Lev. 13, 42; *usk*, *kusk*, *wuskottuk*, my, thy, his forehead.

[Narr. *usottuk*. Abn. *weskōtyšē*, front; 3d pers. *ssk*.]

uskon (?), n. a bone; pl. *-ush*, Prov. 14, 30; but usually in 3d pers. *wuskon*, (his) bone, Job 2, 5; Ezek. 37, 7; pl. Judg. 19, 29; *wishkon*, *weshkon*, C. V. Cf. *askan*, a horn; *askōn*, a hide, undressed skin; *wishkōmuntup*, skull.

[Narr. *wuskōn*. Chip. *okōn*, his bone. Miami *kaw wē*. Menom. *oh kōwē*.]

uskon-óntup. See *wishkōmuntup*.

uskouantam, v. i. (1) he is boastful, Ps. 34, 2. (2) he rejoices, exults, is very glad, Ps. 14, 7; imperat. *-antosh*, rejoice thou, Joel 2, 21; 3d pers. *-antup*, let him rejoice, Ps. 48, 11. See *uskōn*.

usotam, v. t. inan. he pierces (it) with an arrow, dart, or other sharp instrument; with remote an. obj. *-amutū*, he pierces (it) to (him), makes (it) pierce (him); suppos. *usotamuntup wusqu*, 'when a dart strikes through his liver', Prov. 7, 23. The base or primary verb (*usau*, it pierces) is not found in Eliot; *wussonug* (a nettle; *wasáwuk*, R. W.) is formed from it.

musquantam, v. i. [*musquiantam*, blood-minded] he is angry, Jonah, 4, 1; 2 Sam. 13, 21; suppos. *musquántup*, if he be angry, when angry, Prov. 14, 17; imperat. prohib. *ahque musquantush*, be not angry, Eccl. 7, 9. Vbl. n. act. *-tamusuk*; pass. *-nitwuk*, anger. See **squántam*.

[Narr. *wam-musquantum*, I am angry. Abn. *m-usskš'edam*, je suis en colère, je suis fâché.]

musquanimau, v. t. an. he is angry at (him), Lev. 10, 16; imperat. prohib.

musquanimau—continued.

ahpa musquanimau, do not fret thyself, Ps. 37, 1, 7, 8; *ahque musquanimau*, do not be angry with me, C.

[Narr. *kutai-musquanimau-ish*, I am angry with you.]

***musquash**, the muskrat (Fiber zibethicus): *musquash*, Josselyn's Voy. and N. E. Har. 53; *musquassus*, Smith's Deser. of N. E.; *muskuashu*, Morton's N. E. Canaan; 'civet scented musquash,' Wood's N. E. Prospect. [*musqui-ashim*, red animal (?) or muskrat (?).]

[Abn. *musks'sass*, Del. *dimuscus*, Zeish.]

musquheonk, **msq-**, Abl. n. [from causat. *musquhian*, it makes him red, it reddens.] blood, Dent. 12, 16, 23; Acts 17, 26; 28, 8; *musq-*, my blood; *kensq-*, thy blood; *musq-* or *usq-*, his blood. Adj. and adv. *musquhemptan*, bloody. Cf. **neepuck*.

[Narr. *misqupi* and *us'puck*, the blood; *misquimsh*, the veins. Chip. *mis'kuw*, blood; *uskwai'auk*, (his) vein. Shawn. *misk'we*, blood; *m'shks' msh*, vein. Menom. *mituh'kew*, blood. Abn. *mesig-Sughes*, il est tout couvert de sang. Del. *uhuk*, blood, Zeish. Gr. 104.]

mûsqui, **mishqui**, **msqui**, and **-que**, (it is) red, Ex. 15, 4; Josh. 24, 6; Esth. 1, 6; suppos. *musquq*, *moshquq*, when it is red, Gen. 25, 30; Ec. 25, 4. In comp. words, *musq-*, *msq-*; *msquomug*, -*uk*, red cloth or clothing, Matt. 27, 28, 31 (see *mûmak*). With an. subj. (v. adj.) *musquesa*, (he is) red, Gen. 25, 25; Zech. 1, 8.

[Narr. *msqipi*. Peq. *mesh'pion* [scarlet?], Stiles. Abn. *mk'sighen is*, cela est rouge. Cree *mitikwôw*, it is red; *mitikwa*, blood. Chip. *misqua*, *misquzi* (tan.); radix, *misk*, Sch. 11, 466. Shawn. *m'sh-wih'we*, Menom. *mituh'kew*. Del. *muckkic*, v. adj. red (it is), Zeish.]

musseet, n. a foot; pl. -*tash*, El. Gr. 10; *mus-*, *kus-*, *musset*, my, thy, his foot; *mussetanosh*, their feet, Josh. 3, 15 (*musset*, a foot, C.).

[Narr. *mussete*. Peq. *kusset*, (thy) foot, Stiles.]

mussegan, **-êkon**, n. the loins, Ezek. 23, 15; Nah. 2, 10; *mussepanohotop-at*, in my loins, Ps. 38, 7; (*mus sêkanohotop*, my
mussegan, **-êkon**—continued.

loins, Prov. 23, 16); *kus-*, in or from thy loins, Gen. 35, 11; *mussekanohotop ashah*, in the loins of his father, Heb. 7, 10.

mussegen. See *mussegan*.**musségon**, v. impers. it hails: as n. hail, Ps. 148, 8; 78, 48; *mussegon*, Rev. 16, 21; suppos. *misségon*, Is. 32, 19.

[Abn. *sik'séti*, il grêle. Chip. *sosi-gtu*, Bar. Cree *sépi'gku*, Miami *me-zi karné*.]

mussés. See *am-missé-sh*.**musshi**, whole; suppos. (?) *uk-ketawuk ash musshi*, 'my life is yet whole', 2 Sam. 1, 9. (Not found elsewhere. The primary meaning is 'great'. See *missi*.)**musshin**. See *missin*.**mussinum**, **mis-**, **muusunnum**, v. t. he touches (it) [he smooth-handles it; from *musi*, with the formative of verbs denoting action performed by the hand]; suppos. *uk musuuk*, he who touches it, Lev. 15, 7, 12; Amos 9, 5; freq. *mohumusannum*, he touches (it) often, he handles (it). Abl. n. *muusin-ummuuk*, touching, touch (*muusin-ummuuk*, C.). With an. obj. *muusin-um* (*mis-*), he touches (him); suppos. *uk muusinut*, he who touches him, Lev. 15, 11, 19; with inan. subj. *mississin* (-*ishin*, *mus-*), it touches, adjoins, reaches quite to; *missishin kesukut*, 'it reached unto heaven', Dan. 4, 11; *missussin sissippoukumuk*, it reached to the wall of the house, 2 Chr. 3, 11, 12; *missishin kuhlanog*, the ship touches, is aground, Acts 27, 41.**mussippég**. See *musappég*.**mussipsk**, n. the ankle; -*kat*, to the ankle, ankle deep, Ezek. 47, 3; 3d pers. *musupskun*, his ankle bone, Acts 3, 7. (Strictly the back and sides of the ankle joint; *musi-puski-askun*, where the bones touch behind. So, Abn. "*nedypsk'sk'si*, mon cou derrière, *metahsk'sk'si*, le derrière et les deux côtés du cou." Cf. *missippuskumicheg*, wrist (the back of the wrist, C).)**mussisse**, adv. in public, publicly (?), Matt. 1, 19. Cf. *mûmusse*, *musi*.

[Men. *m'shot*, tous; *m'shesha*, tous ensemble. Narr. *misséan*, adj. an. the whole. Abn. *missisi*, *mesetsuSi*, tout

mussisse—continued.

entier. Del. *mussissa*, whole; *musstschagen*, wholly, entire, Zeisb.]

mussissittoon, n. a lip (*mussistoun*, C.); pl. *-mash*, El. Gr. 10; 3d pers. *mussiss*, his lip. Prov. 12, 19; 17, 4. For *mussissittoutam*, it is close to the mouth.

[Del. *uschi ton*, lip, Zeisb.]

mussittipuk, n. a neck, Ps. 75, 5; Is. 30, 28 (*mussittippig*, C.); pl. *-kanush*, Judg. 5, 30; *kussittipuk*, thy neck, Cant. 7, 4; *ause*, his neck, 1 Sam. 4, 18; *mussitt-muphey* (*uppéke*, R. W.), joining the shoulders.

[Narr. *sitchipuck*.]

mussohquam[in], **missoh-**, **mus-sunk-**, n. an ear of ripened corn, Lev. 2, 14; Mark 4, 28; pl. *-munamush*, *-minamush*, Gen. 41, 5, 7; 2 K. 4, 42. From *musso* (dried), with the formative of verbs of growth, *-quam*; *mussohquamin*, it grows dry or ripens by growth.

[Abn. *mususk*, épi de blé.]

mussoonk, **missoonk**, n. a dry tree, Ezek. 17, 24; 20, 47. Cf. *uskunkq* (a green tree); *kishkuk*.

[Abn. *musaksháisi*, arbre sec; *avesh-saks*, arbre vert, qui ne peut brûler.]

mussophteau, v. i. (inan. subj.) it becomes dry, 'it withers', Hag. 1, 4; sponso, *-ohday*, when it dries or withers, Is. 27, 11.

mussuhkaüü. See *misktaüü*.

mussuhkomoc, **mis-**, v. t. he goes on touching (it), Dan. 8, 5; with an. obj. *-uhkaüü*, he reaches or goes on to touch (him), 2 Chr. 3, 11.

[Abn. *us-saüumamien*, je le touche (taüü).]

mussunkquamin. See *missunkquamin*, a (full) ear of corn.

mussunnum. See *missunnum*.

mussuppég, **mussippég**, pl. *-péquash*, *-péquash*, n. tear, Lam. 2, 18; Mal. 2, 13; *mus*, my tears, Job 16, 20; Ps. 6, 6. Cf. *missippatou* and *-sippeten*.

[Abn. *meschigöü*; pl. *-muc*, larme; *ussohigöü*, j'en verse. Del. *sappiquanll* (pl.).]

muswäü, v. t. an. he pierces or wounds (him) with an arrow or other missile, 1 K. 22, 34; 2 Chr. 18, 33; and pass. he is hit or wounded, etc.

muswäü—continued.

[Abn. *muswäü*, vel. *muswäü*, il est blessé d'une balle ou flèche; *mus*, il est blessé.]

mutchaht, **-oht**, n. a sinew, Is. 48, 4; pl. *-bush*, Job 10, 11; 30, 17; Ezek. 37, 7; 3d pers. *-watchadt*.

[Abn. *Sstet*, nerf du corps, de l'homme ou des animaux. Del. *atschet*, sinew.]

mutchán, n. the nose, Is. 3, 21; Prov. 30, 33; the muzzle or snout of an animal, Prov. 11, 22; *mutchán*, *kutchán*, *utatchán*, my, thy, his nose; *utatchán-ü*, into his nostrils, Gen. 2, 7.

[Narr. *utachán*, Peq. *kuchigage*, (thy) nose, Stiles. Abn. *uc-ké-ton*, mon nez; *ussté-ton*, le mutle.]

muttáag, **-agk**, n. a standard, a banner, Ps. 60, 4; Is. 59, 19; Jer. 4, 21; 50, 2; 51, 12; pl. *-akínash*.

[Abn. *utéséghon*, étendard.]

muttáanocog, **-anwog**, [they are very many], John 21, 6 (of 'the multitude of fishes'), Ezek. 47, 10; Nah. 3, 3; v. i. from *muttá*; not used in the sing.

muttáé, adv. exceedingly, very much, very; — *wannege*, (it is) exceeding good, Num. 14, 7; — *muncheke*, exceeding much, 2 Sam. 8, 8; — *uau-uctu*, very beautiful, 2 Sam. 11, 2.

muttánnunk, **muttannong** [n. coll. from *muttá*, a very great number, a multitude, an. or inan.], a thousand; *ucut muttannunk*, one thousand, Num. 31, 4. Adj. and adv. *-ngane*; pl. an. *muttannogyan-ogkussang*, *ucut muttannang* (anu) *muttannangungkussang*, a thousand thousand (persons), 1 Chr. 21, 5; pl. inan. *-ogkottush*, 1 Chr. 22, 14. (See *-ogkottus*.)

[Narr. *u'quité muttánnung*, one thousand. Abn. *utánu*, ten; *ugsd ankstéki*, one thousand.]

muttaohke, **muttaok**, n. the world, Luke 16, 8; John 14, 27. For *muttáohke*, very much land.

muttásash, **met-**, n. pl. [leggings], 'hosen', Dan. 3, 21; 'greaves', 1 Sam. 17, 6; 'sandals', Mark 6, 9; *muttásash*, stockings, C. Cf. *kankáamush*.

[Chip. *utás*, legging; (Sag.) *us tah-saa*, (his) legging. Menom. *us teesh-shon*, Shawm. *utát a táh*, Miami *taw-saant*.]

muttonitch, n. the little finger; *mut-mut*, my little finger, 1 K. 12, 10; 2 Chr. 10, 10. For *mutta-asuh-wutch* (*menut-cheg*), the last of the hand [no hand after (?); last (or least) of the hand (?).]

muttásons, n. the youngest son, Gen. 42, 13; 2 Chr. 21, 17; 22, 1; *-oh*, Judg. 9, 5. From *mut-asuh*, not after (?). See the Abnaki below.

[Abn. *ut-mutsháunshi*, je suis le cadet de tous, 'posito quod nullus alius sit.']

muttinnohkóu, **muttinuhkóu**, n. the right hand; *muttinnohkóu*, my right hand, Ps. 73, 23; *mut-*, his right hand, Dan. 12, 7; (*muttinuhkóu* *menutcheq*, the right hand, C.)

muttinuhkóuneiyeye, adv. on the right hand, to the right, 2 Chr. 23, 10.

[Narr. *yá utánuock*, to the right! Abn. *urenakúshi*, la main droite.]

muttinwhunutch, n. a finger. See *muttinnohutch*.

muttonpeuk (?), **-pēk**, n. the jaw; 3d pers. *muttonpeuk*, *-pēk*, his jaw, Judg.

muttonpeuk (?), **-pēk**—continued.

15, 15, 16, 19. Adj. and adv. *muttonpeukom*, Prov. 30, 14.

[Del. *tu wam pí ean*, the jawbone, Zeish.]

muttoon, n. the month, El. Gr. 10; *mut-*, *kat-*, *wattom*, my, thy, his month; pl. *-uash*; 3d pl. *wattongawáash*, their months, Ps. 78, 30; Heb. 11, 33.

[Narr. *wattine*, (his) month. Peq. *kattineye*, (thy) month, Stiles. Abn. *ne-dáa*, ma bouche; *šáša*, sa bouche. Chip. *nindon*, my month (Bar. i). Del. *ndoon*, (his) month, Zeish.]

muttounnussog, n. pl. the kidneys, Ex. 29, 13; Lev. 3, 4; the reins, Jer. 17, 10; *mut-*, my reins, Ps. 26, 2. Cf. *wannussog*, testes.

muttugk, **muttukki**, n. the shoulders (upper part of the back); *ut wattukel*, on my shoulders, Job 31, 36; *kuttugket*, on thy shoulders, Josh. 14, 5; *wattugket*, on his shoulders, Luke 15, 5 (*wattuket*, Judg. 16, 3); *mutik*, a shoulder, C.

N

na, demonstrative particle, there; *na ut* (and *nuat*), thereat, therein, thereon, Is. 42, 11; Luke 13, 6; *na wutche*, therefrom, thence, hence, Ex. 11, 1; *na uhdeu*, there is, Eccl. 6, 1; *na nu*, there was, 2 Sam. 2, 17; Gen. 1, 3. Cf. *ne*, *nenan*, *nah*, *nan*.

[Del. *na*, 'there it is', Zeish.]

nabo, **nab**, a particle which, "from 10 to 20, they add before the numeral": *nabo nequit*, eleven; *nabo neese*, twelve, etc., El. Gr. p. 14 (*nabo nēs*, twelve, Mass. Ps.). Cf. *napanana* and Chip. *nabimotowan*, 'he repeats his words'; *nabuan*, 'he fastens it (or puts it) to the end of something,' Bar. [From *neqnan* (?).]

[Narr. *piuck-nab-nuquit*, eleven; *piuck-nab-neese*, twelve. Peq. *ping-nanbot-nuquit*, eleven, Stiles. Abn. *negšá-aunkáo*, eleven; *nás-aunkáo*, twelve. Chip. *nálassari ashé béyig*, eleven; — *ashé nij*, twelve, Bar. Cree *métátat-péyakoo-sáup*, eleven; — *néshoo-sáup*, twelve, etc.]

nabohteai, n. dry land, Hag. 2, 6. Cf. *unnuobahótáon*.

nadtauwómpu, **natt-**, v. i. he looks (for the purpose of seeing some object, looks for or at an object; cf. *auhoquaint*, to direct the eye or look in that or this direction), 1 K. 18, 43; 19, 6 (*natawompui*); pl. *-piuog*, they look, 2 Sam. 22, 42. See *wompui*. With inan. obj. *nadtauwompattum*, he looks for (it); suppos. 2d pl. *nadtauwompattunóg we-quai*, while ye look for the light, Jer. 13, 16. With an. obj. *nadtauwompamái*, he looks for or at (him).

[Abn. *nederainbadámen*, (with an. obj.) *-báimái*, je le regarde.]

nádetoh, **nédeuh**, as prep. since, Deut. 4, 32; — *ne kesukok*, since that day when, 1 K. 8, 16; *nádetoh pááon*, since when I came, Gen. 30, 30; — *kádshek muttak*, since the beginning of the world, Is. 64, 4 (*nuteah*, lately, since, C.).

[Abn. *náigbé*, *náiga*, *netši*, pour lors, lorsque.]

nadtippaeu. See *néhtippaen*.

nadtuppo, **natuppu**, v. i. he feeds (as an animal, other than man); *piysoy natuppuog ut wutcheu-at*, swine feed upon

nadtuppō, natuppu—continued.

the mountain, Luke 8, 32: *ke-natassu-nay pish nadtuppung*, thy cattle shall feed, Is. 30, 23; with inan. obj. *nadtup-purandam*, he feeds on it, Jer. 50, 19; with an. obj. *nadtappuram*, -*putu*, he prepares food (?) for or feeds (?) him; imperat. 2d - 3d sing. *nadtupuvh*, 'dress him meat', 2 Sam. 13, 7; cf. v. 5, *un-nahdewitch micksanuk*, let her dress the meat [food]. See *suppu*, determinative generic of verbs of feeding.

[Narr. *nadtupuvh*, (animals) feed.]

naehtau, v. t. causat. inan. from *nā-am*, he sees (?), he appears, shows himself to (him); *nanahai naehtanūm* (infinit.), he went to show himself to, 1 K. 18, 2; pret. *nahtuomp*, he appeared to, 2 Chr. 3, 1; with affixes: *ke-naehtaukan*, I appear to you, Lev. 9, 4. Cf. *nahtināu*, he shows (it) to; *nahtassu*.

nag, suppos. of *nā-am*, he sees, when he sees (it).

nag. See *neg*, they.

nagont, nagunt (?), n. sand, Heb. 11, 12; 1 K. 4, 20; *naganta*, -*sata*, in or on the sand, Dent. 33, 19; Matt. 7, 26. See *kehtohlanūmuk*, 'sand of the sea' (*kehtohlanūmuk*, Mass. Ps.), Ps. 78, 27.

[Abn. *nēp'ēs*, sable. Del. *le kam*, Zeish.]

nagum, pron. 3d sing. an. he, El. Gr. 7 (= *noh*, q. v.); pl. *naguh* (= *nahoh*), they.

[Narr. *nagum*, his own. Del. *ucka* or *ukama*, he, Zeish. Gr.]

nagwutteaé, adv. continually, all the time, always, Job 7, 16; 27, 10; Prov. 17, 17; 19, 13.

[Abn. *nekstau*, quelques jours ensuite (in posterum).]

nagwutteaeeyewonk, vbl. n. continuance, 'perseverance', Eph. 6, 18.

nagwuttechteau [*nagwutte-nhtau*], v. i. it continues to be, it is continual, 1 Sam. 13, 14.

nahen, adv. almost, El. Gr. 21; Judg. 19, 9; nearly, nigh to, Phil. 2, 27, 30; *nen nahen nū-nup*, 'I am at the point to die', Gen. 25, 33; *nahen nuppa*, 'he is at the point of death', Mark 5, 23. Cf. *nāy*; *nūnū*.

[Narr. *nēnū* (of a dying man), 'he is

nahen—continued.

drawing on.' Abn. *nēhēi*, tōt, bien-tōt. Cree *nī-re*, 'exactly.')

nahnagkiāe. See *nahagkiāe*.

***nahnaiyeumōadt** (?), a horse, C. See *nayonuk*; *nayotam*.

nahnashaū (freq. of *nashau*), v. i. he breathes; 3d pers. infinit. *nananashau-sh-āut*, to breathe, Josh. 11, 11; -*ānet*, v. 14; suppos. *nanashout* (*nahanashout*, Deut. 20, 16) and *nanashout*, when he breathes; pl. (part.) *nay nanashoutcheg*, they who breathe, Josh. 10, 40 (*nen nanashsham*, I breathe, C.). See *nashauuk*.

***nahog**, they, them; *ut nahog*, to them, C. = *nahoh*, El. Cf. *noh*.

nahohtōeu [= *n* *hohtōeu*, the next in order], adv. secondly, El. Gr. 21: — *unpāsik*, the second row, Ex. 28, 18; afterwards (i. e. next after), Deut. 1, 8; Luke 23, 26. See *hohtōeu*.

nahōnnushagk. See *nahanushagk*, 'farewell.'

[NOTE.—Definition not completed.]

nahōsik, a 'pinnae', Matt. 4, 5; Luke 4, 9; suppos. from a verb form *nāy-ssu* (inan. subj. -*ssu*), he makes pointed or tapering; *ne nahōsik*, that which is made pointed. See *nāi*.

nahtinaū, noht-, v. t. inan. and an. he shows (it) to (him); he makes (it) appear to (him), Esth. 4, 8 (infinit.); *kenahhtinush*, I will show to you, Judg. 4, 22; *hauran nahtinukpung*, who will show (it) to us? Ps. 4, 6; suppos. *nahtinūm*, Judg. 1, 25. Cf. *nahtau*; *nanahūn*.

nahtussu, v. t. he shows, makes apparent (-*ssu*), performs the act of showing; imperat. *nahtus*, show thou (it), Ezek. 43, 10; with affix, *nahtussch kam-mayush*, show me thy ways, Ps. 25, 4 (*nahtussch kek*, show me your house, C.).

nāi, v. i. it makes a point or angle, it is angled or angular: *gane nāi*, it is four-angled, square, Ezek. 45, 2; *ut gane nāy*, on the four corners, ibid.; suppos. *naiyag*, *naiyag*, when it makes an angle; as n. a corner, an angle; *gane naiyag weta*, the four corners of the house (lit. where the house four-corners), Job 1, 19, = *ganyay naiyag*, Ex. 27, 2, and *gane nah naiyag* (freq. all the corners), Acts 11, 5. See *nashin*.

naihauē, nauwāē, adv. in the middle, Cant. 3, 10. See *nāuē*.

***nāim** (Narr.), by and by; (suppos.) *nāimitch*, R. W.

naicomaū. See *nāycomau*.

naicōmuk. See *naycomuk*, [when he is carried.] when he rides.

naj, 3d pers. sing. imperat. of *nano*, it is the same, it is so. See *nan*.

namehéau, **namhéau**, v. t. an. he finds (him); discovers (him) [makes him visible; causat. an. form from *nan*, he sees him; cf. *nahlinau*, *nahlan*]; *n-namitch*, *ne-namitch*, I find him (-*namitch*, Hos. 9, 10); *kwanhoh*, thou findest me; *k-namitch*, I find thee, 1 K. 21, 20; suppos. *namitchant*, when he finds, he finding, Prov. 18, 22; negat. *nen motta namitch*, I did not find him, 2 Cor. 2, 13; with inan. obj. *namitchau*, he finds (it), Prov. 18, 22; 17, 20; suppos. *namitchauk*, Luke 15, 9 (*nan-namitchau*, I find, C.).

[Abn. *n-namitchau*; (an. obj.) *n-namitchau*, je découvre, je vois; *ne-namitchi*, je vois.]

namohkaeiheau, v. t. [causat. form of *namohkau*], he lends to (him); -*kauih-kauu*, Ps. 112, 5; -*kohkau*, Prov. 19, 17; imperat. 2d pl. *namohkauihangk*, lend ye, Luke 6, 35; *namohkaue* (?), lend it to me, Luke 11, 5. See *nagkoh-kācihkanuāt*.

[Abn. *n-namokauihau*, je lui prête; imperat. *namokaui* or *kauihi*.]

namohkau, v. t. he borrows (from or of another); imperat. -*kaush*, borrow, 2 K. 4, 3; suppos. *namohkauinout*, when he borrows, Ex. 22, 14. Cf. *nagkohkanuāt*.

namohs, n. a fish (*nāmōs*, C.); pl. -*sog*, El. Gr. 9, Matt. 17, 27; Ex. 7, 18, 21; dimin. *namohsims*, pl. -*mesog*, Matt. 15, 34. [The first letter does not belong to the root, but represents the determinative particle. It is not found in compound words (see *ānag*). The base is the same as in *ann*; trans. *ann-ai*, he fishes. In the Old Algonkin and in some modern dialects the determinative prefix is given to the sturgeon as the fish par excellence. The final *s* represents the an. adj. form -*es*, or what is equivalent to it, *ātas*, animal, animate being.]

[Narr. *namohsims*, pl. -*suck*. Abn.

namohs—continued.

nāmōs, pl. -*sak*. Old Alg. *kicoms* (*namotin*, sturgeon). Chip. *k'igō* (*namōi*, sturgeon). Menom. *nah-mōish* (*nahmaw*, sturgeon). Del. *am-mos*, pl. -*sak*. Powh. *nanghmas*, J. Smith. Micm. *nemish*, Maillard.]

nampeoham, v. i. he answers, replies: — *kah naurau*, he answered and said, Job 15, 1; 16, 1; with an. obj. -*hanau*, he answers (him), Gen. 41, 16. Vbl. n. -*hamionk*, an answer, Gen. 41, 16; 2 Sam. 24, 13. From *nampe*, in turn, reciprocally.

namshpeyau, v. i. 'he sojourns' [visits, remains for a time (?)], Gen. 20, 1. Cf. *enapeyau*.

nan, a particle denoting likeness or identity, the same as, or such as: *nah nan*, the same person, Heb. 13, 8; Ps. 102, 27; *ne nan*, the same thing, Dan. 5, 5; John 4, 53 (*nanau*, *nah*, *nant na*, 'the same', C.); *n-nan quassak*, that same stone, Matt. 21, 42; pl. inan. *namash*, such (things), James 3, 10; with verb subst. *n-nano*, it is the same, it is so; *nah nano* (*nah*), he is the same or such; *matta ne nano*, it is not so, Acts 10, 14; *quash matta wah nanash*, these things ought not to be so, James 3, 10; imperat. 3d sing. *ne naj*, let it be so, 'even so', Matt. 11, 26; Luke 11, 2; Rev. 22, 20; *ahque ne naj*, 'not so', Acts 11, 8; suppos. *ne naj*, if it be so, Dan. 3, 17; *matta nung*, if it be not so, v. 18. Cf. *ānag*, *neue*, *nuih*. [All these have the same base, and it is impossible to distinguish always the forms of each under Eliot's varying notation.]

[Narr. *nait enano*, *nait enau*, it is not true.]

nanānont, pl. (*nag*) *nanānanocheg*; suppos. of *nanurinnau*, they who rule, rulers, Ex. 18, 21; Is. 52, 5.

nanānum. See *nanurinnau*, he bears rule, he rules over (it).

nanabpi, -*peu*, (it is) dry. See *nanahpe*.

***nanagkwoonk**, vbl. n. 'snoiting', C.

nanahkineg, (as n.) a sieve, Is. 30, 28. See *nahkik*; *nanahkinnu*.

nana[h]konchiyeu-ut, in a narrow way (passage), Num. 22, 26; in a strait (place), Job 36, 16; *no ait nanahkin-chauag*, 'where there is no straitness',

nana[h]konchiyeu-ut—continued.

ibid.: [*nana*] *nannohkounap*, I am in a strait (betwixt two), I Phil. 1, 23.

nanamunnum qunuhtug, he brandishes ('shakes') a spear, Job 41, 29.

nanaseu, adv. one by one, Mark 14, 19; Is. 27, 12; *nunase*, John 8, 9. Freq. from *nassa*, *nassa*, alone.

nanashont, suppos. of *nannashan*, he breathes.

nanashwu, v. i. he prepares, makes ready; imperat. 2d sing. *-wish*, prepare thyself, be ready, Jer. 46, 14. With an. obj. *nannashwan*, he prepares or makes (him) ready; with inan. obj. *nannashwtan*, he makes (it) ready; suppos. *nannashwtig*, when he prepares (it), Prov. 8, 27; with inan. obj. and an. ending, *-wchtanoh* *nortuonk*, he prepares a habitation for (him), Ex. 15, 2.

nanashwunnum, v. t. he prepares (it); *nannannashwunnum*, I prepare it, Matt. 22, 4. (With formative of verbs denoting action of the hand.)

nanaunum. See *nannanunum*.

***nānāwēhteou**, he keeps [safely, makes safe]; *nun-nānawēhtoo*, I keep, C'. See *nannowee*, *nannawēteu*.

nanawunnum, -**añnum**, -**aunum**, v. t. [primarily to keep safely,] he rules over, governs (it), Dan. 4, 17; 5, 21: *ke-nannanum*, thou rulest (it), Ps. 89, 9. With an. obj. *nannawunnuh*, -*añnuh*, he rules over or governs (him), Ps. 59, 13; Rom. 7, 1: *pish ke-nannawunnuh*, he shall rule over thee, Gen. 3, 16; suppos. *nannawunnuh*, *nannawunnuh*, he who rules; pl. *-onchey*, they who bear rule, rulers, Ex. 18, 21; Is. 52, 5 (*nannawunnuh*, magistrates, rulers; title-page of Indian Laws). N. agent. *nannawunnuh*, *nannawunnuh*, *nannawunnuh*, a ruler, Num. 13, 2; Ex. 22, 28; Jer. 51, 46; 'a nobleman', John 4, 46, = *nannawunnuh*, Mass. Ps. (*nannawunnuh*, to rule or govern; *nannawunnuh*, keep thou me, C').

[Narr. *nun nannawunnuh*, I oversee, I look to or keep; *nannawunnuh* (and *nannawunnuh*), a keeper or nurse, an overseer and orderer (of their worship), R. W. 52, 112.]

nanepaushadt, -**pāuzshad**, n. the moon, Gen. 35, 14; 37, 9; Josh. 10, 12, 13; *nāpāuzshad*, Ps. 148, 3. Cf. *nāpāus*, the sun; also a (lunar) month.

nanepaushadt, -**pāuzshad**—continued.

[Narr. *nannepaushadt*, the moon, the moon god (and *nannawunnuh*, a name of both the sun and the moon). Abn. *kizss* (le soleil on) la lune; *nāpāukizss*, la lune (*nāpāukizss*, *nāpāukizss*, de nuit; *nun-nāpāukizss*, 'je marche de nuit'). Chip. *kee zis* (Sag.), *gō'zis* (St Marys), (*gisiss*, Bar.), sun; *te be ke sis*, *dib' ik gō'zis* (night sun), moon, Sch. Del. *nā pā hūm*, the moon; *nāpāhūi*, by night; *nāpāwāchewen*, to go, to travel, by night, Zeisb.]

nannahkinnum. See *nannahkinnum*.

nannowe, **nanouwe**, adv. freely, Matt. 10, 8; Rev. 21, 6; safely; *nannowee*, in safety, Lev. 25, 19 (*nannowee*, free; *nannowee*, safely, C.); *nannowee*, voluntary, of free will, Deut. 16, 10.

nannukshonát. See *nannukshonát*.

nannumit, n. the north wind, Cant. 4, 16.

[Narr. *nannumit* and *nannumit*.]

nannummiyeu, -**man**, adv. at the north, northward, Gen. 13, 14; Is. 14, 31, *wchē nannummiyeu*, from the north, Ps. 107, 3.

[Del. *lownawē*, v. adj. northerly, Zeisb. Gr. 164; *lownawē*, north wind, Zeisb. Voc. 44.]

nanó, (it increases) more and more, increasingly; used as an adverb of comparison: *nanno missi*, it increases (becomes more and more great), Job 10, 16; *nanno nannawunnuh*, they (inan.) increase in number, are more, many, Ezra 9, 6; *nanno nannawunnuh*, he is more and more wise, increases in wisdom, Luke 2, 52 (*nānā*, moreover, C.); *nannawunnuh* *nanno nannawunnuh*, 'heaps upon heaps', Judg. 15, 16.

***nanóckquuttin** (Narr.), the southeast wind, R. W. Cf. *nannawunnuh*.

nannohkinum, v. t. he seethes (it), boils (?) it; imperat. and suppos. *nannohkinum* *toh woh yeu nannohkinum*, 'seethe ye that ye will seethe', Ex. 16, 23.

nanómonkquodtau, v. t. (freq.) he continues to heap up, he piles (it) up, Job 27, 16. See *nannawunnuh*; *nannawunnuh*.

***nanompanissuonk**, vbl. n. idleness, C.

See the following:

nanopassumau, he supplicates of, entreats (him). See *nannopassumau*.

nanouwe. See *nannowee*.

***nanôwétea, nanôu-** (Narr.), a nurse or keeper, an overseer and orderer (of their worship). For *nanawchetau*, he oversees or directs. See *nanawannum*.

***nanôwussu** (Narr.), vbl. adj. an. it is lean. See *nanawussu*.

***nanpeh**, very (used in the comparison of adjectives): *nanpeh peossissu*, (he is) very small; *nanpehu*, 'mostly'; *nanpehuu*, 'especially', C.

[Cf. *nâspich*, very, Howse.]

nânukquok, when there is danger; suppos. of *nânukquod*.

nânukqushont, suppos. of *nânukqushon*, he trembles. See *nânukqushonit*.

nanumpassumaü, nanop-, v. t. an. he entreats, supplicates (him): *nan-umumpassum*, I pray [supplicate] (him), John 14, 16; *nanuapche nanumpasumâuh*, they began to entreat him, Mark 5, 17 (*ken-umumpassumush*, I pray or entreat you, C.).

nanunkqussu, nanunkqsu, v. adj. an. he is palsied, Matt. 8, 6; Mark 2, 3; suppos. *nânunkussit*, v. 4; suppos. part. *-kussinitch*, v. 10. Cf. *nânukqushonit*, to tremble.

nanwe, adv. and adj. common [from *nan*, the same, such as], general, usual, normal; hence native or indigenous, as opposed to *penûre*, strange, foreign, of another kind: *nanwe missinuinunog*, common people, Mark 12, 37; — *petukpanog*, common bread; — *wat-Episthün Jade*, the general Epistle of Jude (*nanwe wuskatomp*, any man, C.). See *naihi*; *nain*.

[Del. *lenai*, original (?), common; *lenai nâhi*, pure water; *len-achpuan*, common bread; *lenchisinnall*, common stones, Hkw.; *lence*, common, "applied to such objects of nature or of art as are of common occurrence"; *lence angukwewegun*, "common cloth, such as the Indians ordinarily use," Cass in N. A. Review, No. 50, p. 68. Abn. *arenî*; *arenî Sâmanû*, du petun [tabac] commun du pays; *wet-aren-âidâš*, je parle Abnaqui; *aren-âiŋpe* [= Del. *len-âiŋpe*], homo (*sên-âiŋpe*, vir). Mic. *luš*, man. The Iroquois equivalent is *onš*, e. g. "*onš* *onš*, sauvage, homme vrai."]

nanwêtu, v. adj. (he is common-born,) a bastard, Deut. 23, 2; Zech. 9, 6 (*nanwetu*, C.). From *nanu*, with the formative *-etu* of verbs of production and growth.

nauwiyeu, v. i. he wanders about (has no specified place), strays; pl. *-yeung*, they wander (through all the mountains', Ezek. 34, 6). With *sh* of involuntary action or mischance, *nanuwishon*, 'he wanders, i. e. is lost', C.

nanwunnôdsquaaü, -squauwau, v. i. she is a harlot, a common (*nanu*) woman. Vbl. n. *-squawonk*, harlotry, fornication, Acts 15, 20; 21, 25; Matt. 5, 32. N. agent. *-squawacu*, Deut. 24, 17. See *nâdsquawâut*.

nanwunnôdsquaausu, -squauôdsu, v. adj. an. she is a harlot, practices harlotry. N. agent. *-suen*, Lev. 21, 14; Prov. 23, 27; Is. 57, 3.

nâcsukomunneat. See *nâmsukomunneat*.

***nâpaj**, until, C. See *pijeh*.

nâpanna, num. five; *tahshe* is to be added unless *nabo* or *nab* is prefixed, El. Gr. 14; *nâpanna tahshe*; pl. an. — *tahsuog, tahsuog*; pl. inan. — *tahsuash* or *tahshinash*. *Nabo nâpanna*, fifteen; — — *tahshikipînuu*, for fifteen days, Gal. 1, 18.

[Narr. *nâpînuu*. Peq. *nâppan*, Stiles. This is Chip. *nâbanî*, 'one side', i. e. one hand; *nâbanîclass*, 'he has one legging on'; *nâbanînâidjî*, 'he has only one hand', Bar.; *nâbanînâidjî*, 'the other hand'.]

***napeh**, 'if you dare,' C.

napehnont, "adv. of wishing"; 'O, that it were': *nînum*, 'I wish it were', El. Gr. 21, 34; Deut. 28, 67. It serves as an affix in all numbers and persons of verbs in what Eliot calls the optative mood.

***nâppiyeue**, adv. narrowly, C.

nâpwôacheg, suppos. pl. part. of *nâpwâon*. See *nâpwâonk*.

nashauanit, the spirit of God (*namit*), Matt. 4, 1; cf. *nâttand*, the devil, same verse. [Often with adj. "Holy" prefixed or "God" added (?). See *-âuit*.]

nashaue, prep. between, Dan. 8, 5; Mic. 7, 14; in the middle, Jer. 39, 3; —

nashaue—continued.

nayash, between the ways, 1 Sam. 14, 4; *nawashau nauraw kah ka*, between us and you, Luke 16, 25; *nawohkoutap nashau naurawsh*, I am in a strait betwixt two, Phil. 1, 23; *ne penauramii nashau naurawshau kah penawp*, there is a difference between a wife and a virgin, 1 Cor. 7, 34; *nashau ka kah nauraw*, between thee and him, Matt. 18, 15; Cf. *nau*, in the middle, and *nishore* or *nashore*, third. To the latter (*nashore*) *nashau* is nearly related, as are both these to *naw*, two.

[Chip. *nassauai*, between, Bar.; *ne-sahawap*, J. (Cf. Del. *techawrak*, a fork; *techaw*, breadth.).]

nashatouk, vbl. n. [from *nashat*, freq. *nashatou* (q. v.), he breathes]: (1) a breathing, breath, Gen. 2, 7; Ezek. 37, 9, 10; *nashatouk*, Job 4, 9; *nashatouk*, Job 41, 21. (2) the spirit of man, Prov. 18, 14; 1 Thess. 5, 23; a disembodied spirit, 1 K. 22, 21; 2 Chr. 18, 20; Job 4, 15.

[Abn. *ne-niss*, je respire.]

nashin, [v. i. it is between or contained,] it makes an angle or corner; *ganut nashin*, it is 'four-square', Rev. 21, 16, = *ganut nasau*, Ezek. 43, 16, = *ganut nashin*, v. 17; suppos. *nashik*, where it makes a corner; as n. a corner or included angle; *adt nashik*, at the corner, Mark 12, 10, = *adunashik*, Ps. 118, 21; Acts 4, 11; *ganut nashik ohke*, in the four corners of the earth, Ezek. 7, 2. Adv. and adj. *nashinaw*, of or at a corner. — *qussak*, corner-stone, Job 38, 6; — *squnatun*, corner gate, Jer. 31, 38. Cf. *nin*.
nashomuk, suppos. pass. of *nashat*, he kills. See *nashinut*.**nashpe**, prep. by means of, by, with (an inan. agent, instrument, etc.), Ps. 78, 26; 1 Chr. 12, 33-37; Eccl. 2, 1.

[Quir. *spe*, Pier. Del. *nashpa*, Zeish.]

nashquauinum, v. t. (with *natau*) he kindles (a fire), Lam. 4, 11; *nawashquauinum natau*, I kindle a fire, Jer. 21, 14; 43, 12; 49, 27; suppos. *nah nashquauinum*, he who kindles (a fire), Ex. 22, 6.
nashquaneau, v. i. it burns; *natau nashquaneau*, a fire burns, 'is kindled', Dent. 32, 22; Jer. 15, 14. Adv. *-nawic*, burning; *nashquaneau natau*, burning fire,
nashquaneau—continued.

Dan. 7, 9; — *nahkossawsh*, burning coals, Ps. 140, 10; — *nisscheratag*, red-hot iron, Indian Laws, 1.

nashqussum, v. t. he lights (a lamp, candle, torch, etc.), he sets it on fire (kindles a fire, Jer. 17, 27); pret. *-nawp hampawsh*, he lighted the lamps, Ex. 8, 3; suppos. *nashqussak awquawawsh*, when he lights a candle, Luke 8, 16.
nashqutteau, v. i. it burns, it is burning; *nawawic nashqutteau*, it burns with a flame, 'a flame burneth', Joel 2, 3; suppos. *ne nashquttatag*, that which burns, fire; *nawtah wawtahy cu nashquttatag*, 'as wood to fire', Prov. 26, 21.

Of all these forms the base is the name of fire which Williams writes *spitta*, but which is not used separately as a substantive by Eliot. Of the three names for fire which appear to have been most frequently used, *nawah* or *nawau* was apparently restricted to fire kindled for domestic use or for the service of man; *chikot* (Nar. *chikot*), from *chike*, fierce, violent, to fire as a power or in action; and *nashqutta* (*spitta*, R. W.) as nearly equivalent to our characterization of "the devouring element," or fire as an enemy. Cf. *nashquttin*.

[Nar. *spitta*, fire. Abn. *skstai*, feu; *skstas*, il y en a.—Rasles.]

nashquttin, [v. i. there is] a destructive tempest, a violent storm, Is. 28, 2; 29, 6; suppos. *nashquut*, Job 27, 21 (*nashquuttin*, a northerly storm or a tempest, C.). **naswaeu**, *-wayeu*, v. i. it is scattered; adv. *nawawic*, *-nawpaw*, Is. 18, 2, 7; Jer. 50, 17, [?] See *sachham*.
natauwompu. See *natauwawmpu*, he looks.**natinneahateau**, **natinahteau**, v. i. he seeks, makes search; pl. *-nawg*, they sought, 2 K. 2, 17. Vbl. n. *-tawuk*, search, Ezra 4, 19.
natinneham, v. t. he seeks (it), Prov. 14, 6; 18, 1; Job 39, 29; pl. *-hawawag*, they seek (it), Heb. 11, 14; imperat. 2d pl. *-hawak*, seek ye, Matt. 7, 7; suppos. *nah natinneahateau*, he who seeks, Matt. 7, 8; with an. obj. *natinneahatau*, he seeks (him), 2 Chr. 26, 5; *-ahawii*, Rom. 3, 12; with affixes, *naw-natinneahawich-ah*,

natinneham—continued.

he seeks (him), Matt. 18, 12; suppos. *nah natinneham*, he who seeks (him), Lam. 3, 25.

[Narr. *natinnehas*, search (thou); *té-qua kuu-nítine*, what do you look for?]

natippaeu. See *nahippaeu*.

natotomaü, v. t. an. he questions (him), asks (him) a question; (*nahatatanamaü*) Matt. 16, 13; *-nawih*, Matt. 22, 35; with the characteristic (*-ahk*) of continued action, *nahatamahknaü*, he makes inquiries, goes on asking questions (of him); infinit. *-knaut*, to inquire, Ezra 7, 14.

[Narr. *kua-nahataniü*, do you ask me? *n'nahatamickaniü*, I will ask the way. Cree *antaw-éthemayon*, he looks for, seeks (him); *antaw-éthetum*, he seeks it.]

natotomuhteaonk, vbl. n. (from *-nah-tean*, v. i. he asks) a question, Mark 11, 29; 12, 34 (*nahatatanamuhteaonk*, C.).

nattawwómpu. See *nahattawwómpu*.

***nattóhqus** (Mass. Ps.), a wolf, John 10, 12 (*antawquassu-og*, wolves, C.); *antawqus*, a wolf, Wood.

[Narr. *antawqus*, wolf; *nattóhqus*, a black wolf, R. W.]

natappu. See *nahappu*, he feeds.

natwantam, v. i. and t. inan. he considers, meditates, devises, Ps. 36, 4; *nau-natwantam*, I meditate, Ps. 119, 15; I devise, Mic. 2, 3; imperat. 2d sing. *-antush* *nau-natwantamauonk* (vbl. n.), 'consider my meditation', Ps. 5, 1.

ná-um, v. i. he sees, Job 28, 24; Matt. 12, 22; and t. inan. he sees (it), Job 34, 21; *nannum*, I see, Jer. 1, 11; John 9, 25; suppos. *uag*, when he sees (it), Gen. 42, 1; 3, 6 (*uáik*, Matt. 21, 19); imperat. 2d sing. *uáish*, *uáish*, *uáish*; pl. *uáim-ak*, see, behold. Vbl. n. *uáimauonk*, sight, Dent. 28, 67; Luke 4, 18. With an. obj. *uáiaü*, *uáiaü*, he sees (him), Gen. 42, 7; John 1, 29; imperat. 2d pl. *uáik*, Is. 42, 1; suppos. *uáiaut*, when he sees (him), 2 K. 4, 25; with affixes, *ku-má-h*, thou seest me, Gen. 16, 13; *nah uáitü*, he who seeth me, John 12, 45; 14, 9. Cf. *uáipue*, *uáipue*.

[Abn. *ne-uáimihšé*, je vois. Del. *ne uáiaü*, to see, Zeish.]

naumatuonk, vbl. n. a law, Dent. 1, 5, pl. *-onquash*, Ex. 16, 8. Cf. *nawauonk*, *uáissáumauáit*.

-naumou (not found without the pronoun prefix), son. See *uáumauáumouh*.

***naüt** (Narr.), alone, only. See *uáut*. **naüt** [*na üt*], adv. of place, El. Gr. 21; therein, thereon, thereat, Is. 42, 11; *na üt uáipumapag*, at that time, Dan. 3, 8; *uáih üt*, thereon, Luke 13, 6.

nausukomunneat. See *uáusukomunneat*.

nauwáe. See *uáiháue*.

nauwahtamuneauü, v. t. inan. he bows down to (it); infin. 2d pl. Lev. 26, 1.

nauwaeü, v. i. (1) he bends down, bows, stoops, Indg. 5, 27. (2) he worships, Ex. 34, 8; pl. *-auag*, they worship, Ex. 4, 31; they bow down, Is. 46, 2; imperat. 2d pl. *nauwauagk*, worship ye, Ex. 24, 1. Adv. *náuwáe*, Gen. 49, 15.

nauwakompaü, v. i. he stands stooping or bowed down; suppos. *-panü*, when he stoops, Luke 24, 12.

[Del. *nauwauapin*, to hang the head down, Zeish.]

nauwanum, v. t. he bends or bows down (his person, head, face, etc.), Ex. 34, 8; pl. *-uáuag*, Ex. 4, 31; Luke 24, 5; pret. *nauwauáumámp* Judah, I have bent Judah, Zech. 9, 13.

nauwósu, *-seu*, v. i. act. he performs the act of bowing or stooping, he bows or stoops, Is. 46, 1; John 20, 11; suppos. *uáissáit*, when he stoops, John 20, 5.

naüwot, **nauwut**. See *uáüut*.

nawhutche [*na wutche*, therefrom or there out of], some of, a part of, El. Gr. 8; Is. 44, 16, 17; — *kesukóutush*, some days, Dan. 8, 27.

***nawwáuwquaw** (Narr.), afternoon.

From *nawauaü*, he goes down, stoops.

náyeumaü, **naícomaü**, v. t. an. he bears or carries (on his back or shoulders) an an. obj.; infin. 3d sing. *uá-uáyeu-máut yókah* (an.), to bear the yoke, Lam. 3, 27.

nayeumuk, **naícomuk**, which has the form of the suppos. pass. participle, 'when he is carried or borne' (on the shoulders of another), is used by Eliot for the indicative v. t. he rides upon: *uáyeuonk ass-ah*, she rode upon an ass, 1 Sam. 25, 42; — *cherub*, — on a cherub, 2 Sam. 22, 11 (= *nauwauagk*, Ps. 18, 10); pl. *-ukquag*, they rode upon (camels), Gen. 24, 61; suppos. part. pl. *uáyeuáukquatcheg*, they who

nayeumuk, naicomuk—continued.

ride upon (asses), Judg. 10, 4; *harsmanag nayeumukqutheg* horses-oh, 'horsemen [when] riding upon horses', Ezek. 23, 6; sing. *nah nayeumukqut horses-oh*, he who rides horses, Amos 2, 15 (hence *nayeumukmoudt*, 'a horse' or a creature that carries', C.).

[Narr. *kun-nish*, I will carry you on my back; *nayeumukmoudt*, a horse; *wanua nayeumukmoudt*, he rides on horseback. Abn. *n-nahšmanū*, je le porte sur mes épaules; 3d sing. *Naahšmanū*: *ahatššš*, cheval; *n-nahšmanūš* ahassš, j'y vais; *-nšhšmanū* on *n-nahšmanū*, je charge l'enfant, je le porte (sur le dos). Del. *nech na guu yees*, a horse; *na guu muu*, he is carried; *na guu muk*, he carries me; *na guu dam*, he carries a load, Zeish.]

nayeutam, v. t. he bears or carries (it) on his person (on his breastplate, Ex. 28, 29): *pish nayeutam awanuu*, he shall bear his own burden, Gal. 6, 5; suppos. part. pl. *nayeutamig*, they who bear [are 'laden with'], Is. 1, 4. [From *nawarūn*, *nawarachtam*, he bends or stoops to it (?).]

[Narr. *nūtutash*, take it on your back; *nūtutawock*, 'they are laden', i. e. carry burdens.]

ne, demonstrative and directive particle or pron. inan. (El. Gr. 7) this, that; pl. *nish*, these, those; *ne teag*, this thing.

ne add, therat, at that place, Ezek. 6, 13.

neane, neyane (1) [*ne nane*, like this, of this kind, such as this], so, such, in the same manner as, as, El. Gr. 22; Luke 22, 27, 29; Mark 4, 26; suppos. *neamuk*, -ag (when it is so, or such as), according to, in accordance with, like: *neamuk wut-amukauwuk*, according to her work, Jer. 50, 29; — *nunuwatwuk*, according to the law, Ezra 10, 3 (*nehuag*, such, C.). (2) as n. the appearance of a thing, its likeness: *ne amuk mutuh ne amuk*, 'the color thereof as the color of', Num. 11, 7; *nehuag yuu mutwuk*, 'the fashion of this world', 1 Cor. 7, 31; *neamuk neamutheg*, 'in the form of a hand', Ezek. 10, 8. See *amag*, and cf. *wa; wan; wuh; nū; wuh; wuw*.

[Del. *nahamū*, 'so, so it is', Zeish.]

neanussu [*ne nuanusu*], v. adj. an. he

neanussu—continued.

is such as or of the kind, he is like (see *anussu*); suppos. *neanussit*, when he is like, of the kind of (*anūanussit*, 'after its kind', Lev. 11, 16, 19; pl. *naganussahatit*, after their kind vv. 14, 15): *neanussit wosketomp*, with *um-nanukosauk*, as is the man so is his strength, Judg. 8, 21; *neanussit wosketomp*, in the likeness of man, Phil. 2, 7.

***necawnaūquanash**, 'old barns' (pl.). See *anūnūnash*, R. W. 93. Illin. (Ms. Dict.) "*naganari*, *utganara*, (pl.) vielles caches dont il ne reste que le trou"; "*naynaki nimirigsa*, il m'a donné son champ qu'il abandonne."

nechippog. See *neechippog*.

nédeuh. See *nādteah*, since.

neechan, v. i. he or she issues from or is given birth; as n. issue or offspring (without regard to sex or age); pl. *neechanag*, they are children (i. e. issue): *ke-neechanag*, thy children, Rom. 9, 7; thy issue, Gen. 48, 6; suppos. *neechanūt*, when he or she is a child, Rom. 9, 8; pl. part. *neg neechanthege*, they who are children or issue, ibid.; *wan-neechan-oh*, the issue of (him), Rom. 9, 26, 27. N. collect. *wanneechā-neanuk*, his issue, collectively, Rom. 9, 8. See *onsen*.

[Abn. *nšūtšānū*, j'ai un enfant; 3d pers. *šūtšānūš*; 3d pl. *-šūar*, *ke-nitšānuk* [suppos.], tes enfants. Del. *nitsch*, *nitschann*, child, Zeish, Voc. 6, 10.]

neechau, néchau, v. i. and t. an. she gives birth to a child, is delivered, is in labor, Is. 66, 7; Gen. 4, 17, 22; 35, 16; suppos. *neechadt*, when she is in labor, Gen. 38, 28; *sun nua-neechan*, shall I bear a child? Gen. 18, 13; pret. *neechop*, she was delivered, she gave birth to (a child), Heb. 11, 11.

[Narr. *neechau*, she is in travail; *yungātche neechāwau*, she is already delivered. Abn. *ne-nighilū*, *ne-nitšē*, j'enfante.]

neechippog, nechch-, néch-, n. dew, Dan. 4, 15, 23; Gen. 27, 28, 39. Cf. *nchippaw*.

[Narr. *neechippog*, R. W. 82.]

neek, nek, my house, my dwelling. See *weckē*.

neekin, nekin, v. i. he or she is born. [Regularly the formative *-kin* denotes

neekin, nekin—continued.

the growth of inanimate being, as does *-etu* that of animate: *netu*, he grows; *nekin*, it grows; but from Eliot's use of these two forms it appears that *nekin* had the force of an an. passive, he is born, he is grown; *netu* an. intrans., which we may nearly translate by 'he has birth', 'he grows.' See both forms in the same verse, John 3, 4; *watch nekin-neit* (infin.), from birth, Hos. 9, 11; *nekin*, (a tree) grows, is grown, Ezek. 17, 6; Dan. 4, 33; (of the hair), Judg. 16, 12; suppos. *nekit*, *nepit*, when it grows or is grown, Dan. 4, 33 (*nekit*, Matt. 13, 32); pl. an. *-kig*: *nekeekig*, Rom. 9, 11; pl. inan. *-kish*: *nekekish*, 2 K. 19, 29; (pass. form) *nekit*, when he is born, John 3, 5, 6; pl. *ne* *nekitelag*, John 1, 13. (Cf. *adtaunegen*; *sunkin*; *tannegen*, etc.)

[Abn. *nig8*, un enfant est né, il est sorti; *tanig8* (cf. *tannegen*, El.), il cesse de croître.]

neempau, v. i. it thunders; as n. thunder, Ps. 81, 7 (*nimban*, thunder, C.); *ken-neempauing*, 'thy thunder', Ps. 104, 7; 77, 18.

[Narr. *neempauing*, thunder.]

neemskom (?), v. t. he brings (it, i. e. food or drink?); *numneemskom petekpauing*, I fetch bread, Gen. 18, 5; imperat. 1st pl. *neemskomuttah*, let us fetch (it), 1 Sam. 4, 3. With an. 2d obj. *neemskomuh nippenes*, bring me a little water, 1 K. 17, 10.

neen, nen, pron. 1st sing. I; pl. inclus. *kenurum*, exclus. *neenurum*, we, El. Gr. 7; *uru nuoh*, I am he (who), Is. 41, 4; *nenashane nenurum kuh ken*, between us (exclus. pl.) and thee, Luke 16, 26; but *anushaur kenurum*, between us (all of us, inclus. pl.), Judg. 11, 10. The pronoun in the singular has the form of the noun agent, with *u'* directive or demonstrative as the base.

[Del. *ni*, I; *niuma*, we (exclus.); *ki-luma*, we (inclus.), Zeisb.]

***neepanon**, n. a shower, C.

neepattau, -padtau, v. t. inan. (1) he stands (it) upright, erects (it), e. g. a post or column, 2 Chr. 3, 17. (2) he boils or cooks over a fire, i. e. sets up the pot for boiling. *neepattau sabahag*, he 'sod

neepattau, -padtau—continued.

pottage', Gen. 25, 29, imperat. *neepattauh sabahag*, 'see the pottage', 2 K. 4, 38, and with an. obj. *nepus* [= *nepanush*] *nishu obkukh*, 'set on the great pot', ibid. (*nepattauhquamt*, to boil the pot (?), C.).

[Abn. *nibadeu'*, lève cela; *ne-nibade-nuk8u*, je lève un pied. Del. *nipawhtau*, he raises or sets up (e. g. a post, a pole), Zeisb. Gr. 160.]

neepattunkquonk, nepattuhquonk, n. a post or stake, 1 Sam. 1, 9; Is. 33, 20; a pillar, 1 K. 7, 2, 17, 20, 21; an image (statue), pl. *neen-neepattunkquonk-anag*, their images, Ex. 34, 13 [*nepattuhquonk-anah*, (printers') 'columns', Mass. Ps. title-page].

neepau, neepoh, v. i. (1) he stands, holds himself erect; and, as implying a change of posture. (2) he rises, erects himself, Ex. 2, 4; 24, 13; pl. *-pang*, Ex. 32, 6; imperat. 2d sing. *nepanush*, 'up', stand, Judg. 8, 20; pl. *-puok*, *-puik*, stand ye, 1 Sam. 12, 16; Nah. 2, 8; suppos. *noh neepauit*, he who stands, Deut. 1, 38 (*nuu-neepau*, I stand, C.). [Cf. Chip. and Alg. *niba*, *nipria*, he sleeps, and Mass. *neppau*, (he is) dead.]

[Narr. *gi nepanush*, stay or stand here. Del. *ni pu*, he stands; pret. *ni puop*; imperat. 2d sing. *ni pu wil*, Zeisb. Cree *nipawau*, he stands.]

***neepuck** (Narr.?), blood, R. W. Perhaps the Pequot (Mah.) name. See *musquichuok*.

[Abn. *nibukkan8u*, mon sang; 3d pers. *abukkan8u*, *bukkan8u*, sang, Miami *ur pa kon ur*, blood.]

neese, num. two, El. Gr. 14; an. pl. *neesag*, Deut. 22, 30; inan. pl. *neesinash*, Cant. 7, 3; suppos. *neesit unape*, when it is two times, when it is doubled, Gen. 41, 32 (*neese tahshu*, twice as much, Job 42, 10).

[Narr. *neesse*, Peq. *u82*, *neese*. Del. *ni schi*, Zeisb.]

***neeshaug** (Narr.), eels, R. W.; *neeshuungok*, Stiles. [*Neeshuung*, they go by twos or in pairs, they couple; cf. Abn. *niss88ak*, ils sont mariés. See *urquittéconauit-ag*.] The name of 'nesshaw eel' is yet retained by the fishermen of Marthas Vineyard and perhaps

***neeshaúog**—continued.

elsewhere in Massachusetts for the silver eel (*Muraena argentea*, Le Sueur). I am inclined to believe that it originally belonged to the lampreys (*Petromyzon americanus*, Le Sueur), which may appropriately be called 'pairers' or 'coplers' in distinction from the 'single going' eel.

[Pop. *neesh*, pl. *neeshuung*, Stiles.]

neesin-wog, v. i. (pl.) they lie two together, they couple, and v. t. they lie with, have carnal connection with, 1 Sam. 1, 22; sing. *neesia*, he (or she) lies with, Gen. 19, 33; 35, 22; imperat. 1st pl. *neesabuh*, let us lie together, Gen. 39, 7, 12; suppos. *nah neesak*, he who, etc., Lev. 20, 13; Judg. 21, 11. From *neese*, two, with the formative (-*sin*) of verbs of lying down. Vbl. n. *neeshuunook*, coupling, lying with another, Num. 31, 18.

[Abn. *neessinshu*, *neessinsh*, nous couchons deux ensemble (de deux viris non malé andit, de viro et feminá, malé).]

neesneéchag, nesnechag, num. twenty, El. Gr. 14. Adj. pl. an. — *kodtag*; inan. — *kodtash*. From *neese* and *antehag* (hand; see *anantchag*), the second time of employing the hand in counting, twice [the number of fingers on each] hand.

neesukossont, suppos. part. parting the hoof, Dent. 14, 6. From *neese*, two, and *núhkos*, nail, hoof.

neeswe, both, the two, Matt. 15, 14; Luke 6, 39. See *neese*.

neetskéhheáü, v. caus. an. he makes (him) well, heals, cures; *ken-neetskeh-hesh*, I heal thee, 2 K. 20, 5; imperat. *neetskeh kuhgh*, heal thyself, Luke 4, 23 (*non-neetskeh*, I heal; *neetskeh*, heal thou [me], C.). Vbl. n. *neetskehwa-onk*, a cure, Jer. 33, 6. With inan. obj. *neetskehheata*, he makes (it) well, he heals or cures (it), e. g. a wound, a disease, etc., Ps. 103, 3.

neetskesu, v. adj. an. (he is) cured, restored to health, Jer. 46, 11. Vbl. n. *-kesuonk*, a cure, health-giving, Prov. 4, 22.

neetu, v. i. (1) he (or it) grows, as a plant or animal, Job 8, 11; Ps. 92, 12; pl.

neetu—continued.

-*ang*, Jer. 12, 2. (2) he is born, Prov. 17, 17; Job 5, 7; Is. 9, 6; cf. *neekin*. This word is not easily translatable; it signifies he comes into life, has birth, but it also (with an an. subj.) connotes the coming into the family or tribal relation, domestic life and growth. Cf. *netu*.

neg, nag, pron. demonstr. they (who), El. Gr. 7; *enun ang*, all they who, Lev. 11, 9, 10; accus. *angah*, they whom, them. Cf. *nah*, *angum*.

negonne, 'adv. of order', first, El. Gr. 21. Like *angutta* (one), of which it is the ordinal, *negum* appears to be nearly related to *neekin* (Abn. *neguiná*), old, ancient, and so first in order of time. See *nakkamunádt*; *nakkim*; *pasak*.

[Narr. *neéurni*. Abn. *nikkáunsi*, deviant, par avance. Del. *angui*, at the first, Zeish.]

negonshaü, v. i. he goes first, he is in advance; v. t. he goes before (them). [The characteristic -*sh* denotes going swiftly, as in 2 Sam. 18, 27; suppos. *nah negonshant*, he who runs before or foremost.] N. agent. *negonshen*, a leader (indef. *siná*), Acts 24, 5.

negontōaü, v. t. he sends a message to (him), i. e. sends word before or in advance of coming, 2 Chr. 2, 3 (*non-nikkáunshant*, I send, C.).

negonuhkaü, v. t. an. he goes onward before (him), continues to go before or in advance of [with the characteristic (-*uhk*) of progression]; *non-negonuhkaü-oh*, he goes before them, John 10, 4.

[Abn. *n-nikkáunshé*, v. i. je marche devant.]

negóshkag, = *ne kóshkag*, its breadth. See *kushki*.

nehchippog. See *nechippog*.

nehenwonche, (1) his own, their own, 2 Sam. 12, 3; 2 K. 18, 27; Prov. 14, 10. (2) of himself, of themselves, snásponte; *nish nehenwonche nekásh*, things which grow of themselves, spontaneously, 2 K. 19, 29.

nehnēkikom, -ēkugkom, v. t. he tears or rends (it), Josh. 8, 7; *non-nahkikim-on*, he tears it in pieces (of a wild beast, Mic. 5, 8); *non-nahkugkom*, I

nehuēkikom, -ēkugkom—continued.

rend (it), Hos. 13, 8. With an. obj. *nehuēkukku*, he tears or rends (him), as a wild beast his prey; with affixes *nehuēkukku-ah*, he tears him, Luke 9, 42; suppos. *nehuēkukkuat*, he who tears (when tearing), 1 K. 13, 26. Intens. from a primary *nēkua*, with the characteristic (-*ahk*) of continued action. From the same primary are formed *nēk-ussāsu*, he cuts or gashes; *nēk-akshau*, it rends or tears; *nēk-nēk-ianu*, he tears (it) by hand, etc. See the following.

nehuēkikōsu, v. i. act. he goes on tearing, continues to tear; infin. *-sisinuat*, Jer. 15, 3; pass. he is torn; suppos. *nēk-nēk-ianu*, when he is torn, Ezek. 4, 14. See *nēk-nēkikom*.

nehuēkinum, v. t. he rends or tears (it) in pieces; with an. obj. *-kinuat*: *nehuēkinuak*, he pulls me in pieces (as a lion tears his prey), Lam. 3, 11 (*nēk-nēk-ianu*, 1 tear, C.). From *nēk-ua*, with formative (-*ianu*, *-ianu*) denoting action performed by the hand, and intens. reduplication.

nehuekshau, v. i. it tears; from *nēk-ua*, with characteristic of involuntary or violent action. As n. a rent, Is. 3, 24.

nehnēkugkom. See *nēk-nēkikom*.

nehnēteapw (?), v. i. he devours, Dan. 7, 19; (v. t.) imperat. *nehnēteapsh* *nēpash*, devour thou flesh, v. 5.

nehneyái (?), 'cloven', Acts 2, 3.

nehteau (?), v. i. [he procures food by hunting or fishing, etc.]: *neh-teau* *teag* *achtau-awag* (pl. neg.), they caught nothing (by fishing, John 21, 3). Cf. *matamāggutēu*, 'I go a-fishing'; *natim-ahau*, he seeks for.

[Abn. *ne-natchēka*, je vais chercher de la nourriture.]

neh Tippaeu, natip-, v. i. it is covered with water; pl. *-pash*, they (inan.) are covered, etc., Gen. 7, 19, 20; [suppos. *natippog*, = *nēchippog*, dew?].

[MARGINAL NOTE.—"WYOM: see *ogquah-chi*, "shank" *ogquahat* (?).]

nehtōe, adv. and adj. skilful[ly], 2 Chr. 2, 8; *nāhtōe* and *nāhtōe*, v. 7, intens. *nēnāhtōe*, 1 K. 5, 6. The base (related to *nāhtōu*, he understands) signifies

nehtōe—continued.

knowledge or skill acquired by practice. The primary verb (*nēhtōu*, *nāhtōu*?) I have not found in Eliot.

nehtōnum, v. t. he handles (it) dexterously or skilfully, he is practiced in the use of (it); pl. *-numag*, they handle, i. e. know how to use (swords, Ezek. 38, 41; suppos. *nēhtōumak*, he who handles a sickle, Jer. 50, 16); pl. *ag* *nēhtōumag*, they who (know how to) handle (shields, spears, etc.), 1 Chr. 12, 8; 2 Chr. 25, 5. From *nēhtōe*, with skill, and the formative (*num*) of action of the hand.

[Del. *nāta*, I can, Zeisl. Voc. 10.]

nehtūhtau. See *nēhtūhtōu*.

***neimpāuog** (Narr.), thunder, R. W. See *nēmpau*.

neit [*ne*, with locat. affix], then, at that time, Judg. 8, 21, 22; Luke 22, 36.

nek. See *nēk*.

nekin. See *nēkin*.

nekittomashik (?), suppos. where it parts or divides: *alt nekittomashik* *mag*, 'at the parting of the way', Ezek. 21, 21. Cf. *alt nēk-mash* *magkishk-matōumak* *magush*, 'where two ways met', Mark 11, 4. [From *nēgathu*, where they become one (?).]

***nekūs**, adv. there (?), C.

nemehkuh, 'adv. of likeness', so, El. Gr. 22; but in his translation it is used as a conjunction: *nemekh*, so (accordingly), Gen. 37, 14; *nemekh* *nit*, so then, 1 Cor. 7, 38.

nemompāai (?), v. i. he has taken a bag of money with him', Prov. 7, 20.

nemunnum, v. t. he takes (it) in or with his hand, Ex. 24, 6; Is. 40, 15; Matt. 14, 19; pl. *-numag*, they take (it), Josh. 4, 8; imperat. 2d sing. *nemunush*; pl. *-numak*; with an. obj. *nemunat*, he takes (him), Josh. 2, 4. Cf. *nunumawā*, it is taken away; *tohu-nunum*, he catches or takes hold of it, etc. The formative, *-num* (an. obj. *-num*), denotes, generally, action performed by the hand; more exactly, physical action performed directly upon the object without the intervention of an instrument or agent.

nen. See *nēn*.

ne naj, let that be so, so be it. See *nuu*.

[Narr. *náitchorí natch ká'omáwágan*, [let it be as you command,] 'your will shall be law.']

nenau, the same (thing), Phil. 2, 2. See *nuu*.

ne nogque, 'that way-ward', El. Gr. 21: toward that. See *nogpu*.

***nenohque**, adv., so, C. Cf. *anáhpu*, See *nogpu*.

nepattuhquonk. See *nepattuhquonk*.

nepáus, -**páuz**, n. (1) the sun, Gen. 19, 23; 37, 9; Josh. 10, 12, 13; Ps. 89, 36. (2) a month, Ex. 12, 2; Rev. 22, 2; pl. (an.) -*zang*, -*zang*; *wesang wapanzang*, two months, Judg. 11, 37. Cf. *kesuk*, *nawepanshadt*.

[Narr. *náppáus*, -*párus*, the sun; *pasuck opárus*, one month. Abn. *kízs*, le soleil; *náhuksse*, il éclaire, il marche.]

nepauzshad, n. the moon. See *nawepanshadt*.

nepéunk, n. a bush, Ex. 3, 2, 3; *ut nepéunkwamit*, in a bush, Acts 7, 30; Luke 20, 37.

népun, n. (the latter part of) summer, Gen. 8, 22; Jer. 8, 20. Cf. *sqan*. "The eaning of their corn [the Virginians call] *nepinough*, the harvest and fall of the leaf, *tuqitock*."—Capt. J. Smith's Virginia, b. 2, p. 28. Adv. and adj. *nepunáwé*, in or of summer.

[Narr. *nápuu* and *quagisquau*, summer. Abn. *nápuu*, l'été passé; *nápuu*, l'été présent; *nápuu*, l'été prochain; *nápuu*, pendant l'été. Cree *nápuu*; suppos. *nápuu*. Chip. *nápuu*. Del. *nápuu*. Zeish. Cf. Abn. *nápuu*, leaf. Lescarbot gives Souriquois [Micmac] *nápuu* *betaur*, when spring comes; lit. when the leaf comes, p. 697 (repr. in 671).

***nequittéconnaú-og** (Narr.), n. pl. eels, R. W. [literally, 'they go one by one', or 'singly', i. e., are not seen in pairs. Cf. *neshering*; and see Narr. Club ed. of Williams' Key, note 251; *nequittáka*, an eel, C.]

nequit, num. one, El. Gr. 14 (see Pickering's Notes, xlv-xlvi): *nequitta tahshe* (1-5), six, Job 5, 19; *nequitta tahshin-chag*, sixty, 2 Sam. 2, 31. Cotton makes this distinction between *nequit* and *pasuk* (q. v.): "*nequit*, a thing that is past;

nequit—continued.

pasuk, a thing in being," which, though not absolutely correct, is perhaps etymologically well founded. *Nequit* appears to be nearly related to *negman*, first in order, and to *nukkon* (another form of the same word), old, or left behind; perhaps also to *nekka*, it is born or begins to be. The primary meaning is that which begins a series; one, as a beginning of numeration, while *pasuk* signifies one by itself, a unit.

[Narr. *nequit*. Peq. *nequittáka*, Stiles. Abn. *néquitta*, one; *neksháus*, six; *negsháus*, 'teysh', one hundred, etc.; *neksháus*, unquement. Miem. *neksháus*, un, une fois; adv. *nequit*, *nequit*, Rasles.]

nequitchippai, n. the portion or share of one person, a share, a part, Prov. 17, 2. From *nequit* and *chippai*.

nequittékesukquashónat, (infinit. as) n. one day's journey: *an* —, he goes on one day's journey, 1 K. 19, 4.

[Narr. *nequittékesukquashónat*, one day's walk.]

ne-sâhteag, as n. its length (see *sâhteag*, it extends): *ne-sâhteag*, on its two ends, i. e. on the two sides long-wise, Ex. 25, 19.

nesásusuk, num. seven, Mark 8, 5; usually with *tahshe* or *aditahshe*: *nesásusuk tahshe*, seven, Ezek. 45, 23; an. pl. -*tahsang*, *ibid*.

[Peq. *ne-sâhteag*, Stiles. Narr. *ne-sâhteag*. Abn. *ne-sâhteag*, Cree *ne-sâhteag* or *ne-sâhteag*. Chip. *ne-sâhteag*, Bar.; *ne-sâhteag*. Del. *ne-sâhteag*, Zeish.]

nesnechag. See *nesnechag*.

netassu, v. adj. (as n.) a domestic animal; pl. *netassang*, 'cattle', Gen. 6, 20; Ps. 148, 10 (*netas*, C.). From *netu* and (the base of) *assaman*, he feeds him; house-fed animals.

[Narr. *netassang*, cattle; "this name the Indians give to tame beasts, yea, and birds also which they keep tame about their houses."—R. W. 95.]

netatup, -**ppe**, adv. like, so, El. Gr. 22; Luke 22, 31; in such manner, Matt. 5, 12; *neute*, . . . *netatuppe*, as . . . so, Prov. 26, 21. For *netatuppe*, it is equal.

[Narr. *netatup*, 'it is all one.']

neteag [= *ne teag*], this or that thing; *go u mahsang neteag*, 'this great thing' (mat-

neteag—continued.

ter, fact), Deut. 4, 32 [*netag nehtúhtú-muk*, a thing left, C. 172].

[Del. *netache*, 'matter', Zeisb.]

nētomp, my friend. See *netomp*.

nētompas, my sister. See *netompas*.

netúhtôu, **nehtúhtau**, v. caus. inan. he learns (it), acquires skill in (it): *netúhtúhtau-ni*, I learn it, Gen. 30, 27; *netúhtúhtau* (pret. i), I have learned (it), Phil. 4, 11; pl. *netúhtúhtau*, Deut. 31, 12; *-ting*, they learn, are skilled in, Dan. 1, 17. Vbl. n. *-túhtúhtau*, learning, skill, Dan. 1, 17; John 7, 15. N. agent. *-túhtúhtau* (indef. *-túhtúhtau*), a skillful man, 2 Chr. 2, 13.

neúantam, v. i. and t. inan. he grieves, is sorrowful, he grieves for (it), 1 Sam. 20, 34; imperat. of prohib. *neúantamuk*, do not grieve, Gen. 45, 5; pret. *-amap*, *-amup*, I was grieved. Vbl. n. *-nauantamuk*, grief [grieving], sorrow, Prov. 15, 13; Is. 53, 5. See *netúhtúhtau*.

[Narr. *n'auantam*, I am grieved for you.]

newutche [*ur wutche*, that from], adv. for, from, because, El. Gr. 22; therefore, Eccl. 2, 1; because, Is. 7, 5; — *yu*, for this cause, because of this, Eph. 3, 14 (*nauutche*, thence, C.). Cf. *nauutche*, therefrom.

[Del. *nauentschi*, Zeisb.]

***neyanat**, last year, C.

neyane. See *neane*.

***néyhom** (Narr.), a turkey; pl. *-sáumúhug*.

[Abn. *néyámé* (and *chéuS*), eqq.]

***nickómno** (Narr.), a (solemn) feast or dance.

nikkúmmé, **nuk-**, easily, James 3, 17; with an. subj. *nikkúmmé*, Matt. 11, 30; suppos. (?) *nikkúmmé*: *auu nikkúmmé*, more easily, 'sooner', Luke 16, 17; *atoh u nikkúmmé*, 'whether it is easier' (to say, etc.), Mark 2, 9; *nikkúmmé*, 'rather than', (this) 'and not' that, preferably to, Prov. 8, 10.

ninyeu, **nunneyeu**, n. urine, 2 K. 18, 27; Is. 36, 12.

nippe, **nuppe**, n. water, Deut. 23, 4; Judg. 5, 25; Ps. 78, 16, 20; pl. *-púsh*, Ps. 105, 29. From a root *'pu*, *'pá* (not found separate), with the directive and determinative *ne*. In compound words

nippe, **nuppe** continued.

the suppos. *'pu* is employed, as in *sau-lypu* [*aupe-pu*], cool water, i. e. water when cool. See *-pu*.

[Peq. *nippe*, *nuppe*, Stiles, Quir. *nipi p'*, Pier. 22. Narr. *ape*. Abn. *néu*, eau; *téchi*, eau froide. Cree *nipper* (in comp. *-áppurung*, 'liquor', liquid). Chip. *néchi*, J.; *néhi*, Sch. Del. *néu*, Zeisb. (and *ne nap* pond, a lake or pond).]

nippisse, **nips** (dim. of *nippe*, small water), a pool or pond, John 5, 2, 4, 7, as adj. and adv. *nippisse nippe*, water of the pool; — *nippúsh*, waters of the pool, Is. 22, 9, 11; pl. *-sash*, ponds, Is. 19, 10 (*nippis*, Mass. Ps., John 5, 2).

[Narr. *nippése*, 'some water' (for drinking); *nips*, a pond.]

nippissepog, **nup-**, n. a pond or small lake, Neh. 3, 16; *u nippissepu-wut*, 'into a standing water', Ps. 107, 35; 'into the lake', Luke 8, 33. From *nippisse* and *-pu*.

nips. See *nippisse*.

nish, pl. of *n*, these or those (inan.), El. Gr. 7; Luke 15, 16.

nish. See *nishue*, three.

nishkeneunkque, **-ungque**, (it is) unclean, filthy, Lev. 5, 2; 1 Tim. 3, 3, 8; suppos. *-unkquod*, when it is unclean, Lev. 5, 2; *u* —, that which is unclean, filthy, 'abominable', Jer. 44, 4; Lev. 7, 21. With an. subj. *nishkeneunkquassa*, v. adj. an. he is unclean, (one who is) unclean, etc., Lev. 11, 5; 12, 2; Job 15, 16; suppos. *-ussit*, Lev. 5, 3. Vbl. n. *-nksauk* (an.), uncleanness, Lev. 5, 3; Col. 3, 5. With inan. subj. *nishkeneunkquattan*, it is unclean or filthy, Adj. and adv. *-ultú*, Zeck. 3, 3, 4. [Del. *nis ksu*, nasty, Zeisb.]

nishkenon [v. imp. it drizzles], as n. fine rain, drizzle, 'mist', Acts 13, 11; 'vapor', James 4, 14. N. collect. *nishkenonuk*, 'small rain', Deut. 32, 2. Cf. *sakunon*, it rains.

[Chip. *nishkúnd*, the weather is very bad, Bar. 532. Del. *nishkúlan*, foul, rainy weather, Zeisb.]

nishketeau, v. caus. inan. obj. he makes (it) unclean, defiles (it); pl. *-sawug*, Jude 8.

nishketeauunát, v. act. to defile, to make unclean; *nishketeauug*, they defile (it),

nishketeauunát—continued.

Jude 8; *ahque nishkhikuk*, do not defile yourselves, Lev. 18, 24; *geush nishkhikupunash*, these things defile (him), Mark 7, 15.

[Del. *niskitan*, he dirties, bewrays (it), Zeish. Gr. 160.]

nishnoh, each one, every one (an.), Lev. 11, 15; Is. 6, 2; (inan.) Ps. 119, 101.

***nishquékinnéat**, to rage, C. 206; *nnishquét*, I rage, *ibid.* 205. Cf. *nashquatin*, a tempest.

***nishquēwam**: *nen nunnishquēwam*, I chide or scold; *nishquēmittinnéat*, to be child, C. 185. See *aukonnawin*.

nishwe, **nish**, num. three, El. Gr. 14; Ex. 21, 11; *nishoren*, 1 Cor. 13, 13; pl. an. *nishuog*; inan. *nishwianash*, *shwinash*, 1 Chr. 21, 10. More exactly *nish*, three; *nishore*, adj. (inan.) the third, Rev. 6, 5; 2 K. 19, 29; (an.) Dan. 5, 7; Rev. 4, 7; and adv. thirdly, 2 Cor. 12, 28; *nashore kottuam*, the third year, Deut. 26, 11; *nishoren*, "adv. of order", thirdly, El. Gr. 21; suppos. (an.) *nashoit*, when he is third, he who is third, Rev. 16, 4, = *nashout*, Rev. 14, 9, = *nashenout*, Matt. 22, 26; *nishenout wampe*, three times, at the third time, Ex. 23, 14, 17; Ezek. 21, 14. Cf. *nashare*, between.

nisohke, adv. all the while, so long as, = *ne sohke*, 1 Sam. 25, 7; *nisohke ponuatinag*, 'all the days of his life' (so long as he may live), 2 K. 25, 30; *tohsahke ohkook*, 'while the world standeth', 1 Cor. 8, 13.

[Cree *sóke*, extremely, very greatly; *nísoók*, always, Howse.]

nissim, I say. See *ussinát*.

n naj, let it be so. See *nan*.

nnih, v. i. it is so, it is like or the same as (with an. subj. *neunassa*, q. v.): *neunssit wosktoomp*, *nnih nan-menikessau-ank*, as is a man so is his strength, Judg. 8, 21; *nnuká nnih*, it was so, Gen. 1, 7; *nnih*, 'it came to pass', Gen. 6, 1; 38, 1; Matt. 7, 28; *ne yenyen nnih*, that now is (so), Eccl. 3, 15; *uttah woh geush en nnih*, how can these things be (so)? John 3, 9; suppos. *nnih mahche yen unag*, 'it came to pass after this', i. e. it was so after this was so, 2 Sam. 13, 1; pret. *nniyenup*, it was so, Eccl. 3, 15; pl. *geush nniyenupish*, these things

nnih—continued.

were so, Is. 66, 2; *ne mos nnih*, it must needs be so, Mark 13, 7. See *neame*, *unne*.

[Del. *ten*, 'true', Zeish. Gr. 173; 'it is so', Zeish. Voc. 9.]

[NOTE.—"nnih not separable from *unni*"]

nnih, (it) 'was so', Gen. 1, 7; 'it came to pass', Gen. 6, 1; 38, 1; Matt. 7, 28; 'is', Eccl. 3, 15; = *unne*, q. v. Apparently a verb substantive from *nan* or *neame*, literally 'it (was) so', or 'it (is) so'; *nanng nnih*, they said these things were so, Acts 24, 9; *uttah woh geush en nnih*, how can these things be (so)? John 3, 9; *nnih mahche yen unag*, 'it came to pass after this' (it was so after this was so), 2 Sam. 13, 1; *ne mahche áwagkup*, *ne yenyen nnih*, that which hath been is now, Eccl. 3, 15; *ne pish áwagkup mahche nniyenup*, that which is to be hath already been, *ibid.*; *geush nniyenupish*, these things have been, Is. 66, 2; *nniyenup*, 'it came to pass' (was so), Neh. 4, 12; *ne mos nnih*, it must needs be so, Mark 13, 7; *woh nniyenash*, (all things) 'are possible' (may be so), Mark 10, 27 (*nnih*, that is, C. 181; *ne nnih* or *nenekkah ne* (conj.) so that, C. 234). See *áwagkup*.

[Narr. *cin* or *min*, is it so? R. W. 29; *nni*, *cin*, it is true, *ibid.* 63.]

[This second definition of *nnih* appears in the unrevised portion of the manuscript between the term *nnih* and *P*, and, although it repeats to some extent the references contained in the first (revised) definition, it is here inserted in full. The first definition of *nnih* occurs in the revised manuscript, where it follows the term **nickómme*.]

***nnin** (Narr.), man; pl. *nninunag*, R. W., who also writes *enin*, man, and pl. *nnin-mock*, a "general name belonging to all natives". Related to *ne*, *nen* (I), *nnawer*, and *unne* (of the kind or species), the radical meaning of *nnin* or *nninun* is, 'he is like myself', or 'of the same kind'. This word could properly have no place in Eliot's translation. It is, however, once or twice introduced, as in Mark 10, 6; *nninunah* (accusat.) *kah signa*, 'male and female', i. e. man and woman. The Indians restricted its application to men of their own race or like themselves. (See *unne*.)

***nnin**—continued.

[Quir. *ren*, pl. *renawark*. Abn. *arenauibé*, homme; *ned-arenauibé*, je parle Abnaki. Chip. *inai*, Bar.; *enimée*, J. Cree *ethinat*, homo, an Indian. Shawn. *ie leu vè*, man; *leu ah wai*, an Indian. Micm. *luSi*, homo. Del. *hanna*, man; *lemipé* [= Abn. *arenauibé*], a Delaware, vir; *hanni*, a man, Zeisb. (see *ntawé*); *lin ni le na pe*, 'Indians of the same nation', Zeisb. S. B. 70.]

nô (?), adv. and demonst. pron. (?) at that [place], that; *yeu nhyéu*, . . . *nô nhyéu*, on the end on this side, . . . on the end on that side, Ex. 37, 8; *nô pajeh*, until (that), Matt. 11, 13; 18, 22; = *noh pajeh*, Is. 5, 8 (*nô pajeh*, until, C. 234). See *nôasukomunéat*, *nôhpyeu*.

***nô**, adv. far off. (The idea of motion is associated, going far off or to a distance; *nôut*, at afar off, at a distance, is used when distance in time or place is expressed absolutely.)

***nô**, for *noh*, *nôhoh*, or *angoh* (?), Luke 23, 28; *nô aush*, go (to him), Matt. 18, 15.

nôadt, **nôádtit**, **noadt**, adv. afar off. Ex. 2, 4; 24, 1; in old time, Josh. 24, 2; Neh. 12, 46; Ezra 4, 15; Mic. 7, 14; *nôndahotôh*, remove it far from me, Prov. 30, 8 (*nawéat*, *noadt*, far, C.; *noadtit*, a great way off, ibid.). See *nôhpyeu*.

[Narr. *nôawot*, a great way; *nôawotick*, far off at sea, R. W. 76. Del. *lawot*, long ago, Zeisb.]

nôadtuck, adv. a long time (El. Gr. 21).

nôáhtuk, **nôóhtuk** [*nôen-tuk*], the middle of the river, Josh. 12, 2; 13, 9, 16.

nôappit, **nôáhpit**, the Highest, the Most High, Ps. 18, 13; 46, 4; (he who is) afar off, Prov. 27, 10; suppos. vocat. pl. *nôappôogish*, ye that are [dwell] afar off, Is. 33, 13.

nôe. See *nôen*.

nôetipukok, **nouttipukok**, n. mid-night, 1 K. 3, 20; Ex. 11, 4; *pajeh nôetipukok*, till midnight, Judg. 16, 3; *nôetipukohéu*, at midnight, Judg. 16, 3 [*nôen-poh-kenac-kot*, the middle of the dark hours or time].

[Narr. *nôenishowatippocat*, R. W. 67. Del. *la wit pi kut*, Zeisb. Voc. 44. Abn. *nôenitôh'kut*, Rasles.]

nôeu, **nôe**, adj. in the middle, the midst, Ex. 15, 8; Judg. 16, 23; *en nôeu*, in the

nôeu, **nôe**—continued.

midst, Prov. 23, 34; Matt. 10, 16, = *at nôen*, Ps. 78, 28; *nôenkomuk*, 'in the midst of the hall' (i. e. inclosed place), Luke 22, 55; *washon nôen Samaria kah Galile*, went through the midst of Samaria and Galilee, Luke 17, 11; *watch nôen ashaukôussichta*, from the midst of the bush, Ex. 3, 2; *at nôen adtagohke-temuk*, in the midst of the garden, Gen. 2, 9. See *nôshawé*.

[Abn. *nôôsisi*, le milieu, an milieu. Del. *lelawi*, half way (?), Zeisb. Gr. 176; the middle, half, Zeisb. Voc. 20. Chip. *nôwagam*, 'in the middle of a lake, bay, of a river, etc.'; *nôwail*, center, in the center, middle, in the middle; *nôwawun*, it is the middle, the center; *nôwakara*, 'in the midst of a forest'; *nôwakar* (from *nôwakar*), 'it is mid-day or noon'; *nôwahuk*, 'in the midst of an object of metal'; *nôw*, *nôwa*, *nôwi*, 'in composition, signifies in the middle, in the midst of', Bar.]

nogkishkauónat. See *nogkushkauónat*, [*nogkôhkaéihhuunát*, v. t. to lend:] *nômhokawihhuunat pish kenogkok kom-ush*, thou shalt lend to, Deut. 15, 6 (= *nogpukom*, Deut. 28, 12); *noh nogpoh-komwêchêch*, that which is lent to, 1 Sam. 2, 20. Vbl. n. *nogpohkôuit*, *kôuhu-adt* (after *noh*), he who lends, a lender, Is. 24, 2; Prov. 22, 7. See *nômhokawihhuu*.

[**nogkôhkouunát**, v. t. to borrow:] *nog-ohkom*, he borroweth, Ps. 37, 21; *nattu pish kenogkôhkaôah*, thou shalt not borrow, Deut. 15, 6; *nogkôhkouunah*, it was borrowed, 2 K. 6, 5; *nogkôhkouunen-in*, a borrower, Is. 24, 2, = *nogkôhkaun-ween-in*, Prov. 22, 7. See *nômhokawihhuu*.

nogkus. See *nôenogkus*, the belly.

nogkushkauónat, **nogkusk-**, **nog-kishk-**, v. t. an. to meet (anyone), Jer. 51, 31; Matt. 25, 1; *kenogskuk-quat*, to meet thee, 2 K. 5, 26; *ween-nogskauónat*, to meet him, 2 K. 5, 21; 2 Sam. 19, 24; *ween-nogskauah*, he met him, 1 K. 18, 7 (*ween-nogkishkaôtuonk*, 'well met' (as a salutation), C. 225).

[Narr. *nôkuskônates*, meet (thou) him; *nôkuskônátêen*, let us meet; *ween-nôkuskôkôkôen*, I did meet. "They are joyful in meeting of any in travel,

nogkushkauónat, etc.—continued.

and will strike fire either with stones or sticks, to take tobacco, and discourse a little together." R. W. 75. Cree *niyagga-skawigga*, he meets him. Chip. *nahgishkewahkúh awag*, they meet one another. Howse 85.]

nogque, (prep.) toward, Cant. 7, 4; *yeu waggga*, hither, 2 K. 2, 8 (see *yóú*); *eu waggga*, toward (the east, Zech. 14, 4). From *namúit*, to see (?): *wák*, behold ye; *nuskesak waggga*, 'when the eye saw me', Job 29, 11; — *ach waggga*, the eye which saw him, 20, 9; *wah waggga*, whoseeth me [whom I am in the presence of], Gen. 16, 13; — *waggga*, when he seeth thee, Ex. 4, 14; — *waggga*, when it sees me, Job 29, 11; *hewan kwagkama*, who seeth us, Is. 29, 15; *uatta kwagkama*, he sees us not, Ezek. 8, 12 (— *wamamamama*, 9, 20); *uatta waggga*, it does not behold him, Job 29, 9. Hence, "to the sight of." It can hardly be the contracted form of *we waggga*. See *we waggga*; *uath-quatinat*.

[Del. *loqad*, see thou; pl. *loqeeq*, see ye, Zeish. Gr. 174.]

nogquenunumat, v. t. to yield or deliver up (inan. obj.): *ahapie wagggaunumat*, do not ye yield up (inan. obj.), Rom. 6, 13.

nogqueonat, v. t. an.; *waggga*, yield yourselves up (to him), Rom. 6, 13.

***nogquissinneat**, v. i. to appear, C. 180; *wamawaggga*, I appear; — *sámuu*, we appear, *ibid.*; *we waggga*, which appeareth for a little time, James 4, 14. See *wagkewat*; *awahape*; *awah-quak*.

nogqússuonk, n. appearance or looks, C. 180; *waskerha waggqússuonk*, a pretence, *ibid.*

[Cree *uák-uosa*, he is visible; *uák-awa*, it is visible, Howse 114.]

noh, nagum, pers. pron. 3d sing. he, she, him, her (El. Gr. 7); *wah* is also, and perhaps in strictness always, a demonstrative pronoun: this (man), he who (El. Gr. 7). See **nahog*. In Luke 3, 23-38, it is used for the Greek *τοῦ* ('with *riōt* understood'), 'the son of'; *we uah* (— *an uah* or *awu-uah*), I am he (that or the same he), Is. 41, 4; *ut wah*, in him,

noh, nagum—continued.

C. 178; *wahape niyuan*, with him; *ut niyuan*, to him, *ibid.* 178, 231.

***nohhamúnunát**, v. t. to sail to (to go by water?) = *nohhamunát*; *eu nohhamun*, to sail to, Acts 20, 16; *nuttinhamunna*, — *hamunna*, we sailed to, Acts 27, 4, 7; *nahhamuag*, they sailed to, Acts 13, 4; *kad nahnag*, he was about to sail to, Acts 20, 3; *uánuu-nahhamag*, when we sailed slowly.

[Del. *nahimna*, to go down the water (river, creek); *nahihilleu*, to sail down the water; *nahhahemna*, to sail up (the water, river), Zeish. Gr. 242.]

nohkog [= *uakóat*], by night, in the night, Job 5, 14; *we nohkog*, in that night, Dan. 5, 30. See *nótpakok*; *uak-kóat*; *uakón*.

nohkonónat. See *wakonónat*.

nohkóu, n. the right hand (*wah kóuuk*, that which carries (?); from *kawamunúit*). See *wattinnohkóu*; allied to *menah-kón*, strong.

nohnogkiáe meenan, a stammering tongue, Is. 32, 4; *nahnagkiáe*, stammering(ly), Is. 33, 19. See *niyuan*.

nohnompit, adv. oftentimes, Job. 33, 29. From *noampe*.

nohnushagk, farewell.

[NOTE.—Definition not completed.]

nohshamwehteunk (suppos.), when it is 'compacted' (united firmly?), Eph. 4, 16.

***nohtimwinneat**, to sob or sigh: *awamoh-tunup*, I sob or sigh, C. 209. See *uáit-adum*.

nohtinaü. See *uáhtinaü*.

nóhtoe, skilful, skilled, 2 Chr. 2, 7; *uáhtoe*, v. 8; *nóhten*, *nóhtoe*, v. 7; *nóhtuhto* (?) v. 14; *uánuu*, skilfully, 1 K. 5, 6.

nohtomp, in comp. words, one who leads or directs: *nóhtompantog* (q. v.), one who leads in prayer, a minister; *nóhtompahpequodt* (q. v.), one who leads in music, a chief musician.

***nohtompantog**, n. ministers, C. 213; but sing. a minister, Rawson. Nash. Men., title-page; 'a bishop', 1 Tim. 3, 2.

nohtompahpequodt, n. a chief musician, a player on instruments of music (title to Ps. 75 and 77); pl. *nóhtompahpe-quodcheg*, Ps. 87, 7, = *nóhtiepuquasheg*, Gen. 4, 21.

nohtónukqus, n. a brother (?): *annuhtónuqpus*, my brother, Gen. 20, 13; *annuhtónuqpusoh*, her brother, Gen. 24, 53, 55; *noh annuhtónuqpusoh* (constr.), whose brother, Acts 11, 2; *nohtónukqus*, my brother, v. 21; *kuohtónukqus*, thy brother, v. 23. [Employed only by females or to express the relation of a brother to a sister. See *nohtukquoh*. In the translation of John's gospel printed with the Massachusetts Psalter (1709), *nohtónu* is substituted for *annuhtónuqpusoh* of Eliot.] Cf. *noematt*; *nohtomp*.

nohtonumunát, v. t. to handle(?), to carry in the hand(?), to use habitually, to be skilled in the use of; *nohtónumawog tohtokteqush*, they handle swords, Ezek. 28, 4; *noh nohtónuk*, sickle, he who handleth the sickle, Jer. 50, 16; *noy nohtónukq*, they who handle (shield, spear, etc.), 1 Chr. 12, 8, 2 Chr. 25, 5. See *núhto*.

nompaas, adj. male, Num. 3, 15; 5, 3; 31, 17; Matt. 19, 4; pl. *nompat'sog*, Ex. 13, 15; *nomposhim*, a male animal, Deut. 7, 14; pl. *-nosog*, Ex. 13, 12.

[Narr. *enawishim*, R. W. 96.]

nompakou, nump, n. a jewel, a precious thing, Prov. 11, 22; Ezek. 16, 12; a 'treasure', Matt. 13, 44; pl. *-nash*, Prov. 10, 2; Gen. 24, 53.

nompataunat, v. t. to put in the place of, to substitute (one thing for another), 1 Sam. 21, 6.

nompe, adv. again, Gen. 26, 18; instead of, Gen. 4, 25; Judg. 15, 2; Num. 8, 16 (= *watch nompe*, v. 18); repeatedly, expressing with a numeral the number of repetitions or 'times': *nishewat nompe*, 'three times' (to the third time), Num. 22, 28, 32; *wasank tohtshit nompe*, seven times, Lev. 8, 14; 14, 7; *monchekut nompe*, oftentimes, Luke 8, 29; freq. *nanumpat*, *nokwompit* (q. v.); *noh wompigit ne teag*, 'he who repeateth a matter', Prov. 17, 9; *san nu annumpin God*, 'Am I in God's stead?' Gen. 30, 2. See *nompaham*.

[Del. *huppi*, again, Zeisb. Gr. 171; 'once more', ibid. 175. Abn. *núhbi*, reciprocally.]

nompennumunát, v. t. to restore, to render back: *nompenunush*, restore thou (it), Judg. 11, 13.

nompoâeu, nompoâe, adv. early in the morning, Neh. 4, 21; Hos. 13, 3; Prov. 27, 14; Ps. 127, 2; early on the morrow, Ex. 32, 6.

nomposhim, adj. male, Deut. 15, 19; pl. *-wog*, Gen. 32, 14; *pish nompatiguan lah squiguan*, 'they shall be male and female', Gen. 6, 19. Cf. *nunag squishim*.

[Cree *núpiyoo*, man, vir; *núpiyooa*, he is (a) man, Howse 17 (rather, he is male).]

nompuhkeik, adv. on the morrow, 1 K. 3, 21; Esth. 2, 14; = *nu nompak*, Acts 10, 9; = *nu nômputik*, Acts 20, 15.

nomshó, v. i. to drift, or be driven before the wind(?): *nomshing*, they 'were driven', Acts 27, 17; *annomomshomtu*, 'we let her drive', v. 15. [From *osh-hom*, he sails, with *sh'* of violent motion.]

nomunkquág, nomungquag, n. a heap, Gen. 31, 46, 51, 52; Ruth. 3, 7; *nomwankquán*, Deut. 13, 16; Josh. 7, 26; *nomwankquá*, heaped, Cant. 7, 2; *annomwankquá annomunkquash*, 'heaps upon heaps', Judg. 15, 16. From *annawá*, full of. See *annomwankquattanúat*.

nomwauseonk: *nosup annomwauseonk Jehorah*, the executed the justice of the Lord', Deut. 33, 22.

nonche: *noh noncho pahahattanúat*, 'thou art come to trust' (condit.), Ruth 2, 12; *nonche annomassumúag*, 'if ye be come to betray me', 1 Chr. 12, 17. See **nunt*.

nonkane. See *nunkane*.

nonompu, adj. instead of, Is. 55, 13.

***nonsiyeu**, all alone, C. 232. See *nosu*.

***nont**, used by Cotton sometimes for the verb to be, often, apparently, as an expletive (see *nont* below): *nu nont*, I be; *ken nont*, thou art; *nohu*, he is; *nunh*, that is, C. 181; *kenunnu nu*, we are; *kenunnu*, ye are; *nig nu*, they are, ibid.; *nagun nont*, he was; *kenunnu nu*, we were; *kenun nu*, ye were; *nig nu*, they were, ibid.; *nupsh nont nu annung*, O that we were (such), ibid.; *nont kappigump*, thou didst come, p. 185; *nont annu annuppannu*, we must all die, p. 188; *nont nuwontetap*, I did dig, ibid.; *nukktichupgússog nont pahpáng*, boys will play, p. 204; *nont paswer nappanun*, thou must shortly die, p. 237; *nont noh sampanu*, he must confess (his

***nont**—continued.

sins v. p. 252; *neveg kusnod kusstapag-antamunamab*, 'we must therefore acknowledge', C. Math. Notit. Ind. 55; so, in title to Ind. Laws, *nish nashq nantunacheg kusnod susumatahamarog*, 'by which the magistrates are to [i. e. must] punish', etc.; *nant wab sampanu*, he must confess, C. 252.

nont, only: *arhe nont God*, (who can . . .) but God only? Mark 2, 7; *pasuk nont God*, 'there is but one God', Ind. Primer, 19, 31; *pish nupun nont karavassum*, him only shalt thou serve, Matt. 4, 10.

[Narr. *pasuk nant matit*, there is only one God, R. W. 114.]

noutaua-hettit. See **atavutawash*; *wat-toutannat*, to climb.

nontsipamohettit [= *nanche-sippam*—]. See *missippam*.

***nontweantamunat**, to wish: *nunuat-weatam*, I wish, C. 216. See *kodtan-tam*, he desires.

***noohkeyeue**, adv. softly, C. 230.

***noohkie**. See *nohki*.

noohteauunat, v. i. to be far off; inan. subj. *noohlean*, it is far from us, Is. 59, 11.

noohtuk. See *nohtuk*.

***noonapooek** [= *noontippooeg*] (Narr.), 'they have not room one by another', R. W. 65.

***noónatch** (Narr.), a deer: **noónatch*, or *attuck atiga*, I hunt venison", R. W. 143; *noughitch*, *nigh-ich*, deer, Stiles (Peg.): [a doe with a fawn?], "when it gives suck." See *nhluk*.

***noosuppaog** (Narr.), beavers, R. W. See *tappuhuk*. Cf. *aisup*, raccoon.

nōosukomunneat, **nāw-**, **nauus-**, v. i. to be at a distance, to be far from, Lam. 3, 17; *keuansukom*, thou art far from (it), Is. 54, 14; *watta keuansukom*, thou art not far from (it), Mark 12, 34; *nauusukompung*, (it) is far from us, Is. 59, 9; *nōusukongquish*, be it far from thee, Matt. 16, 2; *nōusukók*, 'get ye far from (him)', Ezek. 11, 15; *ayeu-uk wassatne napsukaman* (and *napsukongquau*), 'if the place be too far from thee', Deut. 12, 21; 14, 24. See *nahyueu* (*antickquaque*, R. W.).

nōosukomunneat, etc.—continued.

[Del. *na schachki*, adv. (?) so far, Zeish. Gr. 174.]

nōpadtinayeu (?), adv. southward, Acts 27, 12 [*tamashin an nōpadtinayeu* and *wetchaksau*, "it lieth to the southwest and northwest", A. V.; "looking northeast and southwest", Rev. Ver.; "looking down the southwest and down the northwestward", Greek]; "toward the southwest and by west and northwest and by west", L. Tomson, 1596.]; *nōpatunieu*, eastward (or northeastward) (?), Mar. Vin. Rec. 1685.

[Narr. *nōpatin*, the east wind, R. W. 83.]

nosweetauónat, **nōswet-**, **nosweht-**, v. adj. an. to serve, Deut. 10, 12; to obey, Prov. 30, 17; 2 Cor. 10, 5; *nos-whtamunat*, with inan. obj. to obey the words of, commands of, etc., 1 Sam. 8, 19; *naswetamunat*, to serve them, Deut. 4, 19; *noswetash*, obey thou, Gen. 27, 8; *naswetah nen*, yield yourself to me, C. 216; *naswetamok*, obey ye, Deut. 13, 4; *noswetók*, obey ye (them, an.), Eph. 6, 1; *noswetamunite*, to obey; *ken naswetah*, obey thou me; *naswetahw mamit*, obey God, C. 202.

noswehtamóonk, **nōswetamōonk**, n. obedience, 1 Sam. 15, 22; *nut naswehtamóonk*, disobedience, 2 Cor. 10, 6 (*naswetamoonk*, C. 202).

noswehtauónat. See *noswetamunat*.

***nottomag**, mink. See Judd's Hadley, 355. Cf. Del. *gumwanochk*, Zeish. (= *quinnamung*), otter (see his *akeke*).

nouttipukok. See *nótipukok*.

***nowwēta** (Narr.), no matter, R. W. 54.

nōadt. See *nōadt*.

nōche, for *na uch*, adv. thenceforth, therefrom, from that time. Often used interchangeably with *kuche*, *kutche*; but while both are inceptive, *nōche* seems to appropriately mark the time and *kutche* the occasion of beginning of action, as *wutche* does the cause of action. [NOTE.—On further examination I do not find this distinction well founded. See *uch*.] *yeu kesukok nōche kunnishsesh*, 'this day will I begin to magnify thee', Josh. 3, 7; *nōche urkilean*, he began to build; *neg magig nōche wuttantohkonóh*, they

nōche—continued.

began to mock him, Luke 14, 30, 29; *gen nōche assunāt*, this they began to do. [*matia nōche pēgoh*, 'I am not come', Matt. 9, 13; *nāchi Jehorah*, 'I am the Lord's' (i. e. I proceed from the Lord), Is. 44, 5, in which places *nōche* is perhaps used for *nen nēh*.] See *tah-nōche*, causelessly, 'in vain', and *kutche*.

[Del. *nutschi*, at the beginning, Zeish. Gr. 177.]

***nōchum**, I blame; from *wtachumunat*, to blame, C. 182.

nōchumwesuonk, n. tenderness, weakness, Deut. 28, 56.

nōchumwetanōwaonk, **nōchum-wehtahwhuttuonk**, n. a wound; pl. *-ongush*, Prov. 26, 22; 27, 6.

nōchumwi, adj. weak (El. Gr. 13), Num. 13, 19; primarily, weak, because in its beginning (from *nōche*): *nōchumwe wunupog*, — *mosketue*, the tender herb, Deut. 32, 2; Job 28, 27; pl. *nōchumwēgush*; an. *nōchumwesa*, (he is) weak (El. Gr. 13), tender, Gen. 33, 13; 1 Chr. 22, 5; *nōh nōchumwesit*, he that is tender, Deut. 28, 54, 56; he that is lame, Prov. 26, 7; pl. Matt. 11, 5 (*nōchūwe*, maimed, C. 172; *nōchūwori*, tender, ibid. 175; *nōchūwe*, weak, ibid. 176).

[**nōdsquaónat**, v. act. an. to seduce, to commit fornication with:] *nōdsquaónat*, 'seducing', Ex. 22, 16. See *nun-wunōdsquaónat*.

***nōhchumwesūē**, adv. weakly, C. 230.

nōhki, **nōkiyeue**, adj. soft, Prov. 25, 15; Job 41, 3; pl. inan. *nōhkiyēnash*, Ps. 55, 21; an. *nōhkiēn*, tender (soft, as a young animal), Gen. 18, 7 (*nōhkiēshakūnash*, soft wool, C. 175; *nōhkie monag*, limber cloth, ibid. 172).

nōhkiik [that which is softened or made soft]: "Nōake, as they call it, which is nothing but Indian corn parched in the hot ashes; the ashes being sifted from it, it is afterwards beat to powder."—Wood. It is used by Eliot for 'meal' (1 Chr. 12, 40), 'flour' (Lev. 2, 4, 5, 7; 24, 5), and 'ground corn' (2 Sam. 17, 19). *nōhkiiknēteush*,

nōhkiik—continued.

'grind thou meal', Is. 47, 2.] See *nōhkiikag*; *nunōhkiikunum*.

[MARGINAL NOTE.— From a word which means 'to sift', sifted. Cf. sieve. From *nōke nō*"]

[Narr. "*nōkechick*, parched meal, . . . which they eat with a little water, hot or cold", R. W. 33; *pishquēchick*, unparched meal, p. 36. Del. *hē-ēat*, flour, meal, Zeish. Voc. 9 (cf. *hē kē hē lē*, to let it drop, p. 44).]

nōhqueu, **nōhque** [*nō thquēuēn*. See *nō*; *nōosukomunawāt*]: *nunōhqueu*, so far as, at such a distance, Acts. 28, 15; *at nōhque*, so far distant, Ps. 103, 12; *nunōnūm nōohk*, if it be too far distant, 'if the way be too long for thee', Deut. 14, 24 (*utōh nunōhkiēhquāt*, how far? C. 228). Cf. *nunōhque*; *nūhquawāt*; *nēhque*.

[Narr. *ton nūckquapē*, how far? R. W. 72 (how much, 137); *ton anūckquapē*, how big?; *yō anūckquapē*, so far, ibid.]

nōkeontamunāt, v. t. to descend to or upon: *nōkōndam*, (he) came down (upon the mount), Ex. 19, 20; *nunōnōkeontamun*, he descended on (it), Ex. 19, 18; *nōkōntanōog*, they descended (upon it, i. e. a ladder), Gen. 28, 12.

nōkināt, v. i. to descend, to go down: *nōkēn*, he descended, Ex. 34, 5; (from heaven) Matt. 28, 2; she went down, Gen. 24, 16; *nōkap*, he descended (pret.), Eph. 4, 9; *nunōkrag*, they shall descend, John 1, 51; *nōch nōkēn kesakut*, 'I came down from heaven', John 6, 38; *nōh nōkīt*, he who descends, or descended, Ps. 133, 3; Eph. 4, 10; *nōkēno*, *-ma*, (pass.) it was let down, Acts 10, 11; 11, 5; Rev. 21, 10; *nōkitch*, let him descend or come down, Mark 15, 32; *nōkinuk nunōtehegash*, when he let down his hands, Ex. 17, 11. From *nōkinum*.

[Del. *nahik*, *nahiri*, down, below; (whence) *nūhōochren*, to go down or below, Zeish. Gr. 180.]

nōkinumunāt, v. t. to pull down, Jer. 18, 7; to lower (inan. obj.) with the hand, to pull down; *nōkinum*, she let it down, Gen. 24, 18; *pish nōkinumunag*, they shall take (it) down, Num. 4, 5; *nōkinumunok*, 'raze it', Ps. 137, 7.

nukkône—continued.

nukkônûsh, devant, par avance; *nukkônûssé*, je marche devant, Rasles, 558, 559. Del. *n'chowigiga*, it is old, Zeisls, Gr. 165.]

nukkonónat, v. t. an. to leave, to go away from, to abandon, to forsake, Dent. 12, 19; pass. *nuk nassa nukkonata*, he alone is left, Gen. 44, 20; *pish nukkonata*, he shall leave (them), Mark 10, 7; Eph. 5, 31; *nukkonag*, if ye turn away, Num. 32, 15; *tah watah nukkonag*, why have ye left (him), Ex. 2, 20; *ahpue nukkassh* (an. suffix), do not thou leave me, Ps. 27, 9; *nukkonnat* (part.), leaving, Gen. 2, 24; 'departing from', abandoning, Jer. 3, 20 (see *nukkoltsuunnat*); *nukkonittag*, they departed from each other, Acts 15, 39 (*nukkonittuunnat*, to be left, C. 199).

[The Narragansett form appears to have been (*nukkoltsuunnat*) *nukkoltsuunnat* for the v. an., though the first of the following examples may be traced to *nukkonónat*: *mat kuunnickansh*, I will not leave you; *ahpue kuunnickatshash*, do not leave me; *tahitich nukkoltsuunnat*, why do you forsake me? R. W. 75. (This form has the characteristic *sh* of disastrous or undesirable action.)]

nukkukquinnat, v. i. to be old, with reference to a measure of duration or existence: *kuunnukukquinnat*, to be in a full (good old) age, Job 5, 26 (see *quinnat* and *kuunnukquinnat*); *tah nuunnukquinnagiga* *nuk nonksq*, how old is that girl? C. 240.

nukkukquieuonk, age; *wattin* —, 1 K. 14, 4.

nukkummat: *uttah nu nukkummat*, 'whether it is easier' (to say, etc.), Mark 2, 9.

nukkummatta (?), 'rather than' (it), in preference to (it), 'and not', Prov. 8, 10. Cf. *kuttumma*, unless. See *nuk-kûmmé*.

nukkûmmé. See *nuk-kûmmé*.

nukoh. See *ko*.

nukou, n. night, Gen. 1, 5, 16; pl. *nukounsh*, *nukhouush*, Job 7, 3; *nukou* + *ash*, C. 164. From *nukinat*, to descend, to go down; or from *nukkonónat*, to leave, to go away from (?) the sun, gone down or having left (?). See *nukong*.

nukquodtut. See *numukquodtut*.

nukquttegheün, an only child, son or daughter: *numukquttegheünah akasoh*, the only one of her mother, Cant. 6, 9; *numukquttegheün*, my only child, Luke 9, 38.

nummatappinneat, v. i. to seat one's self, to sit down: *nummatappa*, he sat down, Ruth 4, 1; Luke 14, 28; *nummatappag*, they sat down, Ruth 4, 2; Luke 22, 55; *nummatappsh*, sit down, Is. 52, 2 (*nummatappinat*, to sit; *nummatappinat*, I sit; *appa*, he sits, C. 209). See *appin*; cf. Abnaki (Rasles, 'asseoir', p. 388).

num-meech. See *meech*.

nummekitchónont, (one) having a flat nose, Lev. 21, 18 (*nuwique mitchan*, flat nose, C. 170).

nummishe, I . . . greatly, 1 Thess. 3, 10; Heb. 12, 21; = *nishé*, with prefix of 1st person.

nummissés, -ssis, my sister. See *nummissis*.

nummittamwos, -wus, my wife. See *mittamwos*.

***nummontuhquahwhuttuonk**, n. a debt, C. 203.

***nummoohquónat**, 'to sup up pottage', etc., C. 211; *pish nummoohquag*, they shall sup up pottage, Hab. 1, 9.

num-muttummashum may, 'I run in the way' ('of thy commandments'), Ps. 119, 32; = *num-muttummashum-tam may*, Mass. Ps.

numpakou. See *numpakou*, a jewel.

numwábpnumunát (?), v. t. to fill (one thing with another): *numwában katas-kon panmer*, fill thy horn with oil, 1 Sam. 16, 1; *numwábpnumunak*, fill ye (barrels with water), 1 K. 18, 33; *numwábpnumunung numwásh*, they filled the troughs (with water), Ex. 2, 16; *numwábpnum appunthoonchum*, she filled her pitcher, Gen. 24, 16.

numwáé, adj. full of, filled with, Num. 22, 18; 24, 13; Judg. 6, 28; fully, C. 228.

***numwamechimehkónat**, to fill [to make full with food (?)], C. 191; *numwamechimehkum*, I fill [I am filled, I become full of food (?)], *ibid*.

numwameechum, I am full, he is full (of food), Prov. 30, 9.

numwápagod, (a place) full of water, 2 K. 3, 17.

numwáp[pinneat (?), v. i. to fill up, to make full (of an. obj.), *ang pish numwápang*, they shall fill (thy houses, i. e. thy houses shall be full of them), Ex. 10, 6.

numwohtauunat (*numwohtinát*, 1 Thess. 2, 16), v. t. and i. to fill up, to make full, to be full (inan. subj.): *numwohtau*, it filled (the whole earth), Dan. 2, 35; it is full, Ps. 26, 10; *pish numwohtau*, he shall fill (the world), Is. 27, 6; *numnumwohtauin natan*, he filled it with fire, Rev. 8, 5; *numwohtauish*, fill thou (thy hand), Ezek. 10, 2; *uspaum numwohtau*, it is not yet full, Gen. 15, 16; *numwohtaj*, let (it) be filled, C. 191.

numwonkquau, n. a heap. From *numwonkquau*, See *numwonkquig*.

numwonkquattaunát, v. t. to heap up, Eccl. 2, 26; *numwonkquattan*, he heaps up, Ps. 39, 6; freq. *numwonkquattanunat*, to heap up abundantly or to make great heaps, Ps. 39, 6; Job 27, 16. See *numwonkquig*.

nunáe, adj. dry (?). Found only in Eliot in compound words. See *numbope*.

nunassenát, v. t. to make dry, to dry (from *nunde-assenát*): *pish nunassenau*, I will dry up (the waters), Is. 42, 15; 44, 27; *nunadhsan sepanish*, he drieth up the rivers, Hag. 1, 4. Cf. *numwobhtau-on*, he maketh it (the sea) dry, Hag. 1, 4. See *numbope*; *numwobhtau-on*.

nunkane, **nonkane**, adj. light (not heavy), Num. 21, 5; 2 Cor. 4, 17; (*nunkan*) Matt. 11, 30; *unne nunkinag oak*, 'they are lighter than', Ps. 62, 9 (*nunkki wánuu*, a light burden; *nungauu*, lightly, C. 172, 228).

[Narr. *núnkan*, light; *kunnáki*, you are light, R. W. 55, = *kunnákan*, p. 75. Del. *lungtu*, Zeish, Gr. 173.]

nunkomp, n. a young man, El. Gr. 9; pl. *numkompang*, Is. 40, 30; dim. *nunkompas*, *nunkompawmes* (El. Gr. 12); *ash nunkompawen*, when thou wast young, John 21, 18 (*nunkap* or *nunkompas*, a boy, C. 156). Cf. *nusken*.

nunkquash [= *numwonkquash*], heaps; suppos. *nuno* (?), q. v. Cf. *nuttáunatak*, etc.

nunksqua, **nunksq**, n. a girl (El. Gr. 9), a young woman, Gen. 24, 14, 16; Deut. 22, 15, 28 (*nunkkishap*, *wiskishap*, a girl, C. 157); *penompac nunkys*, a virgin, Deut. 22, 23 (see *penomp*); pl. *nunkspuag*, Ps. 148, 12; *numnukspuag* (obj. -*nuk*), her maids, Ex. 2, 5; *nunkspuallitit*, 'in their youth' (subj.), when they were girls, Ezek. 23, 3; dim. *nunkspawes*, *nunkspawmes* (El. Gr. 12).

[Del. *lung-achquá*, a brisk young woman, Zeish, Voc. 43.]

***nunnápi**. See *numbope*, dry.

nunnaumou, my son; *ken nunnaumou*, *gea kesukok nunnaumou kuhhog*, 'Thou art my Son, this day have I begotten thee,' Heb. 1, 5. See *numnumuowh*.

***nunne nogkishkôadtuoñk**, 'well met' (as a salutation), C. 225. See *nugkushkanómat*.

nunneukontunk, **nunnúk-**, n. an image or idol, 2 Chr. 34, 4, 7; Mic. 1, 7 (*núnukóntunk*, C. 155).

nunneyeu, n. urine. See *nungeo*.

nunnippog, -**ipog**, 'fresh water', James 3, 12. See *nippe*; -*ipog*.

nunnobohteáou [= *numbope* (?); *numwobhtéíouat*, on dry ground, Ex. 15, 19, i. e. made dry (?), or dry by nature (?); Josh. 3, 17, = *wobhtéíouat*, Ex. 14, 16, 22 (*numwobhtéíouat*, 'in dry places', Mass. Ps., Ps. 105, 41); *watich numwobhtéíouat*, 'from the dust of the earth', Gen. 2, 7 (*numwobhtéi*, dry ground, Mass. Ps., Ps. 107, 35). See *numbope*; **nunnobohteateou**, -**teaiyeuteop**, he dried up (the waters), made dry land, Josh. 4, 23; 5, 1 (*numwobhtéíouat* *tohkekanuash*, he dries up the springs, Mass. Ps., Ps. 107, 33). See *numbope*; *nunassenát*.

nunnohkinnuum, **nannah-**, v. t. he sifts (it), Is. 30, 28; *numwunohkinnuum*, I sift (it), Amos 9, 9; *numwobhtéíouat*, when it is sifted, ibid.; *nunohking*, a sieve, Is. 30, 28. Cf. *nukhik*, from primary *nukhú* (?).

nunnukkunumunát, v. t. to shake (inan. obj.): *numnukkunuum*, (he or it) shook (it), made it shake, Heb. 12, 26; pass. *numnukkunuum*, it was shaken, Ex. 19, 18 (*nukkeruum*, Ps. 18, 7).

nunnukushonát, **nannukshonát**, **nunnukqushonát**, v. i. to tremble, to shake; *numnumukushuum*, 1 quake (for

nunnukkushonát, etc.—continued.

fear), Heb. 12, 21; *nunukkushonp*, I trembled, Hab. 3, 16; *nunukkushon*, it trembled, 2 Sam. 22, 8; *nunukkushog*, they trembled, Ex. 19, 16; 1 Sam. 14, 15; *nunukkshan nishnukshónok machoke*, 'he trembled very exceedingly', Gen. 27, 33; *nunukkushonit, -pishonit* (part.), trembling, Mark 5, 33; Acts 9, 6; *natta woh nunukkushonog* (?), 'which can not be moved' (?), Heb. 12, 28 (*nunukkishónout*, to tremble or tingle, C. 213; *nunukkishshon*, I shake, p. 208; *-kishon*, I tremble; *norengas nunukkishshon*, my flesh trembleth, p. 213).

[Del. *nun gach tsch*, I shake for cold, Zeish. Voc. 25.]

nunnúkontunk. See *nunukotunk*.

nunukquappineat, v. t. to be in danger; *nunukquappineu*, he is in danger of, Matt. 5, 21, 22. = *nukquappi*, Mark 3, 29.

nunukque, adj. and adv. dangerous, perilous, 2 Tim. 3, 1.

nunnúquodtut, adv. in peril in danger (= *nukquodtut*), Lam. 5, 9; Rom. 8, 35; 2 Cor. 11, 26; *nunukpuk*, when it is dangerous, Acts 27, 9 [both suppos. forms, but used as nouns, as in Rom. 8, 35]. Cf. *nun[h]kouchigen-ut*.

nunukqushonát. See *nunukkushonát*.

nunukquassenát, v. i. to take heed, to act cautiously (*nunukquassinuat*, to beware, C. 182); *natta nunukquassen*, he took no heed, 2 K. 10, 31; *nunukquassish* (*kahhog*), take heed to thyself, Ex. 34, 12; Deut. 4, 9; 12, 30; (*nukshu*,) Ex. 10, 28; *nunukquassek*, take ye heed (to yourselves), Deut. 11, 16; 27, 9; Jer. 9, 4; Matt. 16, 6; *nunukquassitsh*, let him take heed, 1 Cor. 10, 12; *nashpa nunukquassit*, 'by (his) taking heed', Ps. 119, 9 (*nun nunukpss*, I beware, C. 182; *nunukquassinuksh kettah*, beware of the sea, p. 232).

nunukquassuónook (from v. t. an.), beware ye of (an. obj.), = *wabesúonuk*, Phil. 3, 2.

***nunukquassuontamunat**, v. t. to beware of (inan. obj.); *nunukquassuontash kettah*, beware of the sea, C. 182, 232.

nunuksháe, adj. trembling, which trembles, Deut. 28, 65; 2 Cor. 7, 15 (*nunukshue*, C. 176); *natt nunukquash kuttawu*, boldness of speech, 2 Cor. 7, 4.

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nunuksháonk, n. trembling (through fear), 1 Sam. 14, 15; Job 4, 14.

nunutcheg, my hand. See *nunutchog* (*nutchog*).

nunobpe, adj. dry, Num. 6, 3 (*nunuppi*, C. 169); *nunobpe, nunobpeu*, dry land (as distinguished from water or land covered by water), Gen. 1, 9, 10 (= *nuboh-tea*, Hag. 2, 6); *nunubohk*, 'the earth', dry land, Prov. 30, 16; *ngun ketoh nunubópout*, 'he made the sea dry land', Ex. 14, 21; *nunuppsish*, he (thou) dry, Is. 44, 27.

[Narr. *nuppi*, dry; *nuppuquat*, dry weather, R. W. 82.]

núnohkomuk, n. a landing place (a 'shore'), Acts 27, 39; John 21, 8, 9; Jonah 1, 13; *kettahannu nunnohkomuk*, the seashore, Jer. 47, 7.

nunohtáe, adj. dry (that which has become dry or is made dry): — *nuchog*, dry tree, 'dry stubble', Is. 56, 3; Job 13, 25; pl. *-tash*, Josh. 9, 5; Ezek. 37, 2; *nunohtant*, in that which is dry (i. e. in a dry tree, Luke 23, 31); *nunohten*, Ezek. 37, 4; Hos. 9, 14.

nunohteauunát, v. i. to become dry, to dry up. *nunohten*, it is (become) dry, Josh. 9, 12; *nupposh* . . . *nunobhush*, the waters dry up, Job 12, 15; *nunob-top*, it was dry, Judg. 6, 40; *nunohtaj*, let it become dry, Judg. 6, 39; *nunubhst* (?), if it be dry, Judg. 6, 37. Cf. *nunonowen* (Narr.), harvest time, R. W. 92.

nuppe, diminutive *nuppiss*. See *nippe*, water; *nuppiss*, a pool or pond.

nuppissepog. See *nuppissepog*.

nuppoh, **nuppohwhun**, n. a wing (not found except in the constructive or objective *nuppoh*, *nuppohchunoh*, with prefix of 3d person): *nuppohwanu*, winged, having wings, Is. 6, 2; *gwin-nupohchunaw*, having four wings, Ezek. 1, 6. See *nunuppoh*, *nunuppohwhan*. [Allied to *nuppuwat* and *nepus* (?).]

nuppœ, **nuppœe**, adj. (he is) dead, Judg. 4, 22; 1 Sam. 24, 14; pl. an. *nuppuog*, Ps. 88, 5, 10.

nuppœe, **nuppœngane**, adj. deadly, producing death, Mark 16, 18; James 3, 8; Rev. 13, 3.

nuppœonk, n. death, Gen. 21, 16; Ex. 10, 17; Job 5, 21; 2 K. 4, 40.

***nuppōpassinneat**, 'to wither or pine away (as a tree)', C. 216; *nuktak nup-pōba*, a tree withers, *ibid.*

nuppunāt, v. i. to die, Eccl. 3, 2; 1 Cor. 9, 15 (*nuppināt*, C. 237). The literal or primitive meaning of this verb is perhaps to go away, or, rather, to sleep. It is probably allied to *nuppoa*, a wing or wings. The Indian languages abound in euphemisms for expressing death, "so terrible is the King of Terrors to all natural men." "They abhor to mention the dead by name, . . . and amongst States, the naming of their dead Sachims" is one ground of war, R. W. 161. *nuppu*, *nup*, he dieth or died, Job 14, 10; 21, 23; Is. 59, 5; Gen. 23, 2; Ezek. 24, 18; *nen nupup*, I died . . . Gen. 50, 1; 48, 21; Rom. 7, 9; *pish nup*, he shall die, Ezek. 18, 4, 20; — *kenup*, thou shalt die, Gen. 2, 17; *nuppu*, he dieth, Eccl. 3, 19; *nuppak*, *nupuk*, when he dies or is dead, he may die, Eccl. 3, 19; Rom. 7, 2; 2 Sam. 3, 33; *nuk uat nupuk*, who died there, 2 Sam. 10, 18; *nupakeq*, *nupakeq*, pl. the dead, Eccl. 4, 2, = *nupauatchiq*, Num. 16, 48 (*pish nunnup*, I shall die; *nout wam nup-pimau*, we must all die, C. 188).

[Alg. *nipai*. Chip. *niba*, he sleeps (Bar.); *nibā*, he dies. (The Chip. prefix *ni* (Bar.) denotes a 'going away', change (?) of place or posture; cf. *nepau*, to rise up.) Narr.: Roger Williams usually employs the verb *kilock-quā* [*nūt*] (q. v.), to die, and has *nipai*, *māw* [*nuppu*, *andāw* (?)], 'he is gone'; *nippāch ewā*, let him die [a sentence; let him be put to death]; *niphēttāch*, let them die, R. W. 122; *nūchēm-shāwī*, he is gone forever, p. 160; *yō āpāpan*, he that was here; *nawchāūhām*, the dead man; pl. *nutuchāūhāmwook*, = *chāpuck*; *chepassitām*, the dead sachem; *chepuspuāw*, a dead woman; *sachināūpān*, 'he that was prince [sachem] here', p. 161. Cree *nippu*, he is dead; *nippāw*, he sleeps, Howse 31. Del. *nboiwa*, mortal; *nboagan* death, Zeisb. Gr. 104.]

nupweshanónat, v. t. an. to persuade: *wanupweshanūh*, he persuaded him, 2 Chr. 18, 2; *sununumatta* . . . *kenupweshanūkwāw*, doth not (he) persuade

nupweshanónat—continued.

you, 2 Chr. 32, 11; *nupweshanūmān*, we persuade, 2 Cor. 5, 11 (*nupweshashanōnit*, to persuade, C. 204; *nunupweshan*, I persuade, p. 203).

nupweshassowaonk, n. persuasion, Gal. 5, 8 (*nupweshassowaonk*, C. 204).

nupwoáonk (?), n. a riddle, Judg. 14, 12-15; a proverb, Prov. 25, 1 (*nupwō-awonk*, C. 163); 'a mystery', 1 Cor. 13, 2. See *nupwawachag*; *siogkāwawonk*.

[**nupwoshwónat** (?),] to choke; *nupwoshwōng*, they are choked (with cares), Luke 8, 14; *nish āpawunūmūnash*, these (inan.) choke (it), Mark 4, 19 (*nup-pashow wutche wēgawāw*, I am choked [with flesh], C. 185; *pusshōūmūmāt*, to be choked, *ibid.*; *nukkehchēquabes pūmūmāt*, I am choked with a halter, *ibid.*). See *kachepūhūmān*.

nushāe, adj. slain, killed (dead by violence), Is. 22, 2.

nusháonk, n. slaughter, Is. 27, 7; Jer. 12, 3; a killing, Heb. 7, 1; Is. 22, 13.

nushēhteāen, n. a murderer, Dent. 35, 28; 1 John 3, 15; *shakteien*, 'bloody man', Ps. 5, 6.

[Narr. *kenūwāchick*, pl. murderers, R. W. 117.]

nushēhteāonk, n. murder (abstract), Luke 23, 19; killing, Hos. 4, 2; pl. *-ungesh*, Matt. 15, 19; Mark 7, 21; *shaktēonk*, Rom. 1, 29.

nushēhteāunat, v. i. to commit murder, to be a murderer: *nuk nushchōp*, 'who had committed murder', Mark 15, 7; *nushchteang ut nuput*, they commit murder in the way, Hos. 6, 9; *kenushchōmwen*, you commit murder, Jer. 7, 9; *nushchūthkōn*, *-stūthkōn*, thou shalt not kill, Dent. 5, 17; Matt. 5, 21; 'thou shalt do no murder', Matt. 19, 18 (*nunushchēam*, I kill; *nunushchēap*, I did kill, C. 196).

[Narr. *kenūcāntūōck*, they murder each other, R. W. 76.]

nushónat, v. act. an. to kill, Dent. 9, 28; Esth. 3, 13; Acts 9, 24 (*nūwāshonāt*, C. 196); pass. *nushōttinwat*, to be killed, Esth. 7, 4; but *nushaw*, *nushang* (3d pers. sing. and pl.), are used indifferently for the active or passive voice, he or they slew or were slain (see *nush-ūkkōnat*); *nunūwesh*, I slew him, 1 Sam.

nushónat—continued.

17, 35; 2 Sam. 1, 16; *nush*, kill thou, Judg. 8, 20; Acts 10, 13; *nushon* (?), he murders (them), Ps. 10, 8; he slew, Judg. 15, 15; *nushank*, kill ye, Luke 15, 23; *nushchehkan*, *-ahkan*, thou shalt not kill, Deut. 5, 17; Matt. 5, 21; *pish anush*, I shall slay, Gen. 27, 41; *nush-out*, *nushout* (part.), slaying, Gen. 4, 15; Ex. 21, 14; *nushau*, *nushcan*, he slew, 1 Sam. 17, 36; Ex. 2, 12; 2 Chr. 25, 3; he was slain, Dan. 5, 30; *anushón*, (it) slew them, Dan. 3, 22, = *nah anushoh*, Luke 13, 4; *pish anush*, he shall be put to death, Ex. 21, 12, 15, 16, etc.; *mos anushan*, he must be killed, Rev. 13, 10; *nushang*, they slew, Gen. 49, 6; Judg. 3, 26; *pish nushang*, they shall be slain, Ezek. 26, 6; *nushóng* (as part. pl.), slain, they who are slain, Ezek. 26, 6; 32, 21, 23-25; 18, 22, 2; *nah nushumak*, who was slain, Judg. 20, 4; pass. *pish anushshít*, I shall be slain, Prov. 22, 13; *anushonk nushat*, the blood of the slain, Num. 23, 24; *anushcheh*, the slain, Ezek. 32, 20.

[Narr. *niss*, kill him; pl. *nissak*, R. W. 122.]

nushúhkhónat, v. act. i. to kill, to make slaughter (*nushchkhónat*, to kill, C. 196); *toqkotch kodtinnumawun nush-úhkhónat*, 'the sword is drawn . . . for the slaughter', Ezek. 21, 28 (to go on killing, to kill as a business, *k'* progressive).

nussequunnet [*nussu-sequunnet*], v. i. to remain alone: *nun wbe nussequunet*, 'I only remain', 1 K. 18, 22; *nun wbe nussequunamut*, I only am left, 1 K. 19, 14. See *sequun*.

nussin, nuttin, I say. See *nssinút*.

nussu, nussuu, adj. an. alone (solus), Ex. 18, 18; 24, 2; Dent. 33, 28; Matt. 18, 15; *nuso*, Job 9, 8; *nunussa*, I alone, 18, 63, 3; *nahse* . . . *nussen*, alone . . . by myself, 18, 44, 24; *nahsút*, if she be 'desolate' (as, a widow), 1 Tim. 5, 5 (*nunusasiup*, I was alone; *nunusiupú* (and 'wreck'), all alone, C. 167; *nun-siup*, ibid. 232).

[Narr. *kúnushishem*, are you alone? *núshishem*, I am alone; *paúshuk wáút wáút*, 'there is only one God'; *wáúgom wáút*, He alone (made all things, etc.),

nussu, nussuu—continued.

R. W., 31, 114, 115. Del. *nushoh*, adv. alone, Zeish.]

[**un**]nussu, (the is) shaped, etc. See under *U*.

nutcheg, hand. See *nunutcheg* (*n'nut-echeg*).

nuttaihe, pl. an. *nutbithog*; inan. *nutbithosh*, mine, (is) mine, Gen. 26, 20; Mal. 3, 17; Ezek. 35, 10. See *nuttaihe*.

nuttaihéin, ours, (is) ours. See *nuttaihe*.

nuttin, nussin, I say. See *attinnút*.

nuttiniin: *nun nuttiniin nun nuttiniin*, for 'I am that I am', Ex. 3, 14; *n-utche a nuttiniin 'u nuttiniin*', Mass. Ps.), 'for so I am', John 13, 13; *qut nutta n nuttiniin*, 'but it is not so with me', Job 9, 35; *qut nu nuttiniin*, thus I was, Gen. 31, 40; *qut nuttiniin*, thus I have been (and am), v. 41; *wah nuttinií amatuk n nutta dáigun*, 'I should have been as though I had not been', Job 10, 19 (*nun nuttinuc-aín nu nuttinuc-aín*, 'I am such as such as I am', or 'I myself remain or continue to be such as I myself remain' [*nuttinuc-aín* = I am such as (I)]; *nuttinií*, I am become; [*nuttinií*] *gunam*, we are become; *nuttiniat*, to become, C. 181). See *nuttinimmed*. Cf. *nuttiniin*.

[Del. *n'telli*, I (do, say, etc.) thus or so; *k'telli*, thou (dost, sayest, etc.) thus or so; *n'telli*, he, etc., Zeish. Gr. 177.]

nuttinne, even I, Neh. 4, 13; ego ipse, Ezek. 38, 23.

nux, adv. yea, yes, verily (El. Gr. 21); verb subst. *nuxgunutche*, let it be yea, James 5, 12; *nuk*, yes, Stiles (Narr.). "*nux*", as it is commonly written, but should rather be *nukkas*, in two syllables", Exp. Mayhew. See **á*.

[Miem. ?, 'oni'; *lok* (= *nuk*), 'bien', Mail. 29. Abn. '*ga* signif. affirmativem: *nigri*, oui, c'est cela', Rasles 553; *níkki*, c'est cela même, p. 555. Chip. *e nump ka*, yes, certainly; *e nang*, O yes, Bar. 476. Del. *ekce*, ay! Zeish. Hlin. 'Rad. *nagri*, *nagata*, vox feminis propria, assurément, vraiment; *nissi nagri*, oui vraiment, je le dis.'"—Grav. MS.]

O

***ô, ôô** (onomat.), *yea, yes*; "but there being another Indian word of the same signification, viz., *oo*, . . . the former is scarce ever used in writing."—Exp. Mayhew. (*ôô*, well, it is well, C. 227.)

ôâas, ôâus, howaas, *n.* an animal, a living creature, Gen. 2, 19; 7, 4; Lev. 11, 47 (*ôâas* [*ôâus*], C. 171); *pl. oâwasîsing*, Is. 13, 21; *oâsing*, Ezek. 1, 14; *oââsing*, v. 19 (*oââsing*, creatures, C. 171; *oâwasîsing*, p. 56); *oâshuh ôâus wun-uhwahshant*, 'every thing that hath breath', Ps. 150, 6; *oâshuh oâus pâam-utog*, 'every thing that liveth', Ezek. 47, 9; *oâshuh oâus pish pomatam*, 'every thing shall live, *ibid.*: *oâus nomouchin*, 'creeping thing', Lev. 11, 20, 21; *waske ôâus*, a new creature, Gal. 6, 15. Cf. *oâân, oâin* (an egg); *oâch* (forth, out of); *oâsh*, father; *wasgus*, flesh. Largely used in compound words, especially in the names of animals. The termination *-sua* of the animate form of adjectives (El. Gr. 13) is derived from *ôâus*; so *nom-pâus*, male (= *no-ôâus-pâus*, man-animal); *moqkôush* (*moqkôâus*), great animal, wolf; *musquissus*, *musquash*, red animal, muskrat.

[Abn. *âstasak*, les animaux, Basles. Del. *an we sis*, a beast, *pl. -sac*, beasts; *an we nâg is*, wild beast, wild creature, Zeisb.]

***oadtchteaonk**, *n.* payment, C. 203.

ôadtchteaunât, *v. t.* to pay, as a debt, a vow, etc.; to make payment of; *ôadtchtean*, he pays (tribute), Matt. 17, 24; *oadtchtean*, Jonah 1, 3; *pish kutôadtchteam*, thou shalt pay (money), 1 K. 20, 39; *ôadtchteash*, pay thou (thy vow), Eccl. 5, 4.

ôadtuhkônât, *v. t. an.* to pay to, Dent. 23, 21; Esth. 4, 7; *kutôadtah kônsh*, I will pay thee, Num. 20, 19; *ôadtuhkon*, *-kon*, pay thou to (him or them), 2 K. 4, 7; Ps. 50, 14; *nen oadtuhkônâog*, (in that case) I will pay you, i. e. if you agree (subj.), Esth. 3, 9; *ôadtuhkah*, pay thou me, Matt. 18, 28 (*oadtuhkah egen*, pay me now, C. 203). See *oâtân*.

ôadtuhkossuwahuônât, *v. t. an.* to cause to be paid [to], C. 203.

ôâus. See *ôâus*.

obbohquos, *n.* See *appihquâis*.

ôbohquônk, *n.* a covering, Ex. 26, 7. See *appihquâis*.

***ockqutchau** (Narr.), "a wild beast of a reddish hair about the bigness of a pig, and rooting like a pig; from whence they give this name to all our swine"; *pl. + ang*: R. W. 95; the woodchuck (*Arctomys monax*) (?). Cf. *ogkoshquog* ('conies' ?), El. From *âgshau*, *âgshau* (*âgveshau*), he goes under, roots or burrows. See *ogkachau* (*âgri-watchau*), he comes from under. Cf. *ogkachiu*.

[Mod. Abn. *âg-askw*, K. A. Del. *gash gashak* (*pl.*), hogs, Zeisb. Voc. 17.]

ogguhse, *adj.* little [small in quantity or amount], Prov. 24, 33; *oâuc ogguhse*, much less, Prov. 17, 7. Dim. *ogguhse-mes wipp*, a (very) little water, Gen. 24, 17; *ogguhse-mes*, 'by little and little', Dent. 7, 22, = *oâgguhse-sen*, Ex. 23, 30 (*ogkose*, *adv.* little, C. 233).

ogguhsoadtu, of little worth, Prov. 10, 20.

ogguhsuog, *an. pl.* few, Dent. 26, 5; Matt. 7, 14; *inan. pl. ogguhsuash*, a few things, Matt. 25, 21, 23; *ogguhsuash* (dimin.), Gen. 47, 9; *ogguhsuâinoguk*, in a few days [at the end of a few days], Dan. 11, 20 (*ogkossâog*, few, C. 169). [For *ogkosa* (?) and *ogkessa* (?).]

ogkemônât, agkemôuât, *v. t. an.* to number or count (*an. obj.*): *ogkem*, number ye (the people), Num. 26, 2; 'take the sum of', Num. 4, 22; *ogkemak*, Num. 1, 2; *ogkemahatcepoh*, they numbered (them), Num. 26, 65; *nâg ogkematcheg, agkematcheg*, they who were numbered, Num. 26, 51, 57.

[Cree *u'êke-nâgpa*, he counts him, Howse 43.]

ogkesu.

[NOTE.—Definition not given. See *ogguhse; ogkemônât; ogketamônât*.]

ogketamônât, *v. t. (1)* to number, to count, to take the sum of: *nâshpe ogketamônât*, by count, 'according to a certain number', Dent. 25, 2 (*inan. obj.*); *ogketam*, he counts, Job 31, 4; *ogketaj*

ogketamunát—continued.

ne attahsik, let him count the number of, Rev. 13, 18; *ogketam*, he has numbered, Dan. 5, 26. (2) to read (C. 206); *ogketam*, he read, Josh. 8, 34; *ogketamup matto*, he read not, v. 35; *ogketash*, read thou, Jer. 36, 6; *nah ogketog*, he who reads, Matt. 24, 15.

[Narr. *akétash*, pl. *akettamòk*, count or reckon (it), 'tell my money'; *akéssog*, 'they are telling of rushes'; *matkissimín*, I am telling or counting; 'for their play [gaming with rushes] is a kind of arithmetic'; *atapié akéssama*, I will leave play [I cease counting], R. W. 136, 145, 146. Del. *achkiddamón*, to count, to read, Zeish.]

-ogkod, pl. *-tash*; an. *-ogkussa*, pl. *-og*.

***ógkodchinat**, to be ashamed, C. 180, = *akodechinat*. See *akodeha*.

***okodchûe**, adv. with shame, 'modestly', C. 229; *mat okodechûe*, shamelessly, ibid. 230. See *akodeha*.

***ogkodchuonk**, n. shame, C. 159. See *akodeha-unk*.

ogkome, -mai, prep. beyond. See *ogkome*.

-ogkon. See *dhkon*.

ogkoshquog, n. pl. 'conies', Prov. 30, 26. Cf. *móhtukquis-og*. In Lev. 11, 5, 6, 'cony' and 'hare' are transferred from the English. See *ágashua*; **ok-qutchaun*.

ogkōchin, **hogkōchin**, v. i. it depends or is suspended from, he is suspended from, 2 Sam. 18, 9, 10. Cf. *ágashua*, he goes under; *agur-arushau*, he hangs under. See *arushau*.

[Narr. *tōg go angchâtick*, what hangs there?; *go angchâtions*, hang it there, R. W. 56. Chip. *agûljin*, he hangs or is on high, Bar. 180. Cree *a'ekoucha-mayon*, he suspends him in water [?], Howse 47; cf. *a'ekouton*, he hangs it up, p. 47.]

ogkōwau, he seemed to (them), Gen. 19, 14 [visus est?].

ogquanush: *puppiissi* . . . *ne ogquanushonk*, the dust which cleaveth to you, Luke 10, 11. Cf. *unkhamunút*, to cover.

ogquanumunát, v. t. to liken or compare one thing with another; an. *ogquanumunát*, to liken one person to

ogquanumunát—continued.

another; *ahqu ogpûamun*, 'count me not', do not liken me to, 1 Sam. 1, 16; *howan ogpûamunog*, to whom will ye liken (him), 1s. 40, 18; *inan ogpûamunokquodt*, -quodt, it is like (it may be likened to), Matt. 13, 31; 20, 1; 22, 2. The verb substantives from *ogpu* and *ogpûamunuk* and their derivatives are variously formed and with no uniformity of application: *pash antogpûamunuk-guch*, I will liken him to, Matt. 7, 24; *utah wuh antogpûamunamun*, to what shall I liken (it), Matt. 11, 16; *kuttogpûamunamun*, do ye make it like (him), 'compare it unto' (him), 1s. 40, 18.

[Del. *k'delgipai*, so as thou, thou art like; *a'delgipai*, so as he, he is like, Zeish, Gr. 172, 173.]

ogquê, **agque**, **wuttogque**, like to, in the same manner as, 1s. 40, 22, 24, 31; *ne ogpûi*, like it, Deut. 4, 32. See *ogpûamunokquok*; *ogpû*; *ogkomeau*.

[Del. *linupot*, *chunquod*, 'so, so as', Zeish, Gr. 172.]

ogqueneunk, **agqueneunk**, n. likeness, similitude, Deut. 4, 16, 17, 18; *agpûamunokquok*, that which is like to, = *ogqueneunkquodt*, Matt. 13, 31; 22, 2. The 3d pers. subj. pres. of the verb used for the concrete noun.

ogqueneunkquassu, adj. an. (he) is likened or made like to, Matt. 7, 26; 13, 24.

ogqueneunkquassuonk, n. the making like in appearance, a similitude, 1s. 40, 18; parable, Matt. 15, 15; 22, 1.

ogquidnash, pl. n. islands, 1s. 40, 15. See *ahquidna*; *munûh*.

ogquuneát, v. i. to wear clothes, to be clothed, Jer. 4, 30; 1 Pet. 3, 3; see *hogka*, *ogpûamunút*, v. t. to put on, to ornament the person with, 1 Pet. 3, 3, = *ne agut*, 'which was on him', which he wore, Gen. 37, 23, = *ne agut*, 1 K. 11, 30; *agut silver*, (when he is) clothed with silver, Ps. 68, 13; *has-hatpûonk agut*, clothed in linen, Dan. 12, 7 (see *agut*; *hogka*); *any agutchey*, they that wear, 1 Sam. 22, 18 (*ogpûamunút*, to put on, C. 204; *antogpûamun-hutan* (causat.), I clothe; *wuttogpûamun-hunút*, to clothe; *wuttogpûamunchittus-unut*, to be clothed, ibid. 185).

ogqunneát—continued.

[Narr. *ogquash*, put on (clothes), R. W. 107.]

ogquinneg, n. a shield, Dent. 33, 29; Is. 22, 6; pl. *-ash*, 1 Chr. 13, 34. From *ogqunneát*.

ogqunneunkqussinneat, v. t. to make in the likeness of, to make like to, Gen. 5, 1 (*untlogqunneunks sauncunnuuk*, I seem to be weary, C. 208).

ogquodchuau en wadchuut, he went up into the mountain, Matt. 5, 1; 14, 23; Mark 6, 46; *ogquodchuau wadchuut*, 'he went up into a mountain', Matt. 5, 1.

ogquodtum, v. t. 'he garnishes', 'overlaid' (*utu*, the house) with (it), 2 Chr. 3, 6, 7; *unt-ogquodtum-ut*, he overlaid it with, v. 1, 5.

ogquonkquag, n. 'rust', Matt. 6, 19.

ogquonkshâe, adj. moldy; pl. *-shaush*, Josh. 9, 5; verb subst. *ogquonkshau*, it was moldy, v. 12.

ogquonkshuuk, n. 'mildew', 1 K. 8, 37; lit. mold. (Elsewhere than here 'mildew' is transferred.)

***ogquos, togquos**, a twin; pl. *-suug*, C. 176.

[Narr. *tuckqunuek*, twins, R. W. 45.]

ogqushki, adj. wet, moist (by dew or rain, *og*), Dan. 4, 33; *uenomineush . . . en ogqushki*, grapes . . . moist, Num. 6, 3. Verb subst. *ogqushkaj*, let it be wet, Dan. 4, 15; *logkôishômuu*, it 'distills' (like dew), Dent. 32, 2 (cf. *ogquchchippuankquog*, they are wet (with showers), Job 24, 8); *kutogquchchippuankquog*, they wet thee (with dew), Dan. 4, 25. Cf. *unchippeg*. See *untlogki*; **ackquchouu*.

[Peq. *untloggiu*, wet (i. e. it is wet); *uungtlogquchq*, 'deer, i. e. wet-nose', Stiles.]

***ogwantamûnat** (?), to perceive; *ogquontamouallimnat*, to be perceived, C. 203; *ogpantamûnat*, to suppose or imagine, ibid. 211.

***ogwhan** (Narr.), a boat adrift, R. W. 99.

ogwu. See *agwu*.

ohguhshêôog, he diminisheth them, makes them few, Ps. 107, 39.

***ohhomaquesuuk**, a needle or pin, C. 161 [for *ohkum* (?)].

ohhontseonat. See *ontson*.

ohkas. = *âkas*, mother.

ohke, n. the earth, land, Gen. 1, 10; Ps. 78, 69; *ut ohkê*, on the earth, Lev. 11, 2 (*ohkê*, ground, C. 160); a country, region, 2 K. 3, 20; *ut ohkêit*, in the land, 1 K. 8, 37; *utohkêit*, to my country, Gen. 24, 4; *kutôk*, thy land, Ex. 34, 24; pl. *ohkeash*, countries, Gen. 26, 3, 4; *uenohke*, the grave, Prov. 30, 16. From the same radical as *âkas* (mother), *ashê* (father), *wâân* (an egg), etc.; 'that which produces' or 'brings forth'. Like *âkas* (q. v.), the form is passive. Cf. Greek, *γέα*, *γῆ*; Egypt. *kawi* (fem.); *ku*, a bull; *kuu*, the phallus (?).

[Narr. *âike* and *saunkamuck*, earth or land; *uittake*, *nissawuickamuck*, my land; *waskânkamuck*, new ground, R. W. 89. Del. *hucki*, Zeish. Voc. 8.]

ohkehteaeen-in, n. a sower, one who sows, Matt. 13, 3, 18.

ohkehteauât, ahkehteauat, v. t. to plant, Eccl. 3, 2; *ohkehtau tanohket-eanok*, he planted a garden, Gen. 2, 8; *ohkehtau ohkâhkamush*, they sow the fields, Ps. 107, 37; *pish uenominuoh-kehteanuog*, they shall plant vineyards, Is. 65, 21 (= *pish ohkehtau uenominuohkehteamush*, Zeph. 1, 13); *pish kutohketotai*, thou shalt sow, Mic. 6, 15; *ne ahketuap*, that which thou sowest, 1 Cor. 15, 36, 37; pass. *ne ahketamuk ap*, that which was planted, Eccl. 3, 2; *ahketad(t)*, subj. when he sowed, Matt. 13, 4; *uoh ahketadt*, he that sows, v. 37 (*ohkechkômat*, to sow or plant; *utlohkech-tem*, I sow or plant; *ahquompî kutohketam kutamni*, when do you sow your rye? C. 209). See *ohketukmat*.

[Narr. *anketechimn* (and *qutlâuc-mun*), to plant corn; *anketechimitch*, 'plantingtime' (let him plant); *anketech-lêttit*, 'when they set corn'; *munmântau-kechemu*, 'I have done planting', R. W. 91-92.]

***ohkeieiu**, adj. below, C. 168.

ohkeiyeu, adv. toward the earth (El. Gr. 21); *ohkekoutu*, out of the ground, Gen. 2, 9. See *agwu*.

[Narr. *anketechiu*, 'downward', R. W. 52.]

***ohkeommôsog**, bees, C. 156. See *âoh-keum; nuissuog*.

ohkeonogk [*ohke-wonog*, earth hole], n. a cave; *ohkeonogkpit*, in caves of the earth, Heb. 11, 38, = *ohkeonogkchta*, Job 30, 6.

ohkcon, n. a skin (dressed or prepared for use; cf. *askin*, *askin*, *askin*), Lev. 13, 46, 48, 56; 15, 17. From *ogpuncut*, to cover, to clothe; cf. *hogka*, he clothes himself; *askin*, i. e. *askinohkka*, a new or undressed skin. Cf. *unuk*.

ohkconie, adj. made of skins; *badgerde ohkconie*, made of badgerskins, Num. 4, 10, 12, 14; *ne teague muttapuncie wisq*, 'anything (vessel or bottle) of skin', Lev. 13, 59, = *teague hohkconie wisq*, v. 58, = *ohkconie wisq*, v. 57, = *teague quolting*, v. 48, = *muttapuncie wisq*, v. 49, = *wane ne ohkconieyewuk*, v. 51; *hohkconie awrohtewuk*, all that is made of skins, Num. 31, 20. See *ogpuncut*.

ohkconunuk, n. collect. skins; skins of badgers, Ex. 35, 23; cf. *sheepsoskuk*, *goatsoskuk*, sheepskins, goatskins, Heb. 11, 37.

ohkq, n. a worm. See *ohk*.

ohkuk, **ohkuhk**, **ahkuhq**, n. an (earthen) pot or vessel, Job 41, 20, 31; 2 K. 4, 39, 40, 41; pl. + *quog*, Mark 7, 4; *nipper hassune ahkuhqquog*, water-pots of stone, John 2, 6 (*ohkake*, a kettle, C. 161).

[Narr. *ahcuuk*, a kettle; *mishquockuk*, a red (copper) kettle, R. W. 36.]

ohkukquiteaen-in, n. a potter, a maker of pots, Jer. 18, 6.

ohpantu, 'he treadeth on' (walks upon), inan. obj., Job 9, 8.

ohpequan, shoulder. See *mohpeqk*.

ohppeh, 'I may cast a snare'; (or suppos.?) *mutta moh ohppih*, 'not that I may cast a snare', 1 Cor. 7, 35. Cf. *appih*.

[MARGINAL NOTE.—"Wrong."]

***ohquae**, C. 235, = *ahquae* (on the other end), q. v.

ohquanumónat, v. i. an. to forsake. See *ahquanuman*.

ohquánunúnát, v. i. to be loathsome. See *ahquanumónat*.

ohquanupam, on the shore or margin of the sea, Ex. 14, 30, = *ohquanu ketchahunnit*, Mark 2, 13; *ohke . . . ohquan-shin may ketchahunnit*, 'land by the way of the sea', Matt. 4, 15.

ohquássôaen, -énin, 'an austere man', Luke 19, 21, 22.

ohqueneunkqs, adj. terrible. See *unk-queneunkquassu*.

ohquontamoonk, indignation, 2 Cor. 7, 11.

-**oh táe**, -**oh tag**, -**oh teau**, in compound words, that which is of (or which has) the quality or nature of, or belonging to.

oh táeu, 'he croucheth', Ps. 10, 10.

oh tauunát, **ah tauunát**, v. t. to possess, to have (in possession), Gen. 23, 9; Judg. 18, 9; Neh. 9, 15; Amos 2, 10 (*ah táunát*, to have, C. 194; *ah tauunát*, to spare or preserve, *ibid.* 210; *oh ta*, he bath (it), Mass. Ps.); *moh téndehunnit awanunamónneh*, *ah tau pomunamónok*, 'he that hath the Son bath life', 1 John 5, 12; *moh . . . mutta oh taua pomunamónok*, 'he hath not life', *ibid.*; *ney oh tauukg ohk*, 'who were possessors of lands', Acts 4, 34; *ah táuhun . . . wta*, we have . . . a house, 2 Cor. 5, 1; *oh tauunát ohk*, to inherit the land, Ex. 23, 30; *moh oh tauuk*, the owner (suppos. a Prov. 1, 19; *howan oh tauuk*, who hath? Prov. 23, 29; Ex. 24, 14; *ne teagus oh tauuk ketchahunnit*, 'anything which is (belongs to) thy neighbor', Ex. 20, 17. It is this verb in the intransitive form (*oh tau*) which Eliot has most frequently employed to supply the want of the verb of existence (see Du Ponceau's notes to Eliot's Grammar, xxi-xxix, and Pickering's Supplem. Observ., xxx-xliv). Thus, *ahcuuk . . . ah taua mutta Kirjath-jearim*, 'the place is behind Kirjath-jearim', Judg. 18, 12; *ah tau*, it is, it was, Ex. 40, 38; Matt. 6, 30; *pish oh tau*, it shall be, Gen. 17, 13; Matt. 6, 21; *oh tag*, (that) which is, Matt. 5, 14; *pish oh tauish* (inan. pl.), they shall be, Dent. 6, 6; *oh tag*, it was, John 1, 1; *katahtawun*, thine is, Matt. 6, 13; *ah tau oh tauuk*, he 'hath any inheritance', Eph. 5, 5; *ah tag*, they had (brick, etc.), Gen. 11, 3; *mupponok ah tau oh kahupit*, there is death in the pot, 2 K. 4, 40; *na oh ta*, *moh oh ta*, there are (there is?), C. Math. Not. Incl. 52; *natahtau*, *autohtó*, *muttohtó*, I have, I possess (it); *katahtau*, *thou hadst*; *moh ah tau*, he has; *natahtó*

ohtauunát, ahtauunát—continued.

aman, we have; *kottahtauaman*, ye have; *my ohtauap*, they had, C. 194, 226].

[Del. *ohattan* or *awattan*, he has or possesses, Zeisb. Gr. 158; *hattau*, 'he has, it has, it is there', *ibid.* 162; *hattau*, Zeisb. Voc. 18.]

***ohteak**. See **ohtek*.

-**ohteau**. See *-ohté*.

ohteónk, **ahtóónk**, n. a possession; *watohkauk*, their possession, Gen. 47, 11; *watch ohtóónk*, 'for a possession', Lev. 14, 34; *muchawohtéy ohtóónk*, an everlasting possession, Gen. 17, 8.

ohteuhkonat, v. i. to sow or plant a field. Matt. 13, 3; Lev. 26, 5; Is. 28, 24 *ohtéuhkamsu*, is sown, 1 Cor. 15, 43, 44. See *ohkíhtauuát*.

ohteuk, **ohteak**, n. a field, Matt. 13, 38, 44; land which is cultivated or inclosed, or to which the idea of ownership or individual possession attaches (from *ohtauunát* or *ohté*, and *ohk*); pl. *ohtéuhkóush*, Ps. 107, 37; John 4, 35 (*ahtéuhkóush*, C. 160); *wat ohtéukonit*, in his field, Matt. 13, 31; *at ohtéukonit*, in the field, Ex. 23, 29; *at wóskécho ohtéukonit*, in the open field, Num. 19, 16; Lev. 14, 53 (*ohtéuk*, soil, a field, C. 160). See *ohk*.

ohtóhtosu, (is) removed, Job 14, 18. See *ohtahtauuát*.

ohtomp, **ahtomp**, n. a bow, 2 K. 13, 16; Ps. 78, 57; *waukíman watohdampa*, he bends his bow (hath bent, Lam. 2, 4); *katahdamp*, thy bow, Gen. 27, 3; *ohtomp kah kóhquodtush*, bow and arrows, 2 K. 13, 15; pl. *watohdampah*, *watohdampawah*, their bows; Jer. 51, 56; 1 Sam. 2, 4; *ohtompéitcheg*, those who carry bows, bowmen, Jer. 4, 29; *nah kówanuut ahtompah*, he that handleth the bow, Amos. 2, 15; *nah wóhtahdunkéy kah postaukan-oucheg ohtompah*, who handle and bend the bow, Jer. 45, 9. [*ohté-oup*, that which belongs to a man (?)]. See *oumpéigash*; *waukímanat*.

[Alm. *tuñbi*, Peq. *n'toump*, *watoumpsh*, (my) bow; *Towawmawuam waukímanu n'toump wógrat wóhégant*; *wóh-cho wóssígwas wóhíu trawtuu égr trawtuu góhchúus*, 'I wish I had my bow and arrows; I think I would [now] shoot you' ('eye', now; *trawtuu*, I think; *wóh-cho*, I will; *wóh-cho wóssígwas*, I'll

ohtomp, **ahtomp**—continued.

certainly; *góhchúus*, I kill'), Stiles. Del. *hat ta pe*, Zeisb. Voc. 18. Micm. *ahpéc*, Montagn. *achapéc*, Skotlie *mishtasup-éc*, Chip. *mitigrah*, Powh. *aharp*, a bow; *atnuu*, arrows, J. Smith.]

oiohquashadt (?), when he was walking along by (or near), Matt. 4, 18, = *paunuwashadt*, Mark 1, 16.

ókas, **ohkas**, **ókas**, n. mother; construct, *ókash*, Gen. 21, 21; Matt. 10, 35, 37; *ahkash Jesus*, the mother of Jesus, John 2, 1; *nókas*, *wókas*, my mother, Matt. 12, 48; Luke 8, 21; *kókas*, *kókas*, thy mother; Mark 3, 32; Luke 8, 20; Eph. 6, 2; pl. *wókasuwóuag*, our mothers, Lam. 5, 3; *akusauwauk*, mothers, (collect. all motherhood, Mark 10, 30 (*watookásin*, a mother; *watéchéwa*, her mother, C. 162). From the radical *áu*, *u*, with a termination marking the nomen patientis, as *ashé*, *ach* does the nomen agentis. Perhaps the same word (with animate termination), as *ohke*, earth.

[Narr. *ókisa*, a mother; *nókwé*, *níh-achaw*, my mother, R. W. 44.]

okauau, he; *ngut akauau*, he has one wife, 1 Tim. 3, 2.

okummes (?) [= *ókas-umnisé*?], aunt, father's brother's wife; *kokummes*, 'thy aunt', Lev. 18, 14; *kokummes*, thy grandmother, 2 Tim. 1, 5 (*watkokummissu*, a grandmother, C. 162).

[Del. *ma cho wos*, grandfather (ait femina?), Zeisb. Voc. 23.]

óm, n. a hook (and line), Matt. 17, 27. See **amúu*.

[Del. *aman*, fish-hook, Zeisb.]

omáchég, n. pl. fishers; *my omáchég*, they who (fish with a hook) 'cast angle', Is. 19, 8.

omáén, n. a fisherman; pl. *omacawog*, Ezek. 47, 10. Cf. *wauwoguguen*.

omaenat (?), to fish. See **amúu*.

***ómnis**, pl. + *suog*, herring, C. 159. See *amúu-oup*, 'a fish somewhat like a herring', R. W. 102. See **mamawóhégant*. [PESSEL NOTE.—"Del. or *amúu* ?; for *amúu-sa*, deprecativ. *amúu-sh*. See note in R. W. 114."]

***ómógpéh**, adv. almost, C. 223; *at ómóg wóuue*, generally, *ibid.* 225, 228. Cf. *womutuch*, at times, now and then.

omohk[inat?], v. i. to rise up, to rise from sleep (*omohkakat*, to arise, C. 180); *omohkeu nompouat*, he rose early in the morning, Ex. 24, 4; *omohkeu*, 1 K. 3, 20; *omohkeug nompouat*, they rose early, Ex. 32, 6; 1 Sam. 29, 11; *omohkeu* (subj.), when I arose, 1 K. 3, 21; *uoh omohkit nompouat*, he who rises early, etc., Prov. 27, 14; *omkish*, arise thou, Gen. 19, 15; *omohkenag kah nupman*, it arose and stood upright (pass. form, 'was arisen' and 'was stood'), Gen. 37, 7 (*nuttomuhkeu*, I arise; *nuttomuhkēman*, we arise, C. 180).

[Abn. *aiamikkš*, je me lève, a somno.]

omohkinónat, v. t. an. to raise up, an. obj.; *omohkiach*, raise thou me up, Ps. 41, 10.

[Abn. *Solamikenau*, je le fais lever, je le lève de terre.]

omp, n. man. This word is nowhere found by itself, and perhaps was already obsolete when Eliot's acquaintance with the language was commenced; but its recurrence in compound words suffices to fix it as the dialectic name appropriated, in accordance with Indian usage, to the favored race, whose men were all viri, while those of other tribes or nations were contemptuously regarded as even less than homines—*missiunag*, or captives. (See *missiu*; *missiunin*.) From this root come, apparently, *unipais* (*ur-omp-ōats*, the man animal), a male; *washtomp* (*was-kehut-omp*, hurtful or bloody man), a warrior, or 'brave', one who bears arms (see note below); *ungquomp* (*ungke-omp*, great man), a captain; *unukomp* (*unukaw-omp*, light man?), a young man, not grown up; *puuomp* (*puuwa-omp*?), a stranger to man, *nes-cia viri*?), a virgin; *unskantinat* (for *omp*), to conquer, to put to flight; and, perhaps, *omphtēauk* (*omp-oh-tēu*, that which belongs to man or to the conqueror), tribute.

[NOTE.—Regarding *washtomp* the compiler notes: "This is wrong, but I can not fix the true meaning of *washt-*." This is followed by a note in pencil: "Perhaps NOT wrong, 1883."]]

ompachissin, 'the top of it [a ladder] reached' (to heaven), Gen. 28, 12.

ompamuhquaenát, v. i. to turn one's self around, to turn back, to look behind one; *ompamuhquau*, 'he turned back', 2 K. 2, 24; *ahquē ompamuhquash*, do not thou look behind thee, Gen. 19, 17; *ompāmuhquashoh*, she looked back, v. 26; *nattā ompamuhquacug*, they look not back, Jer. 46, 5; *ompamuhquachtanau*, v. t. he looked back at, Jer. 13, 16. See *nahquatinat*.

***ompāna[enat?]**, v. i. to lift one's self up, to rise up (as opposed to *naturanāt*, to bow down); *ompānau*, he lifted himself up; *ompānauap* (pret.), Mass. Ps., John 8, 7; *ompānit*, when he lifted himself up, v. 10.

***ompateg**, pl. + *ash*, weapons, Mass. Ps., John 18, 3, = *auwōhtauwagash* (?), El. See *auwōhtau*.

***ompattāmūnat**, 'to wear clothes out'; *nahdampattāmūnat*, to wear out; *nau-nahche ompattām*, I did wear; *nag uoh ompattāmrag*, they would wear, C. 215. See *auwōhtau*.

ompatussinat, to lean upon (*ompatussināt*, C. 190); *uoh ompatussin uoh*, he leans on his house, Job 8, 15; *ompatussinrag*, they lean on (him), Mic. 3, 11; *ompatusok*, if he lean (or leaning) on it, 2 K. 5, 18, 18, 21; John 13, 23; *ompatussin kah auwōhtau*, 'the stay and the staff', Is. 3, 1; *ompatussinuauk*, the stay, ibid.

omphteāē, ompeteāē, adj. of tribute; *-teuquash*, tribute money, Matt. 17, 24.

omphteāōnk, ompwet- (*omphtēauk*, C. 203), n. tribute, Gen. 49, 15; Num. 31, 28; Matt. 17, 24, 25; 'toll', Ezra 4, 20; *omp-oh-tēu, omp-oh-tēuok*, that which belongs to men, i. e. masters (?). See *omp*. ['*omphtēu . . . āōnk*, an old Indian word that signifies obedience by giving any . . .', C. 155 (partly illegible in his manuscript).] See *auwōhtauok*.

ompēuat, v. i. to be loose, unbound, free, 1 Cor. 7, 27; *ompēu*, if thou be loosed (or free) from, ibid.; *uoh ompēuau watch*, she is loosed from (the law), Rom. 7, 2.

ompeneāūsū, adj. (was) loosed, Mark 7, 35; pl. an. + *og*, Dan. 3, 25.

ompeneónat, v. t. an. to loose or unbind an. obj. (*ompineónat*, to release, Luke 23, 20); = *ponanunáat* (see *ponanun*): *autómpineónat*, he loosed him (from bonds), Ps. 105, 20 [*-neuh* for *-neuh*(?)]; Acts 22, 30; *ompineónat*, he looseth (the prisoners), Ps. 146, 7; *ompineónat*, loose ye him, Matt. 21, 2; *kutómpineónat*, 'I (to) release unto you', i. e. I to cause to be unbound to you, Matt. 27, 21; *ompin* (?), loose thyself, Is. 52, 2.

ompenuunát, v. t. to loose, to unbind, Rev. 5, 2; *ompenuun*, he looseth (the bonds), Job 12, 18; *ompenuun nappenuunat*, he has loosed my cord, Job 30, 11; *ompineónat*, they are untied, loosed, Is. 33, 24.

[Narr. *ámpanish*, untie this; *ámpanishamin*, to undo a knot, R. W. 54.]

ompetag, -ak, adv. afterward, after that, Josh. 24, 5; Ps. 73, 24; Neh. 6, 10; Mark 4, 28; *watch ompetak*, for the time to come, the future, Is. 42, 23 ('shortly', C. 230).

ompeteáé. See *ompetchéé*.

ompeteáonk. See *ompetchéonk*.

ompontinnunúnat magóonk, to send an offering (or tribute, homage), 1 Sam. 6, 3; *nish ompontinnunúnatogish watch magóonk*, which things ye return him for an offering, 1 Sam. 6, 8.

ompóchanunúnat (*ompachónat*, v. i. ? to roll, C. 206); *autómpachannunúnat qussak*, to roll away the stone, Gen. 29, 8 [i. e. to remove the obstruction(?), *ompachannúnat* and *watché*(?)].

***ompochénat**, v. to roll, C. 206.

***omppuwusséonknunkquat**, n. vice, C. 165.

ompsk, **ompsq**, in compound words, a stone or rock; equivalent in some cases to *qussak*, in others to *hassun*. See *kenompsq* (a sharp stone, under *kinai*), *namishpompskput* (the top of a rock), *topwankamompsk* (a millstone, under *topghwóonk*), *kussahkon-ompsk* (a high pointed rock), etc. Not used in Eliot's Bible except in compound words; but *wassitche ompsqut* (obj.), 'a great stone', is in Samp. Quinnup, p. 156. The primary meaning seems to be an upright (*omput*) rock or stone (*p'sk*). Eliot has:

ompsk, **ompsq**—continued.

pusipskloot-at [*puhsu-p'sk*], 'in a cleft of the rock', Ex. 33, 22; *agrepussomompsk-déhtu*, 'under the [cleft upright] rocks', Is. 57, 5; *woskeche piskuttu*, (from) 'the top of the rocks', Num. 23, 9; *at uttache pishkodtut*, 'on a crag of the rock', Job 39, 21; *kenagke panipskquehtu*, (of river courses) 'among the rocks', Job 28, 10; *kussompskóigunat*, 'on (high) rocks' (or on a high rocky place), Jer. 4, 29; *chippipskut*, 'upon a rock' under water, Acts 27, 29; *namossompskquehtu*, in 'gravel'(?), Is. 48, 19; *watch woskeche piskputtu*, 'from the top of the rocks', Num. 23, 9 (sing. *woskeche pisky*, on the top of a rock, Ezek. 24, 7).

ompskot, n.: *negut-ompskot*, 'a penny', Matt. 22, 19; Mark 12, 15; Rev. 6, 6 (*ompskot*, a penny, C. 203; *ompskotash*, pence, Ind. Laws, II, p. 3). Cf. *negut-ompskinuashettit*, 'of a span long' (pl.); *urqut omskinuasu ne sahtag*, 'a span shall be the length of it', Ex. 28, 16.

[Narr. *negutómpscut*, I penny (that is, a penny's worth of *wámpun*; probably a measure of length); *nessatúmscat*, 2 pence; *qorómscat*, 4 pence; *quttatashatúmscat*, 6 pence (= *quttatatu*, *quát-tuatu*; *nessa* = 2 *quát-tuatu*, = 12 pence, or a shilling); *piúekquat* (10 *quát-tuatu*), 60 pence, = *quát-tashincheek amúscat*, = *equittómpug*, or *upitúishchéúsu*, 1 fathom of their stringed money; *nessamputúgatuak*, 2 fathoms = 10 shillings, etc.; *nessamputússayí*, 2 spans of *wámpun*; *qorómpscussayí*, 4 spans, etc., R. W. 128, 135.]

ompsq. See *ompsk*.

[*-ompu*: *cu wómpu*, he looks. Cf. Chip. *ant wómb*, to see.]

***ompuwussóonk**, n.: *áionogkoie ompu-wussóonk*, craft or guile, C. 165.

ompweteáenu-in, n. a tributary, Lam. 1, 1; pl. *ompweteáenuog*, Judg. 1, 30.

ompweteáonk. See *ompetchéonk*.

ompwuúnáonk. See *omwunúnáonk*.

ompwunnit: *uoh ompwunnit*, 'a ráiser of taxes', an imposer of tribute (?), Dan. 11, 20.

ompwunnónat, v. t. to pay tribute to, Mark 12, 14; Luke 23, 2; *pish kutómpwunnukpug*, they shall be tributaries [pay tribute] to you, Deut. 20, 11;

ompwunnónat—continued.

watompwunnónat, they were tributaries to them, Judg. 1, 33; *watompwunnónat*, (he) gave him presents, paid tribute, 2 K. 17, 3.

onskauónat, v. t. an. to prevail over, to put to flight; *pish onskauwónat*, they shall chase, put to flight, Lev. 26, 8; *onskoun*, he prevailed in battle, was the conqueror, Ex. 17, 11; *watonskauwónat*, he chased him, Judg. 9, 40.

omwunnónat, **ompw-**, n. tribute (paid or referred to the payer), Num. 31, 37, 38, 39. See *ompcheteónat*.

ónag. See *ánag*.

ónát, **auonát**, v. t. to go to a place or object, Eccl. 7, 2; Jer. 37, 12. See examples under *an*, to which add *onutuh*, let us go to, 1 Sam. 11, 14; Luke 2, 15; *ongg*, go ye, Matt. 21, 2; Josh. 2, 16. Cf. *anunút*.

onutuh, adv. as, like, Ps. 78, 15, 27, 65; *onutuh . . . utatuppe*, as . . . so, Prov. 26, 9 (construed with the suppos. mood for *anne toh*, as though, as when). Caus. verb subst. *onutuhgyeun* ('he took on him'), he made himself like, Heb. 2, 16.

onch, conj. yet, notwithstanding that, Ex. 9, 17; Eccl. 1, 7; Hos. 9, 16; *onchikoh*, but yet, Rom. 5, 7; *onuch*, Is. 14, 1 (= *onk*, with form of imperat. 3d pers. singular or absolute participle). See *qut*.

oncheteau. See *onchteau*.

oncheteauun, 'revised' or 'corrected' (as used in title-page of Rawson's revision of Eliot's translation of Samp. Quinnup, 1689): *oncheteaug wuthashah-poonh*, they mended their nets, Mark 1, 19; *onchteauunut wck*, to repair his house, 2 Chr. 24, 12; 34, 10; *onchteauunut*, 2 Chr. 24, 5. See *onchteau*.

onchittamauonát (?), v. i. to chew the cud (?); cf. *kohkothumúu*. *onchittaman*, it chews the cud, Lev. 11, 4, 5, 6; *onchittamout*, part., cheweth the cud, Lev. 11, 3, = *kohkothumout*, Deut. 14, 6; *onchittamouchey*, pl. they which chew, etc., Lev. 11, 4, = *kohkothumouchey*, Deut. 14, 7; *matta onchittamauw*, he does not chew, Lev. 11, 7, = *matta kohkothumóou*, Deut. 14, 8.

onchteau, **oncheteau**, he amends (it); suppos. 2d pl. *oncheteuog*, if ye amend (your ways), Jer. 7, 5; *onchteuuk*, amend ye (your ways), v. 3; *oncheteu*, amended, title-page of second ed. of Indian Bible. See *onchteauun*.

onchteónat, n. a repairing, repair: *onchteónat wck*, the repairing of the house, 2 Chr. 24, 27.

onchteuuk, part.: *onchteuuk pokyshuuk*, the repairer of (the who repairs) the breach, Is. 58, 12.

ongkome, **ogkomai**, prep. on the other side of, Josh. 24, 2, 3 (its adverbative is sometime *yáai*, 2 Sam. 2, 13): *ogkomúu*, on the other side (of the way), Luke 10, 31, 32; *ogkomúu pumunewatunkauit*, on the other side of the wall, Neh. 4, 13 ('behind the wall'); *wag ogkomut septut*, (to) those beyond the river, Neh. 2, 7. See *awarmen* (*áakít*). *ogkomuk* [= *accomar*] *Jordan*, (that which is) beyond Jordan, Matt. 4, 15.

[Abn. *áingáimuk*, en delà. Quir. *ak-káimuk kuthaas*, over the seas, Pier. 10. Cree *akámik*, across, on the other side. Del. *gumuk*, over there, the other side of the water; *wahgumun*, over against, Zeisb.]

ongkoue, prep. beyond (El. Gr. 21), 1 Sam. 20, 37; *wutuhshame . . . ongkoue*, on this side . . . on that side or beyond (the river), Josh. 8, 33; *angkouéur*, utmost, farthest off, Deut. 30, 4; Jer. 9, 26; 25, 23; *anup angkouoh kamut*, 'come from the uttermost parts of the earth', Matt. 12, 42; *en angkoue*, to the furthest ('utmost'), Deut. 34, 2 (*onkkóur*, C. 168); *angkoue*, behind, 1 Sam. 21, 9. See *wutuhshame*.

ongquomónat. See *onkquomomomawonk*.

onk, conj., a particle which nearly answers to the Greek *δὲ*, and is commonly used in the continuation of a recital or for connecting parts of a proposition or members of a sentence less closely and directly than by *kah*. It is sometimes put for 'and', Gen. 20, 12, 13; Matt. 18, 5; elsewhere for 'so', 'so that', Ps. 78, 20, 29. *anne onk weame*, more than all, 1 Chr. 16, 20; *anne mis-suken onk neen*, he is more great than I,

onk—continued.

Mark 1, 7; *missi onk*, greater than, Mark 4, 32 (*onku*, besides, C. 234).

[Was it originally the same as *wonk*?

onkaeese, adv. (dimin. of *ongham*), a little farther, Acts 27, 28.

[Narr. *anwassise*, R. W. 55.]

onkapunanittuonk, n. torment (endured; referred to the subject), Rev. 9, 5; Ex. 1, 13, 14 ('rigor'). See *an-wonkquannuonk*.

onkapunanonat, onkapunnónat, v. t. an. to torment, to torture: *antankapunnunonot*, to torment them, Rev. 9, 5; *ahye onkapunnatuh*, torment me not, Luke 8, 28. Pass. *onkapunnunóog*, they were tortured, Heb. 11, 35. Cf. *anwakpunnunassa*.

onkapunnánittue, adj. and adv. cruel, severe, Heb. 11, 36 (with reference to the subject or victim).

onkapunnáonk, n. torment, torture, cruelty [inflicted; referred to the agent], Rev. 9, 5 (3d pers. pl.).

onkatog, adj. another, Deut. 28, 30; *pasak . . . onkatog*, one . . . the other, Deut. 21, 15; *kattassat aguchukmonot wonkatogh katusanoh*, a king going to war against another king, Luke 14, 31 (here *onkatog* has the prefix of 3d pers., 'his other' (?), and objective affix); pl. *onkatogh* (*ónkatok*, Plur. 14). From *onk* or *wonk*.

***onkatogánit**, conj. otherwise, C. 234.

***onkatuk, onkne**, conj. besides, C. 234.

onkauht, onkauhteau, onkauwoht, n. a shadow, Gen. 19, 8; 2 K. 20, 9, Is. 32, 2.

onkauwonkqut, 'behind a tree', Is. 66, 17.

onkhmunát (*onkchónat*, an.), v. t. (1) to put one thing above another, to cover. (2) to hide. See *puttuphuaw, onkahan*, he hideth (it), Prov. 27, 16; *antankham onksak*, I hide my face, Deut. 31, 18; *onkchont*, part. hiding, Prov. 27, 16; *onkchosiik, onkchosiik*, (it) is covered by, Prov. 26, 23, 26 (*antankhímmu onkchog*, I cover (myself), C. 187).

[Crece *ackwínnuakim*, he covers it, Howse 45; *ackwínnuawagon*, he covers him, ibid. 45, 83.]

onkne. See **onkatuk*.

onkouhtáe, adj. shady: — *onktag-quash*, Job. 40, 22.

onkquanumwónk, n. sorrow, physical pain, Nah. 2, 10. See *onkquanumommonuk; onkquanummonuk*.

onkquatunk, n. a recompense, Is. 35, 4; *wat* —, his recompense, Job 15, 31 (*onkquatonk*, wages or reward, C. 203).

***onkqueekhō**, n. a hat, C. 160; *ohk-quontapapu*, cap, C. 239.

[Narr. *saunkitippo* or *ashónuqpo*, a hat or cap, R. W. 107.]

***onkqueneunkque**, adj. cruel, C. 168; severe, p. 175.

onkquequohhou, -hō, n. a veil, Ex. 34, 33; 2 Cor. 3, 14. See *puttupququohhou*.

onkquequohhou, 'he covered his face' (with it), Is. 6, 2.

onkqunésog, n. pl. claws: *wonkqunésog*, their claws, Zech. 11, 16. Dimin. from *ahquon*, a hook. See *múhkas*.

onkquohquodt, (it is) 'lowering', Matt. 16, 3. See *kappohquodt*, (when it is) cloudy weather; **amúhquut*, raining, C.

[Del. *achquuharquat*, it is cloudy weather, Zeish. Gr. 162; *ach gum hok*, cloudy, Zeish. Voc. 13.]

onkquommommwónk, n. sorrow, Gen. 3, 16; pain, 'torment', Matt. 4, 24. See *onkquommommonuk; onkquommommonuk*.

onkquommomwe, adj. sorrowful, in sorrow, Gen. 3, 16, 17. See *onkqu*.

onkquosketúeonk, n. poisoning, Ps. 58, 4. See *úhquosket*.

onkquotteónat, v. t. an. (1) to recompense (a person): *onkquaton*, he recompensed (them), Prov. 26, 10; *neh pish antankquatonoh*, I will recompense her, Jer. 51, 6; *kappayaska onkquatonsh* [-*onsh*?], I will render to you double, Zech. 9, 12; *amquátók*, recompense ye (her), Rev. 18, 6; *nepau onkquatonk-quón*, as she has recompensed you, ibid. (2) to hire, to pay wages: *kutankquatonsh*, I will give thee hire, 1 K. 5, 6; *yeu kah ye onkquaton uttinhokquon*, 'thine and thus he dealeth with me' (pays me such wages), Judg. 18, 4. See *amamatu* (2).

[Narr. *kuttaúnekquittamch*, I will pay you; *kumauchickóuckquaton*, I will pay you well; *torktaumekquattínnu*, what will you give me? R. W. 72; *kuttaúg*

onquotteónat—continued.

commenush, 'I will give you your money?', p. 135.]

onkqusohhou, n. the cover or 'lid' (of a chest, 2 K. 12, 9).

onkup[pe], n. strong drink, Is. 5, 11, 22; Prov. 20, 1, = *uunukhoy wutbattamóok*, Lev. 10, 9, = *uunukhe wutbattamóok*, Num. 6, 3; *onkappe*, Prov. 31, 4, 6.

[Abn. *akshi*, boisson forte, Rasles. Del. *uchewon*, strong, spirituous, Zeish. Gr. 167.]

onkwheg, n. = *onkwhonk*; pl. + *ash*, covers to dishes, etc., Num. 4, 7.

onkwhongane, adj. covering, Num. 4, 5.

onkwhonk, n. a covering, Num. 4, 6, 10, 14; a screen or curtain, v. 25, 26. *wutsh wushdash*, a covert from the tempest, Is. 32, 2; pl. *onkwhongash*, coverings, Prov. 31, 22. See *puttugham*.

onkwhosuonk, n. that which makes a cover or covers; pl. -*ungash*, Ex. 25, 29.

***onñohquat** (?), 'raining', C. 222. Cf. *uunñohquod*, fair weather.

[Narr. *ámquat*, rain, R. W. 83. Del. *alluagwat*, 'it rains a general rain (over a large surface of country)', Zeish. Gr. 161; 'stormy, rainy weather', Zeish. Voc. 14.]

ónquesuonk, ana-, n. a joint; pl. -*ungash*, Cant. 7, 1; Eph. 4, 16.

ónouwussu, adj. lean, Ezek. 34, 20 [from *amut-arygus*, low [hollow] flesh (?); *amrygusé wres pish ámutuwssuun*, 'the fatness of his flesh shall wax lean', Is. 17, 4; *ámutuwssuog, ámutuwssitohey* (an. pl.), Gen. 41, 3, 4; *ámutuwssu*, C. 172.

[Narr. *ámutuwssu*, it is lean, R. W. 143.]

onquontowónát, v. i. to roar, as a wild beast: *pish onquontowónat*, he shall roar, Is. 42, 13; *utogquontowónatun*, we roar, Is. 59, 11; *pish onquontowónat wuske quononant*, they shall roar like a young lion, Is. 5, 29 (= *uchuchteu(og)*, Hos. 11, 10).

onquottantamunát, v. t. to recompense or reward; (inan. obj.) to repay: *nah wuh onquottantam*, he will recompense (it), Job. 34, 33; *utonkquottantam*, I will recompense (it), Jer. 16, 18; *ahque onkqtók*, do not recompense (evil for

onquottantamunát—continued.

evil), Rom. 12, 17; *onkquottantók*, let him recompense (thy work), Ruth 2, 12.

onsapinneát. See *ontapinneát*.

ontahtaunnát, v. i. to be moved, Jer. 24, 9; to be in a state of motion or to be made to move from one place to another, passively [sometimes transitive, to move or impart motion to: *wutbattamúnnat*, with prefix of 3d pers., to remove it, Gen. 48, 17]: **nutta outah-tánnat* (pass. neg.), not to be moved, 1 Chr. 16, 30; *pish outah-teun*, it shall be removed, Ezek. 7, 19; *sau wuh qussak outah-tannu*, shall the rock be removed? Job 18, 4; *pish outah-tannu*, it shall be removed from its place, Is. 22, 25; *qu-wahdag outah-teun*, the foundation moved [was moved], 2 Sam. 22, 8; *ayen outah-tash walehuash áhtah-tash*, the foundations of the mountains were moved, Ps. 18, 7; *mut pish áhtah-tannu*, it shall not be moved, Ps. 96, 10.

[*NOTE.—"Wrong. This is a different verb. See *outah-tannat*."]

[Cree (1) *á't-astágon* (inan.), he is, or is lying, in another place; (2) *á't-áthágon* (an.), "he al-ates, puts, him in another place, removes him"; (3) *á't-áthágon*, he goes elsewhere, 'removes', Howse 157. Chip. (1) *amut'-áhtá*, (2) *amut'-amut'-assánnu*, (3) *amut'-amut*, ibid.]

***ontaneehkinneat**, to step; *ututontánnat-tip*, I step, C. 210. Cf. *ontannu*.

ontapinneát, onsap-, ontsap-, v. i. to be removed to another place (with reference to change of place without the action, volition, or power of independent motion of the object moved); with prefix of 3d pers. *utontapínnat*, (he) to be moved, 1 Thess. 3, 3; *God nóna uppa, nutta pish ontappu*, God is in the midst of her, she shall not be moved, Ps. 46, 5; *weg pish ontappung*, they shall move, Mic. 7, 17; *nutta ontappíng*, they may not be moved, 2 Sam. 7, 10; *ontapush, outsapish*, 'be thou removed', Matt. 21, 21; Mark 11, 23; *onsapínnatun, onsapíngun*, Num. 33, 5, 6, 7, 8, etc. (*outsapínnat, outsapínnat*, to move, to move one's house, C. 202; *utantsap*, I move; *utantsapánnu*, we move, ibid.; *tohoraj outah-tánnu*, why do you remove? ibid. 239).

ontapinneát, etc.—continued.

[Cree *a't-ápu* (an.), 'he other-sits, changes his seat', Howse 156. Chip. *anul'-áhhah*, *ibid.*]

ontashónat, v. t. an. to remove or move from place to place (to be removed(?), Ezek. 23, 46); *ontashau*, he removeth (them), Dan. 2, 21; *anontashshah*, he removed them, Gen. 47, 21; he removed him, Acts 7, 4. Cf. **ótesham*; *atshah*.

ontataúunat, v. t. to move (an inan. obj.), Gen. 48, 17 (with prefix of 3d pers.); *ontatounshkisset*, remove thy foot, Prov. 4, 27 (*ontatash*, Luke 22, 42); *ontah* (?) áhkon, remove (it) not, Prov. 23, 10; *akh ontatunak*, he who removeth, Dent. 27, 17; *matta pish kutontatúah*, thou shalt not remove (it), Dent. 19, 14; *áontatshah*, remove (it) far from me, Prov. 30, 8 (*ontapinneat*, *ontasháunmat*, to move, to move one's house, C. 202). Cf. *ontatáunmat*.

[Cree *a't-astúe* (inan.), he removes it, Howse 156. Chip. *anul' áh'tóon*, *ibid.*]

ontchetóe, amended. Title-page of second ed. of Indian Bible. See *anchtau*.

onthamunát, v. i. to put out, to quench, to extinguish, as a fire, lamp, or candle (cf. *anah áhka*, the fire goes out, Prov. 26, 20; *anpawanteg matta áhtaw*, the candle does not go out, Prov. 31, 18; *wahau atshah*, the wind bloweth); *an ontahwóng*, they are quenched, Is. 43, 17 (*ontah*, Ps. 118, 12); *matta pish áhtaw*, it (anger) shall not be quenched, 2 Chr. 34, 25 (— *ontáun*, 2 K. 22, 17); *matta pish onthamun*, it shall not be quenched, Is. 34, 10; 66, 24; *matta ántamuk*, not to be quenched, Luke 3, 17; *an onthamwog*, they quench (coals), 2 Sam. 14, 7; *whathamwog ontau*, they quenched the fire, Heb. 11, 34; pass. *pish onthamun*, it shall be put out, Prov. 13, 9; *antau . . . matta pish onthamun*, the fire shall not be put out, Is. 34, 10; 66, 24; Lev. 6, 12. See *ahtap-patthamunat*.

ontónu, adv.: *ontánu pumshau*, he fell backward, 1 Sam. 4, 18, = *antashau* (*antashkawg*, they fell backward, Is. 28, 13). Cf. **ontawchkinmat*.

***ontawaonk**: *taun ontawóunk*, a hoarse voice, C. 171. See *ayéat-ontawaonk*.

ontsappinneát. See *ontapinneát*.

ontseonk, n. offspring: *antontseonk*, my offspring, Job 31, 8; *ant* —, his or their offspring, Job 21, 8.

ontseu, he descends, proceeds from, he is the offspring of: *wanne ontseu*, 'without descent', Heb. 7, 3 (see *antantseonk*); *an ontsecheg watch Jacob*, 'they that come of Jacob', Is. 27, 6; *antsecheg*, they which issue from (them), 2 K. 20, 18; *antseu m*, I proceed from, John 8, 42; *ahhontseig watch máchuk en machukut*, 'they proceed from evil to evil', Jer. 9, 3. Cf. *amunát* (imlic. 1st sing. *anun*).

-ontup, in compound words, head. See *chápontup*; *kóntúontup*; **appapúontup*; *wampúontup*; *waskwúontup*. Cf. *Abn. 84p*.

***onuhqushakomuk**, 'a house of merchandise' (?), Mass. Ps., John 2, 16.

óontóhkonaonuat, **eiantuhk-**, **eiantogk-**, etc., v. t. an. to mock at, to deride; *óontogkonnog*, they scoff at (him), Hab. 1, 10; *kuttóontóhkouh*, thou mockest me, Num. 22, 29; *an maché antóontóhkoniuh*, they began to mock him, Luke 14, 29 (see *mononachtáui*); an. act. i. *óontogkossu*, he mocks, is mocking, Judg. 16, 9, 13. Vbl. n. *óontóhkossawten*, a mocker, Job 17, 2.

óontómuk, **tóuntomuk**, n. the womb, matrix, Ex. 13, 2; 12, 15; 34, 19; Num. 8, 16; *watch óontomukqut*, from the womb, Jer. 1, 5 (*óóonuk*, Exp. Mayhew; *wattóontómukqut*, C. 158).

***opponenáuhock** (Narr.), n. pl. oysters, R. W. 103; *apomukpay* (Narr.), Stiles; *a'púnyhawg* (Peq.), *ibid.*; *chúankw*, *apromah*, an oyster, C. 159. From *apwónt* (to roast) and *hog*, *wahhog* (shell-fish).

opwósu. See *apwusu*.

***osacóntuck** (Narr.), 'a fat sweet fish, something like a haddock', R. W. 103. Perhaps the pollack (*Merlangius purpureus*, Mitch.) or hake (*Merluccius vulgaris*, Cuv.), more often called 'whiting'. Possibly the same as **aquawunuat*, blue fish' (Peq.), Stiles.

oshkoshqui, adj. green: *oshkoshqut*, as the green herb, Ps. 37, 2. See *ashkoshqui*.

***oskón**, n. a hide, C. 156; a skin. See *askón*; *waskón*.

***oskosk**, grass, C. 160. See *moskeht*.

ôscowunnunumât, v. t. to change, Dan. 7, 25; Jer. 2, 36; *ôscowunum wathangkunnash*, he changed his clothes, Gen. 41, 14; *matla wathôscowunash*, he does not change it, Lev. 27, 10 (*ôscowunout*, if he change, an. obj.); Lev. 27, 10; *matla wathôscow ussu*, 'I change not', Mal. 3, 6; *ôscowunum*, it changes, it is changed, Lam. 4, 1.

ossôepôsu, he slideth back, Hos. 4, 16; *assôepôsu*, adj. backsliding, Hos. 4, 16. Cf. *assôûshun*, he goes backward.

otan, n. a town, a 'city', Gen. 4, 17; Josh. 8, 19, 21; pl. *-ash*, Gen. 19, 29; 2 Pet. 2, 6. See *kehlotan*, a great town.

[Narr. *otân*, the town, pl. *otânash*; *otânick*, to the town, R. W. 120. Del. *a te wey* (*a te wank*, in town), Zeish. Voc. 31.]

otanemes, n. dim. for *otan*, a village, Matt. 21, 2; pl. *-ash*, Is. 42, 11; Luke 13, 22.

***ôteshem** (Narr.): *awtânûck wôteshem*, I came from the house; *awtânûck wôteshem*, I came over the water; *awtânûck wôteshem*, I came from far; *tuckôteshamu*, whence came you? R. W. 28; *tanu wathôshôck*, whence come they? ibid. 29. See *wôshôh*; *wathôinat*.

***ôu**, well (it is well), C. 227. See ***ô**.

ouwân, n. mist, vapor, Gen. 2, 6; Job 36, 27.

[Abn. *ašânis*, il fait brouillard; *asanebégat*, — sur la rivière. Chip. *awânibissa*, it drizzles, Bar. 533; *awân*, it is foggy, ibid. 532. Del. *awân*, fog, Zeish. Voc. 7.]

ouwassu, he warms or warmed himself, Is. 44, 16. See *awassu*.

owanux. See *howan*.

owohkôntôâu. See *wôrohkântâu*.

owôhshaog, n. the hawk, Dent. 14, 15. See *washepânaw*; *qanunum*.

ôwonogkuog, v. i. 3l pers. pl. they 'have holes', they burrow, Matt. 8, 20, = *awonogkuog*, Luke 9, 58. See *winog*.

***ôwewepinûe**, adv. calmly, C. 227. See *awêpin*.

-ô-, an inseparable negative particle, interposed between the radical and the last syllable, or the suffix, of affirmative verbs, to constitute the negative form: *awadchanunum*, he keeps it; *awadchanunum*, he does not keep it, or, as more commonly found, *matla awad-*

-ô- — continued.

chanunum (with a double negative). The negative *ô* enters into the composition of several words other than verbs of negation, as *wanne* (q. v.), *ô-tunne*, none. Cf. *howan*, someone; *unnen*, etc.

ôch, **ôtch**, adv. out of, forth from, thence; *wa ôtch sokhamun*, there went forth from, Num. 11, 31; *wa ôtch sokhamun*, 'he went out from thence', 1 K. 12, 25; *wa ôtch quashken*, thence he returned, 2 K. 2, 25; *ôtchun*, he made from (it), Gen. 2, 22. This is one of the most important radicals of the language, denoting origin, source, causation; cf. *ut ôtch* (*uotch*), therefrom; *koch*, *kucha*, *kutcha*, which denote origin and progress, though often used by Eliot for *uocha*; whence *kutcha* or *kchehe*, chief; *kchêchis*, old; *kutchissik*, the beginning (of action, etc.), and the perhaps identical *watche* as a preposition (from, out of, for). *ash*, a father, and *akas*, *ôkas*, a mother, and perhaps *ôk*, the earth, have apparently the same origin; hence, too, *wêchtuongung*, parents, etc.; also *watch*, *wêch*; *wêchay watch*, without cause, 1 Sam. 19, 5, = *mat têng watch*, Lam. 3, 52, = *wann wêchay watch*, Ps. 35, 7, = *watch wêchay*, ibid.; *wann watch*, for the same cause, Phil. 2, 18. See *watch*.

[*NOTE.—After "*ut ôtch uocha*", therefrom", in the manuscript, occurs the following "*mô ôtch* (*uocha* and, with a slightly altered form and meaning, *watche*), thence-after (the sign of the pluperfect tense)." In the margin this is marked "omit", and a footnote explains that "*uocha*, for *was ôtch*, with reference to a future, implies obligation or necessity. See *mancho*."]]

[Cree and Chip. See Howse, Cree Gr., pp. 166, 289, 291.]

ôchhaus, **ôchaas**, n. a fly, Eccl. 10, 1; Is. 7, 18. Cf. *masûh*.

[Del. *a tscha*, Zeish. Voc. 12; pl. *ûtschêwak*, ibid. 31.]

ôcheinnat, v. i. to be weaned, Gen. 21, 8; *ôcheinnap*, he was weaned, Gen. 21, 8.

ôchetuonganog, pl. parents; *ôchetuunguh* (constr.) his parents, Luke 2, 27, = *wêchetuunguh* (obj.), Luke 18, 29; *kêchetuungungung*, your parents, Luke 21, 16; Eph. 6, 1.

oehiinneat, v. p. to be advantaged or profited (*waehiinneat*, Is. 47, 12); *toeg auehinn*, what advantage will it be to me? what am I profited? Job 35, 3; *uatta auehinn*, it profited me not, Job 33, 27; *toegaus kaehegiuwan*, what are you profited? Hab. 2, 18; *uehinn*, (it) is profitable, Eccl. 10, 10; *ueh auehinn*, it may profit, Job 35, 8; *nish uatta pish kaeheinnash*, these things shall not profit thee, Is. 57, 12; *nish uatta waehiyeu-nakish*, things which can not profit (be profitable), 1 Sam. 12, 21; *uauue toeg waehiinn*, it profiteth nothing, Job 34, 9. Cf. *uteheun*, he made from (it).

oehk, oehkq, oehkq, n. a worm, Job 17, 14; 24, 20; 25, 6 (= *askak*, Ps. 22, 6); pl. *uehquang*, Is. 14, 11; *uehqu*, it bred worms, Ex. 16, 20; *askakinnasag*, worms, Deut. 28, 39 (*askaks*, dimin. *askak*, Is. 41, 14); *oehk*, C. 156. See *askak*.

[Del. *moach-in*, Zéish. Voc.]

oehomous, n. a little owl, Lev. 11, 17, = *kakukhuawin*, Deut. 14, 16. See *kuhkhuhans*.

[Narr. *ohimous*, an owl, R. W. 85.]

oehquaeu. See *uehquaeu*.

oekas. See *oekas*.

oessinneat, oemussinneat, v. i. to go or come down, to move downward. See *uauuissinneat*.

omunát, wámunat, v. i. to go or come from (cf. *on*, v. i. he goes thither; *péyan*, he comes hither); *amun*, *om*, *wam*, he goes or comes, went or came, 2 Chr. 1, 13; Job 37, 9; Prov. 14, 16; Dan. 8, 5; *u amun*, he went thence, 2 K. 2, 25; Gen. 20, 1; 35, 21; *amunay*, they journeyed (went), Gen. 35, 16 (went from, Num. 33, 5, 13, 17, etc.); *tuash kum*, *toh kumun*, whence comest thou? Gen. 16, 8; Job 1, 7; *tohuoh kumun*, whence come ye? Gen. 42, 7 (*tohuuam kum keké*, when did you come from home? C. 185); *angk*, go ye to, from *áut*, *áwáut*, Matt. 21, 2; Josh. 2, 16 (more commonly *uauuechek*); (*Quilfom uauuissinnuunuat*, I go to my people, Num. 24, 14; *pish autum uehlohkat*, I shall go to him, 2 Sam. 12, 23; *kutómuu*, we are going, Num. 10, 29;) with *inan*, nom., *amun uauuissinnuun*, it cometh (is come) out of the north, Jer. 46, 20; *pish amunay wach uehlohkat*, 'they shall be of her', i. e. proceed from

omunát, wámunat—continued.

her, Gen. 17, 16; *uauu* (there) proceeds out of (inan.), Mark 7, 21; *amunaw*, there came out of (the cloud a voice), Luke 9, 35 [*kuhtunay áun*, a ship was going to (from *uáwáut*, *áut*), Jonah 1, 3]; *uauu pangukwahkumak*, (she) came from the uttermost parts, etc., Matt. 12, 42; *ahqu amungk*, depart not from, Acts 1, 4; *uauu sem keth uauu Godat*, 'I proceeded forth and came from God', John 8, 42; *ueh uauuun*, I am from him, John 7, 29. The Mass. Ps. substitutes *áun* (*uauu*) for Eliot's *on*, he went to, where obj. is *inan*. Derivatives: *pomohhannuat* (*puuunash*, the sea), to go by water; *suh-lannuat*, to go forth; *wámunat*, *wámu-nat* (*uauuannat*?); *eu mayat u wámu*, 'in the way by which thou comest' (mayest come, i. e. mayest come from), Is. 37, 29; *u wámuak wach*, 'that proceedeth out of' (that may come from), Deut. 8, 3; *wáwauk* (for *wámuak*?) *kesakpat*, (it) may come from heaven, 2 Pet. 1, 18; *huuun yauh way Edom*, (suppos.) 'who is this that cometh from Edom? Is. 63, 1 (*ueh way Godat*, (who art) come from God, Mass. Ps., John 3, 2); *atáh uauuunp*, whence I came, John 8, 14 (*atáh uauuunp*, 'whence it cometh', Mass. Ps., John 3, 8); *asq yu wámuunp*, before I go (hence), Job 10, 21; *waik Juklu*, when he came out of Judea, John 4, 54. See *uehchinnat*.

[NOTE.—The terms and their definitions in heavy parentheses above are marked with the marginal note, "from *amun*, *áut*."]]

[Narr. *nishuon hóuueck*, they go by water (by boat), R. W. 74; *tánu co-wáum*, whence came you?; *nó uauuam*, I came that way, ibid. 28. Del. *uauu*, *kum*, *wam*, I, thou, he comes from thence, Zéish. Abu. *uáun*, je viens de là; subj. *Sua*; *Níghé*, venant, etc.]

onannmau. See *uauuáunnuu*.

one, ona, = *wauu*, q. v.

onetuonk. See *uauuuetuonk*.

onóí, onóe, adj. blue, Esth. 1, 6; *and-angk*, *auáng*, blue (cloth), Ex. 38, 18, 23; 2 Chr. 2, 7; = *auóóang*; pl. *auóóangush*, Esth. 1, 6.

[Roger Williams gives Narr. *peshatá*, blue (p. 154), but that is apparently identical with *upisham*, a flower. Pos-

wónói, wóndé—continued.

sibly the Indian who taught him the word, having mis-understood his question, gave him the name of the object to which his attention was called instead of its color. Cotton gives *pishatí*, blue (168); *appúshon*, a flower (160); *pishánnúgunt*, blue color (168). Cf. Arab. *zahr*, a flower; *az'ek*, blue.]

wónon, wónói, adj. deep. Except in compound words, it has always the definitive prefix, *w'annóí*, probably to distinguish it from *annóí*, blue (the color of deep water); and for the same reason the *w'* is retained in such compounds as *mannúnpug*, deep waters. See *mannóí*.

wónóhkhóí, n. a valley, Josh. 11, 16, 17; 2 K. 3, 17; Is. 40, 4 (*wónonwahkíatí*, *genush*, C. 158); *at wónóhkhóat*, in a valley, Gen. 14, 17; *en wónóhkhóguat*, to the valley, Num. 32, 9; *en wónóhkhóguat*, into the valley, Josh. 7, 24; *wónóhkhóguat*, adj. 'of the low country', 2 Chr. 26, 10 [*annóí-ohkí*, hollow land]; pl. *wónóhkhóguatsh*, *wónóhkhóguatsh*, Ezek. 36, 4, 6.

wónouwusse, lean. See *ánnuansu*.

wónonát, v. i. 'to yell' as a wild animal, 'to howl'; *annúg*, 'they yell' (as lions' whelps), Jer. 51, 38 [from *annun*, a dog(?)]; *áishno púshk pish annun*, every one shall howl, Is. 15, 3; *annush kah annsh*, 'cry and howl', Ezek. 21, 12; *annuk*, howl ye, Zech. 11, 2.

[Chip. *wáho-awo*, he howls, Spelling Book.]

wónoonk, n. howling, Is. 15, 8; Zeph. 1, 10.

wónowaonk. See *wannunwionk*, a covenant, an agreement.

woshe, wosh, woshoh—continued.
Gen. 17, 5; Prov. 17, 21; Matt. 10, 37; *annsh*, my father, Gen. 22, 7; Luke 15, 21; *annshon*, our father, Luke 3, 8; 11, 2; *kannsh*, thy father, Gen. 12, 1; *watsh usgonne wushik*, from my forefathers, 2 Tim. 1, 3 (suppos. form); *kannshon* (*kannshon*), your father, Gen. 31, 6, 7; 43, 7; *annsh* (constr.), the father of, his father, Prov. 17, 21; (obj.) Gen. 19, 33; 28, 7; *ken pish wánnshon*, thou shalt be a father (of many nations), Gen. 17, 4; *wánnshonun*, [he who is (?)] a father, Ps. 103, 13; Prov. 4, 1; Is. 9, 6; Mark 13,

woshe, wosh, woshoh—continued.

12; 1 Thess. 2, 11; *God wánnshonig*, 'if God were your father', John 8, 42. See **átsheon*, *atshuh*; *watshonut*.

[Narr. *osh*, a father; *nish*, my father, *rish*, your father; *enushon*, have you a father? R. W. 44. Del. *wosh*, my father; *gosh* (*kosh*), thy father; *osh-wall*, his father, Zeish. Voc.]

***woshesin**, an uncle, C. 162 (dimin. of *annsh*). See *wussissas*.

woshkappeun, -oppéun, n. a comb-bine; *woshkappeun*, my comb-bine, Judg. 20, 4, 6; (obj. pl.) *oh*, 2 Sam. 16, 21, 22; 21, 11. See *washquin*; *woshkappeun*.

woshoh. See *annsh*.

oske, for *woske* (especially in compound words), new, young, first in time, etc.; before.

[**woswéneat**, v. i. to swim.] *nag wosh woswénecheg*, they who can swim, Acts 27, 43. Cf. *patansan*, he swims; *ossé-páns*, he slideth back.

[Del. *a schu wall*, to swim, Zeish. Voc. 14.]

osqheonk, n. blood. See *wosqheonk*.

osukongquneau (?), it (the brazen sea) 'was set above upon them', 1 K. 7, 25.

otattamwónk. See *wáttattamwónk*.

otsh. See *osh*; *watsh*.

otcheun, he made from (it), Gen. 2, 22. See *achinnut*.

otchteau, he produces (it) from (it), he forms it: *atshau-ua*, Ex. 38, 8; *atshau-ua*, he produces from it (an obj.), Gen. 2, 22.

otshoh: *wánn atshoh*, the wind bloweth, John 3, 8 (*wánnshon*, Mass. Ps.). Cf. **átsheon*.

[Del. *ta ánnshon*, whence blows the wind?; *wánnunuk ánnshon*, the wind comes from the north, Hkw. 456 (see **wánnshon*), Zeish. Gr. 161]. Chip. *wódlin*, it blows, is windy, Bar. 532. Old Alg. *hantín*, wind, Lah.]

owee, interj. of sorrow (El. Gr. 22); *owee*, ah! C. 234.

oweesquabinneat, v. i. to wrap up. See *wassquapinnut*.

owesuonk, n. his name, Ex. 20, 7; Gen. 29, 16. See *wésuonk*.

owohsumunát. See *wóhsumunát*.

owonogkwog. See *ánnogkwog*.

P

p'. See *pai*.

pā, a particle which, prefixed to a verb in the indicative, gives it the sense of the 1st pers. imperative: *naawāntam*, I am wise; *pā-naawāntam*, let me be wise, El. Gr. 25.

[Cree *pā*, indeed, particle, prefixed to the root of the verb, has the force of 'should' or 'would' conditional: *ac pā nīpau*, I should or would sleep.]

pā, applied to extension in time, an indefinite going-on. It has the force of 'yet' in such phrases as 'while he was yet speaking'. Indic. *ash pāmukookok*, while it was yet day, 2 Sam. 3, 35; *pamau*, 'upward' in age or time: 'from twenty years old [*koh pamau*] and upward', i. e. passing, Num. 26, 2, 4, = *pānu*, 2 Chr. 31, 16, 17. Suppos. *ash pamauit*, while he yet spoke, Job 1, 16, 17; Matt. 14, 43. Pass. (inan. subject) *pamānu*, it is passed, Ps. 18, 12. Imperat. 3d pers. would be, regularly formed, *paj* or *payh* (q. v.) [or *pamajeh* ('?)], let it go on or continue (until). Cf. *pāmāntam* (suppos. *pamāntog*), he lives; *pamāsham*, he walks; *pāmāshau*, it is past, etc. (Cf. also Sansk *pamā*, ire, se movere.)

[Abn. *pamī* (= *amptsi* and *aiptsi*), in compos. 'pendant, yet encore'; 'il est à' (with verb in infinitive), Rask. Del. *pam mī*, yet, to this time, Zeisb.]

pā-, **pe-**, **pū-** [**p'**], prefixed to words which signify motion, denotes indirection in the act or agent. In verbs of motion it signifies 'all about', 'in one direction or another', or without direction. Cf. *pa-nun*, 'out of the way', 'astray', and *pa-muoh*, the sea; *pa-masau*, he swims; *pa-mompayin*, it creeps; *pamitahau*, (water) runs, etc.

[For the Cree, Howse (84) has *pimānāchamno*, 'he moves himself horizontally, crawls', and perhaps this may be the primary signification.]

paamu, adv. past, upward (in age or time), Num. 26, 2, 4. See *pānu*.

paanonteg, as n. a (winnowing) fan, Is. 30, 24, i. e. that which blows away. See *pamauhthunk*.

pabahtanum [*pa-bah-tan-um*], v. t. he trusts; *pabahtanumau*, he trusts in (him), has confidence in; inan. *pabah-tanum*, he trusts (it), depends on (it). Adj. and adv. *pabahtanumw*, -*awān*, faithfully (*pāpabahtanumw*, C. i.).

padahquohhan. See *padtohquohhan*.

padteateamin-ash, n. pl. nuts, Gen. 43, 11.

padtippāshin, **padtapāshin**, v. i. it drops, there is dropping; freq. *paupat-tippāshin*, there is a shower; verbal *pā-pādtintak*, 'showers', Deut. 32, 2.

[Del. *paupatperon*, a drop; *paupatpetchon*, it drops (cf. *papahlan*, it is showery, 'rains by showers'), Zeisb. Abn. *aipteterein*, il est encore à pleuvoir, il pleut encore.]

padtohquohhan, **padahquohhan**, v. i. it thunders (*padtohquohhan* and *padtoh-quohhānu*, it thunders, C. i.); as a n. thunder. [From a verb which signifies 'to hear', 'to be heard' (?). Pierson's Catechism (Quiripā) has *padak*, he heareth. Cf. Cree *pātohsayon*, he hears him; *pāyton*, he hears it. But see the next following verb.]

[NOTE.—The bracketed part of this definition is marked "out" in the manuscript.]

[Abn. *pādaughings*, he foudre, tonnerre. Quir. *pāddahquāhhana*, Pier. Del. *paethacquan*, it thunders, Hkw, which Cass corrects to *paathac'quan*, 'it begins to thunder' (from *pa*, 'to come', and *hae'quan*, 'thunder'). [Is either correct?] Zeisb. has *pad hae'quan*, it thunders; *paen da quod*, it is heard, Voc. 26.]

padtuhkuhnteau, v. t. he smites (it) into (it), 1 Sam. 19, 10, of a dart or spear thrown from the hand.

pagkodontām. See *pākalatām*.

pagúauau, v. t. an. he destroys (him); inan. *paguauan*, *paguadlan*, he destroys (it); v. i. *paguataun*, *paguadrau*, he is destroying, or is a destroyer; pl. *paguatoog*, they destroy, are destroyers. (This was the name given to the Muhhekan of eastern Connecticut by neighboring tribes: *Pagatōog*, Pequots, 'destroyers'.) Verbal *paguauamuk*, destroying, destruction, Prov. 15, 11; 18,

pagúanau—continued.

7; Is. 59, 7; 'pestilence', Ps. 91, 6. From *pagup-* (*pagk-*), to break, to divide. See *pagukú*.

[Narr. *paripuanu*, 'there is a slaughter'; *paguttúng paripuanu*, 'the Peguts are slain', R. W. 151. Cree *páikwáht-ayoo*, 'he hates (him)'.]

paguodche, pagwodche, adv. 'it may be', perhaps, El. Gr. 22 (*pagyúúche*, C.).

[Alg. *pagkúsh*, 'probablement'.]

pahchanitchau, v. i. he has fingers; *pagúttá-túshé* —, he has six fingers, 2 Sam. 21, 20. See *pahcheunitch*.

pahchassittau, v. i. he has . . . toes, 2 Sam. 21, 20; lit. he has divided-feet (*pahshé-wassé*). See *pahcheunitch*.

pahchau, pauchau, póhchau, v. i. he turns aside, deviates: — *wétté angút*, he turns aside from the way, Num. 22, 23.

[Del. *patyechéau*, 'where the road strikes off'; *pahchéau*, 'to turn out of the road', Zeisb.]

pahheau, v. t. an. he waits for (him); *ang-páih*, I wait for (him), Ps. 130, 5; suppos. *uoh páihút*, he who waits; v. t. inan. *pahéau, páhta*, he waits for (it); v. i. an. *pahéssu*, he is waiting; suppos. *uoh páhtsit*, he who is waiting. Verbal *pahéssóok*, waiting, 'forbearance', Rom. 2, 4 (*páhtsaang*, they wait; *ang-pahéss*, I stay, I am ready; *páhtsú*, ready, C.). From *páit*. Cf. *páim*.

[Del. *pee soup*, he waited (pret.), Zeisb.]

pahke, pohki, (1) it is clear, plain, evident; adv. plainly, clearly. (2) it is clean, pure. See *pohki* and cf. *pahpáih*.

pahkheäü, pahkehheäü, v. t. an. (caus.) he cleans (himself or another), makes clean, 'purifies', Lev. 8, 15. V. t. inan. *pahkétau*, he makes (it) clean, purifies (it). V. i. an. *pahkéssu* (= *pahkéssu*), he is clean, pure, Lev. 13, 13; 2 Sam. 11, 4. Adj. an. clean, pure.

pahpakhshas, n. a 'partridge', Jer. 17, 11, = *pehpakhshas*, 1 Sam. 26, 20. Cf. *paghpahyúttang* (pl.), 'quails', Ps. 105, 40. See *amunessushéssé*, the swallow.

[Narr. *páhpakh-sang*, partridges, R. W. 53. Peg. *pagpáhpakh*, quail, Stiles (see his *kutpauss*, partridge). Del.]

pahpakhshas—continued.

pahdacka, pheasant; *pagpásh*, partridge. Chip. (Gr. Trav.) *pah-pah-kah-sa*, 'a snipe' (?), Sch. II, 466.]

pahpasinnum, v. t. he plucks off (as corn, Luke 6, 14). See *pahshétau*.

pahpassehtau, v. i. he is cleaving or splitting (wood). Suppos. *uoh pahpassehtau*, he that cleaveth wood, Eccl. 10, 9. Redupl., with caus. inan. form, from *pahshétau*, he divides (it), 'he causes it to divide', 'makes it half' (see *pahshé*).

páhpokhumas, n. a moth, Luke 12, 33. Cf. Matt. 6, 19, *pagpáttáuwak* (suppos.), 'moth', for 'when it is injured by the moth'. See *pagpéy*.

páhshe, pahshe, half, a part of. See *pahshé*.

pahsonogk, n. pl. *sonpásh*, a board, Acts 27, 44; Ex. 27, 8. See *pahpassehtau*.

[Abn. *psikask*, planche, ais. Del. *psikakachk*, Zeisb.]

páhsu. See *páim*.

páhtekómuk. See *pannunéwéttáwédekanuk*.

pajeh, adv. until; *yeu pajeh*, until now; *uó pajeh*, until (ámpéj, C.). See *páim*. [Del. *pátschi*, Zeisb.]

pakodche, adv. completely, to the end, to the full, thoroughly. (It is strictly a verb impers. 'there is completion', 'it is through'.) Freq. or intens. *pápagkodchéa*, 2 Chr. 36, 21. See *pahshétau*.

[Narr. *paúwéche, paúwéchéa*, R. W. [Del. *paúwéchéa*, fully, completely, Zeisb.]]

***pakodchímau**, v. t. an. he condemns (him), primarily, disposes of, makes an end of; *uoh pakodchémit*, he who condemns; *pagkodchéumánu*, 'to condemn', 'to convince', C.

pakodchteau, v. i. (inan. subj.) it finishes, completes, or comes to an end; intensive *pagkodchéau*, Pan. 9, 24, John 5, 36; pass. part. *pagkodchéumánu*, (it is) finished, Ezra 5, 16. The causative form, *pagkodchémit*, he makes complete, finishes, is of more frequent occurrence; *ang-pagkodchémit*, I have finished or completed (it), 2 Tim. 4, 7.

[Del. *pakodchémit*, he fulfills, completes (it), Zeisb.]

pakodtantám, pogk-, pagk-, v. i. and t. inan. he determines, resolves, purposes, 2 Chr. 32, 2; Lam. 2, 8. Aet. yld. *pákodtantamanók*, determination, settled purpose. From *pakotcha* and *-antam*, completely-minded. Cf. *kodtantam*, he intends or wishes.

***pákonnôtam,** n. a codfish, C.

[Narr. *pangamút*, R. W. Abn. *us'-kumakS, us'kamúgS*, pl. *-gšak*, morse, Rasles.]

páme, paáme, may be regarded as a defective verb used separately as an auxiliary or in composition with other verbs to denote progress, continuance, or duration of action. It is related to, if not formed from, the indefinite particle. *páim, páimán*, is the suppos., *pámán* the indic. form. See under *pámantam*.

[MARGINAL NOTE. — "ROWING THIS." Cf. *pa-amutám, pamokhóm, pamashau* *ash pamam*, 2 K. 14, 4, see *ash* "].

pamequanum { *paím-um-quanum* }, v. t. inan. he rolls (it) about; suppos. *ash pamquánuk*, he who rolls (when rolling) it, Prov. 26, 27.

pamitchuau, -utchuwan, -owau, v. i. impers. it flows or runs (as water, irrespective of direction or force). As n. 'running water', Prov. 5, 15. Imperat. 3d pers. *pamitchuau!*, 'let (the waters) be dispersed abroad', Prov. 5, 16 (*omutah nippeit pamutcheuauk*, 'as waters which run,' Mass. Ps., Ps. 58, 7). From *paím* (v. i.) and *utcheu*, it proceeds from. More immediately, from *pamishau*, he walks, moves, with the introduction of the hard *ch*, denoting involuntary or inanimate activity.

[Cf. *pamitchuau*, it flows, as water, Howse 49.]

pammoh. See *pamamoh*, the sea (").

pamompagin, v. i. impers. it creeps or crawls (*nap-pamamúsham*, I creep, C.). As adj. (also *pamompagin*) creeping, crawling. Suppos. *awásh ash páimompagin*, an animal which creeps or crawls, pl. *ag páimompakcheg*. Freq. *pápámompagin, papámámopagin* and *pápámotcheg*, Ps. 148, 10. See *pápámompakcheg*.

[Cf. *pámamúsham*, 'he moves himself horizontally, crawls', Howse 84.]

pamompagin—continued

Abn. *nap-pamúgss*, je rampe sur le ventre. Del. *pamachkhuu* (v. adj. an.), stirred, moved, Zeish. Gr. 166; *pamomachhu*, it creeps, Zeish. Voc. 27.]

pámontog, suppos. of *pámantam* (v. i.), he lives: *ash páimontog*, he who liveth, 1 K. 3, 23, 25; Lam. 3, 39; pl. *pámontogga*, 'the living'.

pamwōw, pamwōwō, pumōwō, v. i. he swims, moves himself by swimming (*nap pamosauwam*, I swim, C.); suppos. *ash páimōwauw*, he who swims, Is. 25, 11. For *pam-awssu*. Cf. *osauwauw*, he swims.

[Abn. *nap-pamōkššam*, 'je nage'.]

pámsheau, pamusheau, v. i. inan. it passes, goes on. See *pamishau*.

pamutchuwan. See *pamitchuau*.

pamwōwō. See *pamwōw*.

***pánikquā** [= *pamuhpaua*], 'squeint-eyed', C. From *paím* and *ahquā*, he looks contrary or perversely.

panne, pannu, out of the way, perversely, contrary: *paím wáttin*, 'the wind was contrary', Matt. 14, 24; Acts 27, 4; *an pannu*, 'he went another way', 1 K. 13, 10. Cf. the prefix *pá-*; also *pamim*, strange, foreign; *pamwa*, it is spread about.

[Del. *pollin*, elsewhere, otherwise; *pollauu*, he goes away, goes wrong, Zeish.]

panneáu, v. i. he errs, goes out of the way, goes wrong, Prov. 10, 17; suppos. part. *pamúwau*, going astray, 'perverse', Prov. 14, 2; verbal *pamúwauw* (*pamúwauwuk*), wrong-going, 'perverseness', Prov. 15, 4.

pamneüssu, v. i. an. he does wrong, commits a fault; suppos. *ash páimúw* (*pamúwauw*), he who does wrong, who goes astray, Num. 5, 12, 29; verbal *pamúwauwuk*, wrong-doing, error, Prov. 17, 9; Jude 11; agent. vb. *pamúwauwau*, a wrong-doer 'the unjust', 1 Pet. 3, 18).

pamōwau, v. t. he deceives, speaks falsely to (him). Imperat. 2d 1st pers. *ahpa pamamúw*, do not lie to me, 2 K. 4, 16. Adj. and adv. *pamamúw*, falsely, deceitfully. N. verbal *pamamúwauwuk* (and *-wauwauwuk*), wrong saying, a lie, Ps. 7, 14; Rev. 21, 27; agent. vb.

pannowau—continued.

pannowau-on, a liar. From *panna*, and *nowau*, he speaks.

pannu. See *panna*.

panuppu, **panuppe**, throughout, thoroughly; as v. i. *panuppu wam*, (he) is through all, Eph. 4, 6; prep., Rom. 1, 8; adv., Gen. 11, 3; Rom. 15, 19; intens. *panuppanpu*, throughout, 2 Chr. 34, 7; wholly, Jer. 2, 20.

[Abn. *panpamiši*, 'par tout'.]

panupwushaü, v. t. he goes through-out: *panupwushaog abawish*, 'they went through the cities', Luke 9, 6; 2 Chr. 16, 9 (*panupwushant kethoh kah ohle*, 'to compass sea and land', C.); but *kup-panupwushomau*, etc., 'you compass', etc., Matt. 23, 15). From *pan-
uppu*.

pâpâdtinunk, n. coll. fine rain, 'showers', Dent. 32, 2. See *puttippâshin*.

papahtantam, v. i. and t. inan. he trusts. See *palahatam*.

papâmpagin, freq. of *panompanpu* (q. v.), it creeps.

pâpâmotacheg, part. pl. 'creeping things', Ps. 148, 10.

pâpâne, adv. 'safely', Prov. 31, 11 (?) (*pâpâne*, 'wholesome', C.); *pâpâne kah-komcasish*, mark thou well, Job 33, 31.

papanowau, v. i. he flatters; suppos. *nah papamant*, he who flatters, Prov. 28, 23. Adj. and adv. *papânde*, flatteringly, Prov. 26, 28.

papaquanne, **papuk-**, adv. 'utterly', 'thoroughly', Judg. 15, 2; Is. 40, 30; Nah. 1, 8; Zech. 14, 11.

papashpe, prep. (?) through: *wassuttam papashpu maktokys-ot*, he shines through the cloud, Job 22, 13. By redupl. from *pashu*, it breaks through. Cf. *upânz papâshu*, the sun rises.

papaskhas, n. the 'swallow', Ps. 84, 3; but cf. *manusushpas*.

papasku. See *pâpiske*, double.

papaume, prep. concerning, with respect to, of.

papeâsik, suppos. part. inan. when (it is) very small, a very small thing; pl. *papeâsikish*, 'small things', Zech. 4, 10; Acts 26, 22. See *pâsin*.

papeissit, pl. *âlehog*; suppos. part. an. very small (persons), very young, Esth. 3, 13. Intens. of *peississu* (q. v.). From

papeissit—continued.

papeissu has come the corrupted form '*papais*' (pl. '*papais*'), a young child.

[Narr. *yâ cuppâppais*, is this your child?; *papais*, a child; *ucppâppais*, my child, R. W. Peq. *ponppais*, 'an infant new-born', Stiles.]

papekq, n. a flea, 1 Sam. 24, 14; 26, 20 (*papek*, C.). Cf. *pâpâhkanas*.

[Abn. *babiks*, piece; *babis*, ciron dans les mains, etc.; *ps'kš*, vers dans la chair, sur viande. Del. *uchpupuk* (pl.), fleas, Zeisb.]

papenuppashunk, n. 'a drop' ('in the bucket', Is. 40, 21). [Is it a noun collective from *pat-pau* and *nuppu*, 'very little water'?] Cf. *puttippâshin*.

papésukaew, v. i. or adv. it is twilight; in the twilight, Ezek. 12, 6.

papisiswaonk (?), vbl. n. 'mirth', fun, Man. Pom. 86.

[Chip. *pan'pa*, he laughs.]

pâpiske, **papasku**, **papske**, v. i. it is double; adj. double. By redupl. from *pâske* (there is) double: *pâskamau-ak pâpiske agyanag* . . . , 'double unto her double, according to . . .', Rev. 18, 6; *papske abhânk*, a double portion, Dent. 21, 17. Sometimes with *neot* (twice), as *neot pâske* (for *pâpasku*) *dadhtem*, he pays double, Ex. 22, 4, 7.

pâpiuhsuke, adv. one against the other, reciprocally opposite, 1 K. 20, 29; Num. 8, 2, 3. By redupl. intens. from *piuhsuke* (q. v.).

papokquog, suppos. as n. a cleft; pl. *-gush*, Amos 6, 11. From *pahpâqu*, augm. of *pahapi*, it breaks, opens. See *pâssipiskuttut*.

papomushau, **papômshau**, v. i. he journeys, continues walking, Acts 10, 38 (*papomushau*, Matt. 9, 35). Freq. of *pomushau* (q. v.).

^a**paponaumsû**, pl. *-og* (Narr.), n. 'a winter fish which comes up in the brooks and rivulets; some call them frost fish,' etc., R. W. 165. The 'tomcod' or 'frost-fish' of the markets (Gadus [Morhua] tomcodus, Mitch.). Tacaud, the specific name given by Cuvier, may be from *tahkû* (Narr. *tahkû*), 'when it is cold', 'cold-weather fish', or Narr. *tuquittin*, frost, it is frozen, 'frost-fish', but certainly does not signify

***paponaumsû**—continued.

'plenty fish' in any Algonquian dialect. From *papou-û* and *arumsû*, dimin.

[Abn. *apsûnamsûsûk*, 'petits [poissons] de la mer'.]

***papôné** (Narr.), winter, R. W. 69. See *papûn*.

***papônetin** (Narr.), v. unipers. (it blows from the west, or it blows wintery), the west wind, R. W. 83. From *papûn* (*papûn*, El.), winter.

papske. See *pâpisko*.

papukuanne. See *papapuanun*.

pâpumunont, pl. *-onchey*, suppos. part. of *pâpumunout*, flying: *pâpumunout* *pâksas*, flying bird (i. e. bird when flying), Ps. 148, 10.

pasau. See *pasanun*.

***pâshanne**, adv. fully, C. See *palshanne*.

pashksheau, v. i. it bursts asunder, bursts with violence, explodes; intens. of *pasishau* (it bursts) by the incorporation with the root of *shk*, marking violence and disaster.

pashkuhkum. See *pashkuhkum*.

pashpehtâhheau (-*tahorhan*, El. Gr.), v. t. and i. an. he makes (it) pierce through (him), he 'smiteth through' (him), Job 26, 12.

[Old Alg. *patshapauant*, I dart, Lah.]

pashpishonau, v. t. an. it goes through (him), pierces (him) through; pass. he is pierced, 'shot through', Ex. 19, 13.

pasinnum, v. t. he plucks (it, as corn, etc.), Mark 2, 23. See *palshinnum*.

pasishau, **passishau**, v. i. it bursts or is torn asunder, Mark 15, 38; Luke 23, 45; with an. subj., Acts 1, 18. Intens. of *peshan* (see *peshani*).

paskanontam, v. i. he suffers extreme hunger, he is starving, Jer. 38, 9; *napp*, I perish with hunger, Luke 15, 17. Vbl. n. *paskanontamunuk*, extreme hunger, Ex. 16, 4. Adv. *paskanontamun*, in extreme hunger, Lam. 2, 19.

[Abn. *paskanontamunssû*, il a faim marchant [?], Rasles. Cf. Abn. *peshant*, 'eren'.]

paskœgun tahshé, num. nine; pl. an. *paskœgun tahshœg*; inan. — *tahshimush* (or *tahshimush*), El. Gr. 14 (*paskœgun*, Luke 17, 17): *nabo paskœgun*, nineteen (as an adj. varied by *tahshé* (or *tahsû*) in pl. an. and inan., 2 K. 25, 8); *paskan-*

paskœgun tahshé—continued.

gun tahshimushœg (pl. an. *-kœtœg*, *-kœtœsh*), nine hundred, El. Gr. 15.

[Narr. *paskœgit* (*paskœgit*, C.), as adj. pl. with *tashœg* and *tahshimush*, R. W. Del. (Unami) *pashkœkœt*, Hkw.]

paskuhkom, **pashk-**, v. t. he bursts (it) asunder or in pieces (Nah. 1, 13; Jer. 2, 20; 5, 5; 30, 8, applied to the bursting of bonds or fetters). Cf. *sahœkœkœkœt*. See **pashkœmœmœ*.

pâsœw, **pâhsu**, v. i. (it is) near. Adv. near by, Gen. 19, 20; Matt. 24, 33.

[Chip. *bêsho*, near by, Bar. Abn. *pâs-sœt*, c'est proche. Del. *pashœt*, Zeish.]

pasœsau, **pasau**, v. t. an. he brings (him) to: *ap-pasau-ûh*, he brings him, Luke 10, 34; imperat. 2d pl. *pasœk*, bring ye hither, Luke 14, 21. This is the primary (and perhaps the only) signification of the verb: 'near them', bring them near. From *pâsau*, near.

[Abn. *ne-pâssœt*, je l'apporte.]

pâsœche [= *pâsau - wœtœch*, near-from], adv. a little way off, not far, 2 K. 5, 19.

[Del. *pashœtschœ*, near; *pashœwat*, *pashœwœt*, near, Zeish.]

pâsœsukœu, v. i. he goes or comes near, he approaches; suppos. *nœh pasœsukœg*, he who comes near, Num. 1, 51; Luke 7, 12; imperat. *pasœsukœtœch*, let him come near to me, Is. 50, 8.

pasœtappu, v. i. he is (remains) near, Is. 50, 8 (elsewhere *pasœrappu*); suppos. *nœh pasœtappit*, *nœh pasœrapit*, he who is near, Is. 57, 19; Prov. 27, 10. From *pâsœchœ*, or *pâsau*, and *œppu*, namet.

[Abn. *pâssœtœp8*, il est proche, il demeure proche.]

pasœtshœu [*pasœchœ-œu*], v. i. he goes or comes near, approaches, 2 Sam. 18, 25; suppos. *nœh pasœtshœd*, he who comes near, Num. 3, 10, 38. *pasœtshœu* expresses merely the fact of approach or proximity; *pâsœsukœu*, the action of going or coming, continuing to approach.

[Abn. *pâssœtœssœ*, approche-toi; *ne-pâssœtœssœ*, j'approche; *ne-pâssœssœkœmœn*, j'approche de cela.]

paspishœu, v. i. it breaks through, it bursts forth, blossoms, (after *nepœwœ*, the sun) rises, Eccl. 1, 5; suppos. part.

paspishau—continued.

paspishout, (when rising,) sunrise, Eccl. 1, 5; Num. 21, 11; Ps. 50, 1; and of the rising of the 'day-star', 2 Pet. 1, 19 (*ay-paspishoutuk* *napuz*, the sunrise, C.); freq. *paspishishau*, he passes through (a place or country); pl. *-atag*, 2 Sam. 2, 29. Freq. or intens. of *pishau*, it blossoms, bursts forth.

[Narr. *pishisha*, it is sunrise, R. W.]

pasquag, suppos. inan. (when it is) made fine, in powder: *pasquag nukhik*, fine flour, Lev. 23, 13, 17, etc. Cf. *sohqui*, powder.

[Abn. *pesü*, poude. Narr. *pishqui-hick*, unparched meal.]

pasquodtam, v. t. inan. he chews (it)?; suppos. pass. inan. *pasquodtamamak*, (when it is) chewed, Num. 11, 33.

passipskoddut (for *passuipskoddut*), 'in the clefts of the rock', Jer. 49, 16; Orlad. 3; *passipskoddut*, Ex. 33, 32; *passuipskodduta*, (among) the clefts, Is. 57, 5. From *pahshe* (*pohshe*), broken or divided, and *-aupsk*, n. gen. for rock. See *putpakpuq*.

passishau. See *pasishau*.

passôthtam, **-âththam**, v. i. he digs a pit or trench, Jer. 18, 20, 22; cf. Ps. 94, 13; *passôthtam* (v. t.), he digs or 'cleaves' into (it), Judg. 15, 19. Vbl. n. *passôthtey*, *-âthtey*, a ditch, a pit, Prov. 22, 14; Is. 22, 11 (*pahsathtey*, Ps. 40, 2); pl. *-qush*, Gen. 14, 10 [*passôthtan-ash*, pl. 'the channels' (of the waters), Mass. Ps., Ps. 18, 15]. Cf. *passayk*; *pissi*.

passükossau, v. i. he parts the hoof, Lev. 11, 7. From *pohsu*, divided, and *ükôssa*, (its) hoof. See *mühkos*; *ahquâe*. [Chip. *pezhiki*, a buffalo.]

pasuk, num. one; Ex. 12, 46; Judg. 9, 2; Eccl. 4, 8, 10. (In his Grammar, Eliot gives as the numeral adnoun 'one', *nequt*, only.) *-pasukaw*, it is one; pl. *-kanawg*, they are one, 1 John 5, 7. Verbal, *pasukawuk*, being one, unity, oneness. *-pasukawg*, inan. *-kawash*, with *nequt* prefixed, one hundred, EL Gr. 15; *nequt pasukaw*, a hundred times, Eccl. 8, 12. See Pickering's note on *nequt* and *pasuk* in the reprint of Eliot's Grammar (2 Mass. Hist. Coll. ix), p. xlv. Cotton made this distinction: "*nequt*, a thing that is past; *pasuk*, a thing in

pasuk—continued.

being." This Heckewelder considered a mistake, yet it was not without some foundation. *pasuk* denotes unity and completeness, one by itself, and without reference to a series; *nequtta* (its ordinal is *nequmne*, first) appears to have the same base as *nukkanne*, old, discarded, left behind [cf. *nukkanau*, he leaves (him) behind], and so first in order of time; but if this distinction was not already obsolete in the time of Eliot and Williams it does not appear to have been observed by either.

[Mah.: "*pâschak* is the true Mahicanni word for one", Hkw. Narr. *pâwasuk*, R. W. (who gives also *nequit*, one). Abn. *pêzks*, inan. *pêzksu*, one (but *nequit* or its equivalent is found in *nekskians* [= *nequtta tahshe*], six; *nepsdâñkio*, eleven; *nepsdâ'teyš*, one hundred, etc.). Basles. Chip. *hahshick* and *nin-gul-pûh* (or *nig a dawa*), Sch. ii, 211, 213, 216. "Before substantives signifying measure of time or other things. . . instead of *hâjig* [*hahshick*], we say *ângû*."—Bar, Gr. 433. *pîzhig*, one; *pîzhigpu*, he is one, Jones. Cree *pîgak*, *pîpakau*, he is one or alone; *pîgakoutau* (inan.), he uniteth, Howse.]

pasukqut, num. once, Gen. 18, 32; Josh. 6, 3.

paswauwâtûog, v. i. (pl.) they are near of kin, 'they are her near kinswomen', Lev. 11, 17. From *pâsu* and *wetawung*, they are related, lit. they live together.

paswohteau, v. i. (inan. subj.) it is near, Ps. 22, 11; Zeph. 1, 7. From *pâsu* and *ahteau*, so habet.

paswoppu. See *pasudatppu*.

paswu, adv. lately, EL Gr. 21; 'for a season', Acts 13, 11; *onk paswê* (dimin.), 'some days after', Acts 15, 36 (*paswê*, soon, C.). See *pâsu*.

***pattohquohanni**, v. i. it thunders, C. See *pattohquohanni*.

pauanontam, v. t. he fans (it); v. i. *pauanontamsu*, he fans; cf. Jer. 4, 11; Is. 7, 18, 41, 16.

pauanuhtunk, **paan-**, **pauunôn-**, n. a fan (for winnowing), Luke 3, 17; cf. Matt. 3, 12; Jer. 15, 7. See *pauanoteg*.

pauchau. See *pahchau*.

paudtaü, v. t. he brings (tit), 1 K. 8, 32; Esth. 3, 9) *pautu*, he brings, C.; 'the cometh with', 2 Sam. 18, 27; imperat. *pautlaush*, bring thou, Amos. 4, 1; *put-aiush*, C.); suppos. *pautlank*, when he brings, Ps. 126, 6 (*pautank*, Mass. Ps.); Vbl. *pautlank*, a bringing in, Heb. 7, 19. Cf. *pasamut*. Cf. also Sansk. *pat*, ire; *pad*, ire, adire.)

[Narr. *paibans*, bring Luther, R. W. Abn. *apítSa*, il apporte; *upítSa*, j'apporte; with an obj. *u-pítSa*, je l'apporte. Chip. *au lutan*, he brings it, Cree, inau. *péyan*, an. *péshohatayee*(?), Howse 41. Del. *patu*, he brings, Zeisb. Gr. 152.]

-pau, n. gen. in compound words, signifying water. See *-pog*.

***pauganaüt** (Narr.), n. codfish, pl. *tam-awek*, R. W. See **pikonaütam*.

***paugätemisk** (Narr.), n. an oak tree (*pohekaltinus*, white oak; *asaltinus*, red [yellow] oak, C.); *paugautmissoind*, an oak canoe, R. W.

***pauishoons** (Peq.), meadow lark (*Stur-nella ludoviciana*, Bonap.), Stiles.

***paukúnawaw** (Narr.), a bear; also the name of the constellation 'the Great Bear, or Charles Waine', R. W. [For *pohekunawa*, he goes in the dark or at night (?).]

***Paumpágussit** (Narr.), n. 'the sea god . . . that deity or godhead which they conceive to be in the sea.'—R. W. 98, 110.

paumushaü, v. i. he walks. See *paum-shau*.

***pauochaúog** (Narr.), v. i. 'they are playing or dancing', R. W. 145; *pauchaúowawin* [*pauchaúotewano*?], 'a bundle to play with', ibid.

paüpakinasik, adv. in the twilight, Prov. 7, 9. Dimin. of *pohpokku*, it is dark. Suppos. *pauphokuk*, when dark (?). See *pohekuk*. Does not often occur in Eliot's translation; perhaps not elsewhere than in the verse cited.

***paupock** (Narr.), partridge, pl. *-sing*, R. W. See *pohpokkshats*. Cf. (Peq.) *paupaputésu*, quails, Stiles; (*pohpapup-ottog*, quails, El.); *pohpokk-ussu*, partridge, El.

[Chip. (Gr. Trav.) *pohpokkshats*, i

***paupock**—continued.

'snipe'; *pohpokshu*, 'woodpecker', Sch. n. 466. Del. *puh hu eka*, pheasant, Zeisb.]

paunónutunk. See *paunautunk*.

pauwau, (1) v. i. he 'uses divination' (infin. *paunáunmut*, Ezek. 21, 21), he practices magic or sorcery. Adv. *paun-aw*, 1 Sam. 15, 23. Vbl. n. *paunautunk* (pl. *paupashu*), 'witchcraft', 2 Chr. 33, 6; Gal. 5, 20 (cf. Acts 8, 9). (2) n. a wizard, a diviner, Ex. 22, 18; Dent. 18, 14; Dan. 4, 7.

[Narr. *paunáur*, 'a priest', pl. *-awáog*, R. W. 111. Cf. Quir. *pauná*, 'holy', Pier. 41, etc.]

payont, when he comes, when coming; suppos. part. of *paun*.

-pê, the root of names of 'water' in nearly all dialects of the Algonquian. It has usually the demonstrative prefix, and is not found without it in the New England dialects. See *nippe* (*n'pu*); *-pog*. [Cf. the Sansk. *pi*, to drink (*put*, drinking, for drink; *ap*, water), a root which runs through almost all Indo-European languages; Zend. *pâ*, water; Aigh. *pu*; Lith. *app*, flumen; Irish *abh*, flumen; Greek *Πη*, *πεπρωκα*; Lat. *potum*.]

[Abn. *uâ* (*u'pu*), Narr. *uip*, Muh. *u'bay*. Chip. *u'chû*, *u-shu*, *u-shu*, water; *sê bu*, *see bu*, river. Cree *uip pu*.]

pê. See *pû*.

peamesan. See *paísan*.

peantam, v. i. he supplicates, (in Eliot's transl.) he prays; lit. he is small-minded (*pu-antum*), he humbles himself. Tr. an. *peantamman*, he prays to, supplicates (him); *ku kappantam-oush*, I pray to thee, Ps. 5, 2. 'Advocate form' (imperat.) *peantamawash*, pray thou for (them), 1 Sam. 12, 19; *awan-shamman*, pray thou for us, Jer. 37, 3. Vbl. n. *peantamouk*, supplication, prayer.

[Narr. *paupantam*, 'he is at prayer', R. W. Abn. *paubêtam*, il prie. Del. *pu tu man*, to pray, Zeisb. Muh. *pa-puktum-mawakam* (vbl.), 'religion', Edw. Quir. *paúu*, used by Pierson for 'body', etc., Catechism 41, 42, 57; inau. pl. *peuons*, ibid. 55. This seems to be the primary or the simple verb from

peantam—continued.

which *peantam* was formed, and is perhaps identical with *patawan* (q. v.); *peantawapan*, 'holiness', Pier. 51. See *attahauu*.]

peantowau, v. i. he has a small voice, speaks low; pass. with inan. subj. *peantawaman*, it has (or there is) 'a small voice', 1 K. 19, 12. From *pe* and *antawau*. Cf. *mishantawaman*, 'it roareth' (Job 37, 4), has a great voice. See *mishantawau*.

peásin, v. i. it is (very) small; n. a small thing, Num. 16, 13: *wassanum peásin*, it is too small, 2 K. 6, 1. Double dimin. *peamísau*[-*sin*], a very small thing, Ex. 16, 14. Suppos. inan. *peasik*, *peasik*, and *pegisik*, when it is small, a small thing, Josh. 17, 15: *anne pegisik oak u matong*, 'less [more little] than nothing', Is. 40, 17. Intens. *pepásik* (q. v. i. See *pén*.

***peawe**, **pewe**, adj. little: *pewe makkoisoy*, little children; *peakumuk*, a little house, C. See *pén*.

pechehquogkunk, **-gwonk**, n. the sheath or scabbard of a sword. From *pet-ut*, he puts in, and *chokquóg*, a knife; with the terminal of the suppos. inan. concrete, that which a knife is put into.

***peegham**, v. i. he shaves (himself); *unp-peegham*, I shave, C. See *choquawchham*; *moosum*.

peeksq, **peesq**, n. the 'night hawk', Lev. 11, 16; Deut. 14, 15.

[Abn. *pipygs*, 'oiseau de proie' (?), Del. *pischk*, Zeish. Voc. 6 (cf. *pisgon*, it is night; *pisgék*, at night, ibid.).]

péu. See *pén*.

pegskiyeue (?), adj. 'narrow' (of 'windows'), Ezek. 41, 26.

peheue, adv. unawares, unintentionally, Num. 35, 11; Gal. 2, 4. Perhaps related to *petshan* (q. v. i.), he goes into it by mischance, he falls into it.

[Abn. *piessisi*, vel *patsi* (by mistake, unintentionally). Del. *pitscho*, accidentally, by chance; as v. he blunders accidentally, Zeish. Gr. 183.]

péhteau, v. i. it foams; n. foam, Hos. 10, 7: 'the scum' (of a boiling pot), Ezek. 24, 6, 11, 12 (*pehtám*; *petaittaw*—

pehteau—continued.

au [*pehtau* (an.) - *pettaw-at*], he foameth (at the mouth), Mark 9, 18. Cf. *páshau*.

[Abn. *pe'tti* or *petti*, foam, froth (écume); *pettasau*, it foams; *pe'tti'th solsa*, he foams at the mouth.]

pehteheunnitchab. See *petcheunnitchab*.

pehtoxinau, v. i. he puts on his shoes (mocassins); imperat. *pehtoxinash*, put on your shoes, Ezek. 24, 17. From *petan* and (*m*)*okéssau*. Cf. *amanash kum-mocinash*, take off thy shoes, Ex. 3, 5.

pehttuhennitchab. See *petcheunnitchab*.

pehtunum. See *pettunum*.

peisses, n. an infant, a child, Gen. 37, 30; 44, 22; Luke 1, 59; pl. - *oy*. [By contraction from *piéssesu*, or a diminutive of endearment for *piéssisi* (?).]

peississu, v. i. an. or adj. an. he is very small (Amos 7, 2, 5), very young. Suppos. *inh peissasut*, 'he who is least', Matt. 11, 11; *ash peississat*, while he was yet (very) young or small, 2 Chr. 34, 3; pl. - *dehep*. Intens. or dimin. of endearment, *pepéssat*, pl. - *dehep*, young children, Esth. 3, 13.

[Abn. *piéssesu*, il est petit; *piéssau* (inan.), cela est petit. Chip. *puugi*, a little, a few, Bar. 424, = *puuge*, small, 'limited to the expression of quantity', * Sch. Cree *appasis* (adv.), little; *appasissau*, he is small; (inan.) *appasissin*, it is small. Narr. *paipais*, a child.]

* MARGINAL NOTE — It has changed places with *unpshu*. See Sch. "]

pemaogok, **peónogok**, where the path or way is narrow, Matt. 7, 13, 14: *peónogok* (indic. pres. i, Prov. 23, 27 (of 'a narrow pit'); *en peimnagogok mugik*, in the narrow path, Man. Pom. 87. From *pe*, small; *-nag*, path; *-nog* (suppos. from *na*), where it goes; *-okke*, place; and *peónog* (suppos. of *um*, he goes) *okke*.

[Narr. *peemíngupit*, 'a little way', R. W.]

***pemisquái** (Narr.), adj. crooked or winding, R. W. 56.

[Cree *pisquig*, 'diverging, branching', Howse. Del. *pinuchiquen*, twisted, turned, Zeish.]

[**pemsqunnum**, v. t. he wreaths, twines, twists (it);] adj. *-aumun*, 'wreathed', Ex. 28, 14, = *p-pimsqunnumun*, v. 22.

[Del. *pimochpuen*, vbl. adj. turned, twisted, Zeish.]

pemsquoh, n. a whirlwind, Job 37, 9; Is. 40, 24. For *pemsquin*, it winds about, twines (?). Cf. *pempesque*.

pemunneah, **-unneat**, n. a cord, a string, Is. 50, 2; Mark 7, 35; pl. *-ash* and *-unish*, Judg. 15, 13; 16, 11, 12. Suppos. of *pemumdem* (it is twisted or plaited), 'when twisted' (*pemin-neah* *um*, a fishing line; *pemucupit*, a cable, C.). The primary meaning seems to be plaited or braided; that which is made by putting one (strand or thread) across another. Cf. *pummereche*. See *tuttuppan*.

[Abn. *pemaisi*, il va de travers. Cree *pim-ich*, crosswise. Del. *pimcutan*, thread; *pimen*, slanty, Zeish. Cree *pem-um*, 'he awryeth it'; *pimur-um*, 'he twists it'. Howse 93. Powh.: "Their women use to spin . . . a kind of grasse they call *pemumau*; of these they make a thread very even and readily."—J. Smith, Hist. of Va.]

penáekinnu, v. i. it grows and spreads, spreads as it grows (of a vine, Ezek. 17, 6). From *pemnu*, with *k* progressive, and *-innu*, the characteristic of verbs of growth and production: 'it goes on growing and spreading', or 'it continues to spread as it grows.'

penaëu, v. i. it is spread about, as a growing plant, tree, or vine. Cf. *pumne*, out of the way.

[Narr. *penlgi*, 'crooked', R. W. 56.]

penohkónau, v. t. an. he casts or throws (him) down: *kup-penohkon-ah*, thou castest me down, Ps. 102, 10 (*penoh-kónat*, to throw down, C.). From *nah-komun*, he throws (to the ground); with the prefix *pe-*, he throws from a height, casts down (to the ground). See *nah-komóut* and its cognates, and *penohkku*.

[Abn. *ne-penukánu* or *ne-néakánu*, 'je le jette du haut en bas.']

***penoh**, n. soot, C. 161.

[Abn. *pirabii*.]

penomp, n. a virgin, Gen. 24, 16; Is. 7, 14; pl. *-pang*, Esth. 2, 19. From *penówe*, strange, in its secondary or privative

penomp—continued.

sense, and *-omp*, n. gen. for 'man', *nes-cia viri* (?). Cf. **keqspuan*; **qutissas*.

[Du Ponceau (?) says: "A young man of Delaware is called *pilapi*". This word is formed from *pilad*, chaste, innocent, and *hapí*, man, viz., man in his purity and innocence."—Tocqueville, Démoc. en Amér. app. c. (*pemup*, *peissit* (?), or *pemussa* (?).) Hkw. gives *pilapn*, a lad; *pilawsis*, a boy; *pilawitit*, a male infant babe. Zeish. gives *pi la pi n*, a big boy; *pi la we tit*, a little boy; *pi la we tschitsch*, a boy, Voc. 52.]

penówe, adj. and adv. (1) strange, differing, or of another kind, uncommon, (2) foreign, of another country or language. From the same base, perhaps, with *pinne* (q. v.), out of the way. Vbl. n. *penunvegenu* [*penówe-nu*], it is different, strange, Prov. 21, 8. Caus. inan. *penunvchdon*, he makes (it) different, distinguishes (it), Lev. 11, 47. Cf. *unure*.

[Abn. *piri*, *pirsi*, 'indicat novitatem'; *pirié*, nouveau. Del. *pili*, another, Zeish.]

***penoon**, n. a boat, Mass. Ps., John 6, 22. See **penunog*.

penowanumau, **penuan-**, v. t. an. to have a difference with, to contend with (him). Suppos. part. *penunumant*, when contending with, Job 9, 3; *up-penunumun-ah*, they contended with them, Prov. 28, 4. V. mutual an. *penunittuog*, they contend with each other, 'are at strife', 2 Sam. 19, 9. Vbl. n. *penunittuonk*, mutual strife, contention, Gen. 13, 8; 2 K. 5, 7. Adj. *-ittuic*, at strife with, contentiously, Prov. 27, 15. From *penówe* (emotional an. form).

penowohkomuk, **penuwoh-**, n. a strange place, Ex. 2, 22.

penowoh, **penuwot**, (contracted form of the preceding) n. a stranger, one different, a foreigner, Prov. 5, 20; Deut. 27, 19; pl. *-teog*, strangers (*penowohden*, a stranger, C.). Used by Eliot for 'the heathen', Ezek. 36, 3, 4. Adj. *-ohiteic*, foreign, Ezra 10, 11.

[Narr. *up-penunuburem*, I am of another language, R. W. 31. Abn. *ne-pirSaidé*, je parle une language étrangère.]

penowoh-teau, v. i. he is strange or unlike by nature. From *peniure* and *oh-teau*, he is a stranger or foreigner.

penowomâi, n. a difference, Ezek. 22, 26; 44, 23.

penuanumau. See *penuanumau*.

penugquékoutu. See *penugquékoutu*.

penuhkau, v. t. an. and inan. he casts (it) down upon (him); *ap-penuhkau-oh*, 'he cast (it) down upon them', Josh. 10, 11. Cf. *penuhkônu*.

penuh-teau, v. t. inan. it casts (it) down, he casts (himself) down upon the ground, 1 K. 18, 42; Dan. 8, 10. Caus. he makes it fall (?).

penushau, v. i. he falls; inan. subj. *penushau*, it falls (as a flower, 'fadeth', Is. 40, 7, 8; *ap-penushau*, I fall, C.). Vbl. n. *penushauuk*, falling, a fall. Cf. *petshau*, he falls into; *pegkishin*, an. *pegkissau*, he drops, falls inanimately; *chinopshau*, he falls into the water; *kitchishshau*, he falls into the fire; *képshau*, he falls by stumbling or by reason of an obstacle, etc.

[Abn. *peul'ré*, il tombe d'en haut. The corresponding primary verb is not found in Eliot. From it *penushau* is formed by adding *sh* (marking mischance) to the root. Old Alg. *pinkisin*, to fall.]

penuwohkomuk. See *penuwohkomuk*.

penuwot. See *penuwot*.

peónogok. See *penuogok*.

***peontâem**, a boat or canoe, C.

***peonog**, n. a little ship, Mass. Ps., John 21, 8. Cf. *kehtanog* (*kehte-ânog*), a ship. So, *penur-ânog*, the small conveyance. These names were framed for English and foreign boats, as distinguished from the canoe (*mûshau*) or Indian boat. They do not appear to have been widely used.

[Abn. *ketshak*, a ship; *satûrshpêshrag*, a barque.]

pepemsque, adj. and adv. (bæly) contorted. Intens. or freq. form of *penisquam* (Narr. *penisquâi*, q. v.), of the serpent, 'crooked', Job 26, 13; Is. 27, 1. From *pem* (twisted) with *sqû* [= *skor*], the mark of badness, violence, or mischance. Cf. *penisquoh*.

[Narr. *penyûi*, crooked; *penisquûi*, crooked or wining, R. W. 56.]

pépemsquunnumwônok, vbl. n. a wreath, 2 Chr. 4, 12, 13.

pepemsqushau, v. i. 'it whirleth about' (of the shifting wind), Eccl. 1, 6.

pepenam, v. t. inan. he selects, chooses (it), Gen. 13, 11; Is. 40, 20; v. an. *pepenam*, he chooses (him). Adj. *pepenam*, chosen, selected, Jer. 49, 19. From *penûr*, 'he differences it'.

[Del. *pîpînatun*, to choose, Zeish.]

pepenautchitchuîkquonok, -uhquok, n. a mirror, Ex. 38, 8; 2 Cor. 3, 18; James 1, 23; (pl.) Is. 3, 23.

[Narr. *pebawchichauquîk* (?), a looking-glass, R. W. Del. *pepenam*, Zeish.]

pepummu, v. t. (-*mu*, v. i.), he shoots often, continues shooting. Freq. of *pummu*, q. v.

[Narr. *pepenûi*, 'he is gone to hunt or fowl', R. W.]

pépumwaen(u), n. agent. one who shoots often or habitually; pl. -*uung*, 'archers', Judg. 5, 11; 'shooters', 2 Sam. 11, 24.

***pequawus** (Narr.), n. a gray fox, R. W. 95; *pequis*, a fox, Wood.

péshauî, v. i. (1) it blossoms, puts out flowers; *pish peshauî*, it (for an. he) shall blossom. (2) n. a flower, James 1, 10; pl. -*uunsh*, 2 Chr. 4, 5. Commonly with prefix of 3d pers. See *ap-peshau*. Cf. (freq.) *paspeshau*, (intens.) *pashshau*, and *pashkshau*.

[Abn. *abshur* (pl.), ils bourgeonnent; *pe'tsâs abûin*, le pain enfle.]

***peshauî** (Narr.), blue; *peshauîunsh* (pl.), violet-leaves, R. W.; *peshuî*, blue, C.

[Abn. *titieus*, blue paint; *petidiens*, violet. Chip. *apissi*, violet; *apissin*, it is of a violet or dark-blue color, livid, black-blue, Bar.]

***peskhômmîn** (Narr.) v. i. (1) it thunders ('to thunder', R. W.). (2) it explodes, as a gun; 'to discharge a gun'. Suppos. inan. concrete *pêskuwik*, that which thunders, a gun. Cf. *pêskuhkûu*, he bursts (it); *pishkshau*, it bursts asunder.

[Abn. *ne-pêskam*, I fire a gun; *asênûi pêsuk*, who shoots?; *pêskshûs*, (the gun) bursts. Cree *pîskew-wôosoo*, he shoots himself; *pîskewpûthû*, it bursts (from within), like a gun; *pîske-pûthû*,

***peskhómmin**—continued.

it bursts (from without), as a bladder; *püssäke-patlu*, it splinters; *püssäsiggun*, a gun. Old Alg. *püssäsgun*. Del. *poak sarun* and *pu'achik he'run*, gun; *pu'achikun mun*, to fire a gun, Zeish.]

***pésuponck** (Narr.), n. 'an hothouse', 'a kind of little cell or cave . . . into [which] frequently the men enter after they have exceedingly heated it with store of wood, laid upon an heap of stones in the middle,' etc. 'Here do they sit round, . . . sweating together.'—R. W. 158. Verbal from **pūsūp-patū*.

***pésuppaû-og** (Narr.), v. i. (pl.) they are sweating, R. W. 158.

[Cree *ni'p-appūngun*, I sweat. (Chip. *ninl-itburs*, Bar.)]

***pétacaus** (Narr.), n. 'an English waistcoat'; dimin. *petacausunise*, 'a little waistcoat', R. W. 107. From *puttug-qun*, he hides himself (?). Cf. *puttug-qapushkan*, a veil.

petan, n. a quiver, Job 39, 23; Is. 22, 6. From *pētai*.

[Alm. *petarumi*.]

petashqushāonk, petaoshq-, vbl. n. an outside garment, 'cloak', Is. 59, 17; Luke 6, 29; 'vesture', Ps. 102, 26.

***petasīnnia** (Narr.), 'give me some tobacco', R. W. 35.

petau, v. t. he puts (it) into, Ex. 37, 5, 38, 7. Imperat. *petauish*, put thou (it) into (it), Gen. 44, 1. Suppos. inan. concrete *putank* (that which is put into), a bag or pouch; *putogp*, Wood. Intens. (involuntary action) *putshan*, he falls into. From *petun*, caus. an. (?).

[Alm. *ni-pi'au*, I put it into; 3d pers. *api'auir*; *ni-ti'pān*, I put it in (a dish, vessel, or the like). Cree *pētehe* (prep.), in, within; *pēthas*, until, unto, *put*, as an 'instrumentive characteristic' of verbs, implies action performed 'with the arm', 'he pulls' [cf. *ni'put* (*unahput*)]. Howse 87; *pētēnun*, he puts it in; *pētēhann*, he thrusts it in; *pēchēnun*, he put it in the inside, Howse 34. Del. *pūn den*, to put in, to fill, Zeish.]

petaug. See **putogp*.

petehennitchab, peht-, pethen-, peht-tuhh-, n. a finger ring (or bracelet). From *pet-annin*, put into, *utche*, the hand,

petehennitchab, etc.—continued.

and *appu*, it remains: 'that which the hand remains put into'; pl. *-ubpauish*. Cf. *kētippattēnūish*, bracelet, Is. 3, 19 (*kētippattēnūish*, pl., Ex. 35, 22).

pethompákeau, v. i. he creeps in; pl. *-vug*, Jude 4. Cf. *panompingin*.

pethotácheg, part. pl. (suppos.) they who creep into, 2 Tim. 3, 6. Cf. *panompingin*.

***petogge** [= *putang*?], a bag, Wood.

***petouwássinug** (Narr.), n. 'their tobacco-bag, which hangs at their neck, or sticks at their girdle, which is to them instead of an English pocket.'—R. W. 108.

petshau, v. i. he falls into (a pit or snare), Amos 3, 5; Ps. 7, 15; suppos. *petshinut*, when he falls; part. *petshinut*, when falling. From *pētun*, with *sh* of mischance or involuntary action. Cf. *pēchen*; *panshan*.

pētūánun, peht-, pittu-, v. i. he is proud; suppos. *uoh pōhtūánunurit*, he who is proud, Job 40, 12. Adv. *pētūánunnen*, 'frowardly', Is. 57, 17 (*pētūánunni* and *-mōni*, proudly, haughtily, C.). Vbl. n. *pētūánunnenok*, pride, Job 33, 17; Prov. 14, 3; 16, 18.

pētukau, v. i. he goes (is going) into, Judg. 18, 9; 1 K. 3, 7. From *pētun*, with 'k progressive.

[Cree *pētuk-ayon*, Howse 268.]

pētukodtun, v. t. he brings (it) into; *kup-pētukodtunwan*, ye bring (it) in, Hag. 1, 6; with inan. subj. *pētukodtun*, Dan. 9, 24.

pētūkquī, petuhki, puttukquī, v. i. it is round; adj. round: *petunson petukhi*, a small round thing, 1 K. 10, 19. From *pētun* and *ahquā*, it goes in at the ends, the end goes in or returns. Cf. *puttoghun*, he covers, incloses (?).

[Narr. *puttūckpū*. Alm. *petogō*. Cree *pittikowor*, it is spherical. Del. *putukhēan*, a round ball; *putuqūnūnūschī*, [round-nut tree] a black-walnut tree, Zeish. Voc. 27, 53.]

petukqunneg, n. a (round) cake, a cake or loaf of bread, Matt. 7, 9; *petukqūnug*, C.; pl. *-ush*, Judg. 6, 19, 20; *-yauush*, Matt. 15, 36; n. coll. *petukqūnūnuk*, bread, Mark 8, 4.

[Narr. *puttuckqūnūnug*, a cake.]

petutteau, v. t. he enters, goes into. Gen. 24, 32; Ex. 24, 18; imperat. 2d pers. sing. *pétutloosh*, come thou in, enter in, Gen. 24, 31. From *pítan*.

[Narr. *pétihos*, 'come in', R. W. 30. Abn. *petosighe*, he enters.]

pēū, pēū, or peweu, v. i. it is little, it is small: *pēū onk*, (it is) less than, Ezra 9, 16. This primary verb (represented by Cotton's *peawe*) is rarely found in Eliot by itself, but to it must be referred a great number of modal and derivate forms. Caus. *pēcheau*, he makes (him) small, causes him to be small; pass. he is made small (or 'low', James 1, 10): *kappheesh*, I make thee small, Jer. 49, 15; Obad. 2. Imperat. *pēub*, 'bring (thou) him low', Job 40, 12. See *pēisin*.

***pewe**. See **peawe*.

peweu. See *pēū*.

pēyau, v. i. he comes hither; imperat. *peyaush*, come thou; *peyauk* (-*onk*, -*onch*), come ye; suppos. part. *peyaout*, when coming; v. t. an. *peyaui*, he comes to (him); *kup-peyaush*, I come to thee, Ex. 18, 6.

[Narr. *pegiu*, he is come; *pegiuag*, they are come, R. W. 48, 49. Abn. *me-bu*, je viens; *isabaui*, il vient ici. Cree *pey-*, *pēyche*, hitherward. Del. *pēū* or *peyga*, he comes; part. *payut*; infin. *puui*; imperat. pl. *puuk*; *pe ye gu*, it comes, Zeish.]

piahquttum, v. t. he has authority over, is master of (it); suppos. *noh piahquttuk weta*, 'the master of the house', Mark 13, 35; infin. *piahquttumuat*, (to have) authority, v. 34. As adj. and adv. *piahquttumwe*, chief, principal, Gen. 40, 2.

[Narr. *ut-acquētunck-euō*, he is my subject; *kut-acquētunck*, I will (be) subject to you. "Beside their general subjection to the highest sachems, . . . they have also particular protectors, under sachems", etc., R. W. 120, 121. Abn. *netebirghé*, je gouverne.]

piogqué, n. adj. ten. See *pink*.

pish, the auxiliary of the (indicative) future tense, will or shall; 'a word signifying futurity', El. Gr. 20. [Is this *pi-tch*, a participle from *pey-*, the radical of *peyau*, 'the coming', 'that which is

pish—continued.

to come'? Cf. *piomomun*, the future, the 'to come', C.]

[Narr. *patch*; *patch u'kēleau*, shall I recover my health?; *patch nip-piutorm*, I will bring it to you, R. W. Cree *pātons*, hereafter; (*chēskwa*, presently) *pā-chēskwa*, presently (with emphasis); *pā*, indeed, particle, the sign of the conditional (as is *gā* of the indicative) future, Howse 199. Chip. *tah*; *tah-atta*, it shall or will be, Sch. n, 441. Micm. *apch*, 'ensuite', Maill. 28.]

pish iōgkōsishōshw, it shall distil (as dew), i. e. moisten, make moist, Deut. 32, 2. See *ogpashki*.

-pisk. See *uappisk* (u'pisk), the back.

-pisk, in comp. words. See *uappisk*, rock.

piskeu. See *pāpiske*, double.

pissagk, pusseog, -agquan, n. mire, mud, dirt, Is. 57, 20; Job 41, 31; 8, 11. Adj. *pissagquan*, 'miry', Ps. 40, 2; *-agquan*, Ezek. 47, 11 (*pissagpa wagan*, 'corrupted flesh or rotten'; *pissagquan-mu*, it sticks to; *pissagk ut tauwag*, 'dirt in the streets', C., = *pissagk ut natik-kanta*, El. in Zech. 9, 3.) See *pissi*.

[Abn. *pusagshé*, gleant (*awesks*, bone); *puszeski*, boueux, bourbeux; *piskewagun*, fosse.]

pissaumatōonk, n. a matter of business, 'suit' or 'cause', Ex. 18, 22; 2 Sam. 15, 4 (pl. *-atuumpash*, 'weighty matters', C.).

pissenum, pissogkiunum, v. t. he flays, skins (it); an. *pissunamunag uentah-quabe*, they flay off their skin, Micah 3, 3.

pisseogquayeuonk (*pissagq-ayeu-onk*), n. pl. *-uyash*, miry places, Ezek. 47, 11.

pissi, pusseu, v. i. it sticks, adheres, is sticky. (This, the primary verb, is not found in Eliot, except in the suppositive concrete, *pissag*.) See *pappissi*. Cf. Greek *πῖσσω*.

pissishāonk (?), n. 'matters' of business, employment, Ex. 24, 14 (*pissagquonk*, employment, C.). See *pissaumatōonk*.

pissogkiunumwe, adj. peeled, skinned, Is. 18, 2, 7; an. *pissogkiunauu*, Ezek. 29, 18. See *pissenum*, he flays, skins (it). [Abn. *pessharhuss*, il écorche.]

pissogqsheau, v. i. it sticks, cleaves fast, by mischance. Lam. 4, 4; suppos. *pissogqshauk*, when it sticks or cleaves. Job 31, 7; an. subj. *pissogqshau*, he sticks. From *pissogk-m*, with *sh* of involuntary action.

pissogquodtin, **pisseog-**, **pissug-**, n. the rot or blasting of grain. Deut. 28, 22; 1 K. 8, 37; Amos 4, 9.

***pittakúnuam** (Narr.), v. i. he goes back: *uip-pittakúnuamua*, I must go back; *pittúckish*, go then back; *pittúckish-tuck*, let us go back, R. W. 76, 77. Cf. *pítukau*; *pítukodtan*. (Perhaps R. W. mistook the signification of this word, 'I go back', for 'I go into the house'.)

pittu, -eu (?), n. pitch. Is. 34, 9.

[Cree *pícku*, gum or pitch. Howse 20.]

pittuanum. See *pítuánum*, he is proud.
píuhsuke, prep. 'over against', Neh. 3, 23, 25, 26; adv. fittingly, fitting (*píuhsukke*, 'exact, right' (?); *píuhsúk-kíyáu*, 'plainly', C.); *píuhsuke mooh-táumak*, 'fitly trained together', Eph. 2, 21; *wánuu píuhsukchituk*, fitly joined together, Eph. 4, 16, i. e. made to fit; suppos. of *píuhsukchitau*, v. caus. (inan. subj.). See *pápíuhsuke*.

piuk, num. ten; pl. an. *piukqussuog*; inan. -*qussuush*, El. Gr. 14. Adj. *paugpú*, *paupú*, Deut. 32, 30; Ezek. 45, 14; *paugkut nuupa* (to the tenth time), ten times, Gen. 31, 7 (inan. pl. *pinkquttash*, Ex. 3, 28).

[Narr. *piúck*, R. W., = Peq. *piung*, Stiles. Abn. *máru*, Cree *mítútu*, Chip. *míhissuwi*, Bar.; *mú dáis wé*, Sch. Micm. *m'telu*, Maill.]

poakussohhug mukqs, 'he bores his ear through' with an awl, Ex. 21, 6. Cf. *soqkussohhau*, an earring.

poanatum, -**antam**, v. i. he 'makes mirth', is mirthful, Ezek. 21, 10. Adj. and adv. *pánuittanaw*, mirthfully. Eccl. 7, 4. Vbl. n. *poanatanamuk*, mirth. Eccl. 2, 1, 2. See *hahánu*, he laughs.

-pog, **-paug**, in comp. words water. It represents the suppos. inan. concrete form of '*pú* (*u'pu*, *u'pú*)', 'where water is'. *u'pú* was not used in composition. *-póg*, the noun generic, was not used separately. Cf. *uunú-pug*, 'fresh water', James 3, 12; *sépu*, a river of water,

-pog, **-paug**—continued.

Ps. 107, 35, and *proskéche sépu-pug-wat*, on the surface of (upon) the waters of the river, Dan. 12, 6 (= *sépu' u'pú-sit*, v. 7); *tohkekannu-póg* (under *tohkekau*), running (or spring) water, Num. 19, 17; Josh. 15, 19; *mishé-pug* (*mishé-pog*), much water, John 3, 23; *sooki-pug*, cool water, Prov. 25, 25; Matt. 10, 42; *séppug*, 'salt water', James 3, 12; *u'puupug*, 'abundance of waters (cover thee)', Job 22, 11.

poggohham, **pogkoh-**, **pogguh-**, v. t. (1) he threshes or pounds out grain, Judg. 6, 11. (2) he beats or knocks (it), pounds (it), strikes (it) with force; pret. *pogkukhhuu-nu*, he was threshing (wheat), 1 Chr. 21, 20. Adj. and adv. *-hauuá*, *-hauuáwá*, of or for threshing, Is. 41, 15. The primary meaning is to beat out, to separate or divide by beating. From *poqquannu*, or rather *poq-quí*, it is broken.

[Narr. *poekhómmu*, to beat or thresh out, R. W. Abn. *m-baykchímuá*, je bats (le blé); *m-baukthau*, je le bats. Cree *píckanahau*, he knocketh it, strikes it with force, Howse. Chip. *puk-e-tai*, v. t. he strikes, Sch. n. 424; *puk-ud-ai* and *puw-ko-tay*, ibid. 468.]

pogkenau, v. t. an. (1) he casts away, Is. 31, 7 (*pukénu*, C.). (2) he puts (him) away. (3) he divorces (her). Suppos. *núh paugkúat*, he who puts away or divorces, Matt. 19, 9; imperat. *pogkes*, cast (her) out, Gen. 21, 10; Gal. 4, 30; pl. *pogkúak*, Gen. 35, 2; suppos. pass. *núh pugúit*, she (when) divorced, put away, Lev. 22, 13.

[Abn. *m-bayghánu*, j'abandonne (hommein vel mulierem, etc.).]

pógkenum, v. i. he is blind; pl. -*uog*, -*uog*, Is. 42, 16; 56, 10; suppos. *núh pugkúak*, he who is blind (= *núh pí-kúand*, Mass. Ps., John 10, 21); pl. *pogkúunkog*, the blind, Is. 35, 5. Adj. *pogkúannuáwá*, Is. 42, 7 (*pókannuáwá*, C.). From *poekúai*, it is dark.

[Narr. *n'píckannuánu*, I am blind; *puu-kánum*, dark, R. W.]

pogkesu, v. i. act. an. he is putting away or casting off. Eliot occasionally uses this form of the verb (which, in the indicat. 3d pers., corresponds with his 'adject-

pogkesu—continued.

tive-animate'), as in Ps. 43: *tahachutch pogkésau*, why dost thou cast me off?

[Abn. *pokutsishi*, 'loin de nous; à l'écart'.]

pogketam, v. t. inan. he casts (it) away, puts (it) from him (*paketam*, C.); *nutp-pogketam*, I cast off, 2 K. 23, 27; imperat. *pogketush*, cast thou (it) out, Matt. 7, 5; suppos. *pogketog*, when he casts (it) off.

[Narr. *a'pakétam*, I will put her away; *ayúic pakétush*, do not put away; *a'pakéauyau*, I am put away, R. W. 126.]

(In the first two examples he has used the inan. *pogketam* for the an. *pogkenu*.) Old Alg. *paekitan*, I abandon or forsake, Lah. Abn. *we-baghítamen*, j'abandonne cela. Del. *pakítom*, he throws (it) away.]

pogkodantám. See *pákkodantám*.

pogkohham. See *pogghohham*.

pogkomunk, n. a rod, a stick (carried in the hand), Ex. 21, 20; Prov. 20, 15; *pogkomwakpauuk*, a stake, Is. 54, 2; *anuh-quonk*, a pillar, Gen. 28, 18, 22; 31, 45.

[Cre. *páekumoggun*, a club or cudgel, Howse.]

pogkussu, v. i. act. an. he drops, falls (as an inan. body, or without external cause. See *paushau*); suppos. *houan wuh pogkussil*, 'whoever shall fall', Matt. 21, 44. With inan. subj. *pogk-ishin(ni)*, it falls; pl. *wush*, Nah. 1, 12; suppos. *wu pogshauk*, it (when) falling, Is. 34, 4. See *paohkshchatau*.

[Cre. *páhksein*, he falls (as in walking), Howse 80. Alg. *pañgisin*, il tombe (un objet inan.).]

pohchauutch, -nitch, n. a finger; 3d pers. *appoh*, his finger. V. subst. *pohchamitchau*, he has fingers (is fingered), 2 Sam. 21, 20. From *pohshu*, divided, and -nitch (*wauatchag*), hand. Cf. *pohchashit*, toe, from *pohsho* and -sit, foot.

***pohchátuk**, pl. + *qatúash*, a bough, C. See *pokshum*.

pohchau, v. i. he turns aside, deviates. See *pachau*.

pohkeni, -nái, v. i. it is dark; adj. dark; n. darkness, Gen. 15, 17; Is. 5, 20; 45, 7; Amos 5, 18; *pohken-adtu*, in darkness, Eccl. 2, 14. Adv. and adj. *poknái*, darkly, obscurely, Job 22, 13; 1 Cor.

pohkeni, -nái—continued.

13, 12. Intens. *pohpohkeni*, Job 24, 15.

Related to *pohki*, clear, open, as lucus to lucendo, etc. See *paápukiansik*; *páukenuam*; cf. *kappugki*.

[Narr. *paúkúuauum*, dark, R. W. Abn. *pékúuam*, *pékúwyle*. Del. *páekenuam*, very dark, Hkw.]

pohkenittipukcok [*pohki ai-típukcok*], 'in the dark night', Prov. 7, 9. See **táppaua*.

[Narr. *páppakunutch*, 'dark night' (= *pa-pohkenu*, when it is very dark), R. W.]

pohki, **pahke**, v. i. (1) it is clear, transparent, that may be seen through, pervious, Rev. 21, 11, 18. (2) Adj. clear, pure, Lev. 11, 36; Prov. 30, 5; Ps. 51, 10. As adv. *pohke* (and *pohkiyu*, C.), clearly, plainly. Suppos. inan. *póhkok*, when it is clear; hence, the (clear) sky, Matt. 16, 2, 3; Ps. 77, 17; and *pohkohquonh*, when clear, in clear weather, a clear day. (Cotton has *pohke* and *pohkiyu*, 'clearly'; *pohkoiyu*, 'clean'; *pohkoiyu*, 'cleanly'.) See *pohquái*, open, manifest.

The three roots, *pohk*, (*piik*), *pohq* (*piigh*), *pohsh* (*piish* or *piij*), have all the same ultimate base, with the idea of division or separation into parts. *pohq* and its derivatives denote the act of separating (breaking, opening, beating out, etc.); *pohsh*, the fact of division or partition (*pohshu*, half, part of, etc.), and *pohk* (*pohki*, *pohke*) the result of separation, openness, perviousness, a going through. [Cf. Tamil *paig-u*, to divide, to share; *pác*, to cleave; *páil*, a part, a portion; *paing-u*, a share, Caldwell 446, 475. Sansk. *bhag*, dividere; *bhag*, dividere, distribuire; *bhā'ga*, pars, portio; *bhā'g*, frangere; *pakshá*, latus, dimidia pars mensis. These groups of derivatives from a common root correspond nearly with English (and Anglo-Saxon) words beginning with *ruk*: thorough, through, throw (= to through, A. S. *thearwan*), thrust, thrash (A. S. *thresetan*), threshold (A. S. *thres-ol*, *thres-wald*), thread, throat, throttle, thrill (A. S. *thirlian*), and drill, etc.]

[Narr. *piuqai*, *piuquaput*, 'it holds

pohki, pahke—continued.

up' (i. e. the sky clears). R. W. 82. Abn. *paingSis*, purement, sans mélange (*paingSis* *Sis*, I eat clear meat); *pe'ksé*, an arrow; *pe'knan*, thread.]

pohkohquodtae, adv. when clear, in a clear day, Amos 8, 9. See *pohki*.

pohkshau. See *pohkshau*.

***pohkuhtimis**, n. white oak, C. See **paupgintu* *ush*.

pohpohkussa, n. a partridge, 1 Sam. 26, 20. See *pohpohkshas*; cf. *pohpohkuttog*, quails.

pohpœquesit, suppos. part. (one who is) lame; pl. *-teheg*, Acts 8, 7. See *pohpœssittout*.

pohpu. See *poippu*.

pohquâe, adj. open, manifest, 1 Sam. 3, 1; Prov. 27, 5 (*pohquâ*, public, C.). Adv. *-an*, openly, Matt. 6, 4, 6. (Another form of *pohki*.)

pohquâshinne (*amohkâkâgên*), open (valley), Ezek. 37, 2; *pohquâshinnu* *ohetuk*, open field, Ezek. 16, 5; 33, 27; 39, 5.

pohquetahham, v. t. he continues breaking (it), habitually breaks, Ps. 107, 16. Imperat. *pohquâtâhsh* *wîpîtrash*, break thou their teeth, Ps. 58, 6.

[MARGINAL NOTE.—"or causative"—or by pounding? [Howe?]. (See Grammar), 87. Cf. *sohquâtahham*.]

pohqui, v. i. it breaks, is broken. Asadj. broken, Ps. 51, 17 (and *pohquigên*, Is. 36, 6). Suppos. pass. *pohquî*, when broken; hence, n. a brand, a fragment of wood, Judg. 15, 4; Amos 4, 11. See *pepohquog*; *pohshenâ*; *pohshau*.

[Cree *pûke*, part, some (adv. of quantity). Del. *poûkêes* (dimin.), 'a little junk of fire', Zeish.]

pohquunum, v. t. he breaks (it) with his hands, Is. 28, 24; Ezek. 4, 16; *uup-puun*, I break (it), Jer. 30, 8; 49, 35. With an. obj. *pohquunân*, *-puenân*, he breaks (him), Jer. 31, 28; Ps. 46, 9 (*pohquunân*, he opens; *pohquunish* *uspuat*, open the door; *uup-puuhân*, I break (a law), C. The last example is bad, verbs in *uunân* always denoting action of the hand, or physical action).

[Narr. *pauputunânîlîmân*, open (thou) to me the door, R. W. Cree *pe'kôop-pûllû*, it breaks; *pe'kôop-pûllû*, he breaks it (by hand).]

pohquunutehont (from *pohqui* and *uteh*, with the form of the suppositive active participle), having a broken hand, Lev. 21, 19.

pohquodche, as prep. without, outside of (Lev. 9, 11); primarily, in open air, out of doors. Suppos. *pohquodchit* (when) without, out of doors, in open air, Gen. 24, 31; Ex. 21, 19; Lev. 10, 45. [Narr. *pu'quodchick*, R. W. Abn. *pe'kâtsê-nick*, hors de la maison, dehors.]

pohquohham, v. i. he goes clear, escapes; imperat. *pohquohash*, escape thou, Gen. 19, 17; caus. *pohquohchannu* (for *-quohchannu*), he makes (him) go clear, delivers (him); imperat. *pohquohchash* *kah-hag*, save thyself, Luke 23, 37, 39. From *pohki* or *pohqui*, and *am*, he goes. [Nap. *pohquohassu*, etc., our Savior (title-page of N. T.); *uup-pohquohassuân*, deliverer, Judg. 3, 9; *uup-pohquohassu-ên*, my Savior, 2 Sam. 22, 2; *kup-pohquohassu-ân*, thy (own) Savior, Is. 43, 3; *noh-pohquoh-uhânout*, he who saves (them), who delivers, Judg. 3, 9; 1 Tim. 4, 10; *woi ken pohquohassuân*, O thou that savest! Ps. 17, 7; *uup-pohquohchann-oh*, he saveth them, Ps. 107, 13, 19, 20; delivered them, v. 6; *uup pohquoh chann-umchêh Jehorah*, the redeemed of the Lord, Ps. 107, 2; *pohquâtahham*, he cuts (it) asunder, Ps. 107, 16; *tomohannu*, deliver thou us, Judg. 10, 15; *pohquah-esssch*, deliver thou me (intr.), Ps. 119, 153; *pohquah channu watch*, deliver thou me from, Ps. 119, 134; *pohquah esssch watch*, — evil men, Ps. 140, 1 (— my persecutors, Ps. 142, 6); *pohquah esssinu watch*, deliver thou us from, 1 Sam. 12, 10; *pohquah esssinuân*, deliver thou us (intr.), Ps. 79, 9; *pohquah channuânuk*, deliverance, Judg. 15, 18; *pohquah hânwanuk*, escaping, Ezra 9, 14; *watch uun-natcheshwanguunânash*, our iniquities, Ezra 9, 6, 7; *uup-pohquânun uannawank*, I plucked off my hair, Ezra 9, 3.]

[NOTE.—The examples inclosed in brackets

under this definition appear on a loose slip in-

serted in the manuscript. They were neither

revised nor arranged by the compiler.]

[Del. *pol gun*, 'escaped from me',

Zeish.]

pohquassittont, having a broken foot, Lev. 21, 19. Freq. *pohquassitt*, one who is lame (pl. *-scheg*, Acts 8, 7). From *pohqu* and *m'ssot* (*mussot*).

pohsahteg, a (miry?) pit, Ps. 40, 2. See *passóhtotum*; *pissagk*.

pohshaue, adv. fully, completely, thoroughly, Col. 1, 25. See *pákhedeh*.

pohshe, **páhshe**, it halves, divides in two, is severed; a half, a part of, some of (as opposed to *wam*, the whole of), Ex. 24, 6; 37, 1; Dent. 12, 7; Luke 19, 8; Rev. 8, 1; 11, 9, 11. See *pohqui*. (Cf. Sansk. *paksha*, a side, half (a month). Zend. *pas*, *gok-pásh*, one half (Engl. piece). Tamil *pag-ir*, to divide; *pál*, a part.)

[Narr. *paúshe*, 'some'; *poqu'sa*, half (of an. obj.), R. W. Abn. *ps'k'shes* (inan.), *-ir*, la moitié en large. Del. *pachshiri* (an?), half, Zeish.]

pohsheau, v. i. it divides in two, cleaves asunder, halves itself, Zech. 14, 4. Cf. *pukshau*, he breaks (by violence); *paúshau*, it bursts; *pohqui*, it breaks.

pohshequáé, **puksh-**, adv. at noonday, Job 5, 4 (*pukshagwa-ut*, Acts 10, 9). From *pohshe*, half the day or sun's course.

[Narr. *paúshupáur*, *páweshupáur*, R. W. 67. Abn. *psk'sh*. Del. *pachshaguké*, Zeish.]

pohshiuau, v. t. an. he divides (him) in two, halves (him): *pish up-póhshin-tásh*, they shall divide it (an animal), Ex. 21, 35.

pohshinuau, v. t. inan. he divides (it), halves (it); pl. — *uag*, Ex. 21, 35. Cf. *pasimam*.

[Narr. *paúshinuau-nan*, to divide (into two). Abn. *m-psikassi*, 'je fens'. Del. *pachshinuau-nan* (infin.), Zeish.]

pohshittahham, v. t. inan. he cuts (it) in two, Is. 45, 2; Zech. 11, 10.

poke. See *pokek*.

pokshau, **pohkshau**, v. t. he breaks (an. obj.) with force or violence; with inan. subj. *pokshau*, it breaks, is broken; with inan. obj. *pokshadtau*, he breaks (it), Ps. 107, 16; Jer. 28, 4. Suppos. an. part. *pokshout*, when breaking, 2 Sam. 22, 35. Adj. and adv. *pokshúé*, broken, Jer. 2, 13. Vbl. n. *poksháonk*, a breaking, a breach, Prov.

pokshau, **pohkshau**—continued.

15, 4; Is. 30, 13. See *pukshau*, it divides in two; *pohqui*, it breaks.

[Narr. *pokshot*, *-shauwa*, 'it is broke';

poksháttauwin, to break, R. W.]

poksunkquonk, n. a saw, Is. 10, 15. See *tussonkquonk*.

[Abn. *psupataSangun*, *temipataigapá*.

Del. *pachkschicau*, a knife; *pachschuch-quawau*, a board-saw, Zeish.]

pomahhom. See *ponahhom*.

pómantam, v. i. he lives, Gen. 5, 10, 16, 19, etc.; suppos. *ponantog*, when he lives (or lived), Gen. 5, 12, 13, 15, 18, etc.; part. (indic.) *panmantamwateh*, living, 1 K. 3, 26. Adj. and adv. *-tanawé*, living. Vbl. n. *panmantamóonk*, living, life. From *pine* (or *panau*), it continues, with *-antam*, the formative of verbs of mental and emotional activity. See *pine*. An earlier derivative, *pinetu* (*pin-sáhtau*), he 'continues to be', is not found in Eliot, but he has its verbal, *pinetuonk* (q. v.).

[Narr. *as-u'panmpamóntam*, I am very well (am yet alive); *tanáut panup mántamtu*, I am glad you are well, R. W. Abn. *nsri-panutásh*, je suis en bonne santé. Cree *pánuot-tyon*, he walks; *panut-issu*, he is alive; *pánuot-ayungau*, it goes (as a watch), Howse 36, 80. Del. *panamawchsu*, he lives; part. (suppos.) *panamachst*, Zeish. Gr.]

ponetuonk, n. vbl. (from *ponetu*; see *pómantam*) a generation, Eccl. 1, 4; Dent. 32, 5.

ponitchuwau (it flows, goes on), 'running water'. See *ponitchuan*.

ponohhom, **pomah-**, v. i. he goes by water, sails, Acts 27, 9. Vbl. n. *-wóonk*, going by water, a voyage, Acts 27, 10. Agentive *panmóhhamwéau* (n.), pl. *-wéau*, 'mariners' (Jonah 1, 5), those going (habitually) on the sea. From *panmoh* or *pánu* (q. v.) and *wam*, he goes.

[Cree *panisa*, he sails.]

ponompagée, adj. creeping, crawling, Lev. 11, 44, 46. See *panompagin*.

pompasuhkonk, n. vbl. a ball to play with), Is. 22, 18.

poimpu, **pohpu**, v. i. he plays, is playing (*pápu*, he plays, C.); pl. + *og*, they play, Ex. 32, 6; Zech. 8, 5; t. an. *poim-pau*, he plays with or for (him); *san*

pom̄pu, pohpu—continued.

uoh pom̄pu, wilt thou play with him? Job 41, 5 (*pohp̄puog*, they play; *pohp̄pu-mot*, to play, C.). Vbl. n. *pom̄puotok*, play, sport, Judg. 16, 25 (*pohp̄puotok*, playing; *pomp̄puotok*, recreation, C.; *pohmp̄puotok*, Ind. Laws, iv).

[Narr. *pom̄puot̄uog*, they are playing, R. W. Cree *p̄pu*, he laughs; intens. *p̄p̄p̄pu*; freq. *p̄p̄p̄isk̄u*. Chip. (St Marys) *p̄p̄-p̄*, (Sag.) *p̄th-p̄*, he laughs, Sch. n, 469. Del. *p̄p̄p̄u* (for *p̄p̄p̄u?*), to play, Zeish.]

pomp̄uhch̄ai, n. a member, organ, limb, or part of the body, 1 Cor. 12, 14, 19, 26; pl. -*uash*, 1 Cor. 6, 15; *ukkos̄u pomp̄uhch̄ai*, the virile organ, Dent. 23, 1. N. collect. *pomp̄uhch̄ai-m̄uon̄u*, all the members or organs collectively, 1 Cor. 12, 26.

pomushau, v. i. (1) he walks, (2) he journeys, goes a journey, 1 K. 18, 27; 2 K. 10, 31; but in this sense the freq. *pomp̄umushau* is more commonly used. (3) he goes or passes by. Suppos. *pomushad̄t* (and *pomushad̄t*), when he walks, if he walk, Ex. 21, 19; Gen. 3, 8; *uoh pomushad̄t*, he who walks, John 12, 35. With inan. subj. *p̄mush̄eai*, *p̄m̄-ūsh̄ai*, it goes on, passes, is past; pass. inan. (*p̄m̄sh̄o-m̄u*) *p̄m̄umush̄ai-m̄u*, it is passed by or over, Is. 40, 27; Jer. 6, 4. N. agent. *pomush̄eai*, one who is walking, a traveler; pl. -*uog*, Job 31, 32. Vbl. n. *pomush̄otok*, a journey (Gen. 24, 21; 1 K. 19, 7), a walk. Freq. *pomp̄umush̄au*, -*uush̄au*, he walks much, goes about, travels, journeys, Acts 10, 38; Matt. 9, 35 (*p̄p̄p̄um̄-*); imperat. *p̄p̄p̄m̄sh̄ogk̄*, walk ye, John 12, 35; with inan. subj. *p̄p̄p̄umush̄au*, it moves about. From *p̄m̄e* (*p̄m̄u-m̄i*). The primary form of this verb appears to be *pom̄-uss̄u* (see Muh. and Abn. equivalents below), the act. intrans. form (he continues doing), as *pom̄-and̄am* is the simple intrans. or neuter form (he continues feeling or thinking, he lives), and *pom̄uhom̄* (or *p̄m̄-u-m̄u*), the inact. intrans. (he continues going, passively or without action of his own, he sails or goes by boat). This primary form is energized in *pomush̄au* by the aspirate, as in the intens. *uss̄ish̄au* for *us-*

pomushau—continued.

uss̄u. See *uss̄m̄i*; *ūs̄oet* (*uss̄oet*), a foot. Cf. Sansk. *pat̄h*, ire, se movere.

[Narr. as *p̄m̄uiss̄u*, 'he is not yet departed' (he lives yet); *m̄u-m̄eant̄m̄ p̄m̄uiss̄u*, I have a mind to travel; *as-p̄m̄u-m̄e*, he is not gone by; pl. *as-p̄m̄u-m̄e*, R. W. This last is an earlier form, which I do not find used by Eliot* [*p̄m̄-ū*, he continues going or travels to a place (see *ū*), goes onward, passes by], corresponding nearly to the v. i. inan. subj. (and imper.) *p̄m̄u-m̄i*, *p̄m̄u*, it goes on, passes. Abn. *u-p̄m̄-ss̄e*, je marche; *p̄m̄-ss̄e*, il marche. Muh. *ū-p̄m̄sh̄*, I walk; *p̄m̄u-m̄e*, he who walks, he walking. Micm. *p̄m̄u-m̄i*, I walk. Cree *p̄m̄u-m̄-aȳu*, he walks. Chip. (St Marys) *p̄m̄-ū-s̄u*, he walks, (Sag.) *p̄m̄u-m̄-aȳu*. Del. *p̄m̄-ū*; suppos. *p̄m̄-ū*, Zeish, Gr.]

[*NOTE.—The compiler afterward wrote the following in pencil on the margin: "Correct this. Eliot has the verb *ush̄ pom̄u-m̄i*, Luke 22, 47, while he was going on, and *p̄m̄u-m̄i* is v. i. inan. subj."]

ponam. See *p̄m̄u-m̄i*.

ponanau, v. t. an. he lets loose, sets free (an an. obj.): *p̄ish̄ pom̄u-m̄i p̄m̄-ūsh̄*, he shall let loose the bird, Lev. 14, 7; *q̄m̄u-m̄-ēk̄ pom̄u-m̄i* (pass.), a hind (is) let loose, Gen. 49, 21. From *am̄u-m̄i*, he sends (him) away, with *pu* indefinite or indirective prefixed.

ponashabpaen, n. agent. one who sets nets, a fisherman; pl. -*uog*, Matt. 4, 18. From *pom̄u-m̄i* and *ash̄ab* (*hush̄ab̄*), he sets a net.

ponaskétuwosuen, n. agent. one who administers medicine, a physician, Jer. 8, 22; Col. 4, 14. From *pom̄u-m̄i*, (*m̄-ū-sh̄e*) (*moskehtu*), and *uss̄m̄i*, he applies or administers medicine.

[Narr. *m̄askit pom̄u-m̄i*, 'give [put on] me a plaster', R. W. 159.]

***pongqui**, shallow, C. See *p̄m̄u-m̄i*.

ponkque, adj. dry (it dries?): *p̄m̄u-m̄i w̄at̄in*, 'a dry wind', Jer. 4, 11.

ponompau, v. t. an. he makes a gift to, 'gives gifts to' (a woman), Ezek. 16, 34; v. i. act. (an.), *kup-pom̄u-m̄i*, thou givest a reward, Ezek. 16, 34.

[Abn. *u-p̄m̄-ū-m̄-ss̄e*, 'je fais presens' (in view of marriage).]

poñquag, n. a fording place, Gen. 32, 22; *ponquai*, shallow, C. See *tankouk*.

[Abn. *pañkškot*, il y a peu d'eau dans la rivière; *pañkšit*, peu; *u-bu'kaguñ-sšghé*, je passe la rivière au guet, Rasles. Mod. Abn. *po'gna*, shallow; *po'gwa*, very shallow, Osmk. 46, 53. Chip. *hāgwa*, Bar.]

ponteam (?), v. t. with prefix: *poshponteam* *hassanauitok*, he digs through the wall, Ezek. 12, 7; *way paunup-ponteam*, they dig (quite) through (the wall), v. 12.

ponum, **ponam** (*ponum*, C.), v. t. he places, puts (it) by hand (Lat. pon-it), Ex. 4, 6; 40, 22, 24; *unp-ponum*, I put (it), 1 Sam. 28, 31. Imperat. *ponsh*, put thou, Gen. 24, 2; 47, 49; *ponitsh*, let him put, Rom. 14, 13. Suppos. *ponuk*, he who puts, (and part.) putting. V. t. an. *ponum*, he puts or places (him); *up-pon-ith*, he put him, Gen. 2, 5; Is. 14, 1; *ponsh*, put thou me, 1 Sam. 2, 36. V. t. inan. and an. *ponumunum*, he puts (it) on (him); *up-ponumun-um*, he puts it on (him), Gen. 39, 4; *up-ponum-un-um*, he puts (it) on (it), Gen. 29, 3.

[Narr. *ponumunum*, (let us) lay it on; *ponuchush*, lay down your burthens; *aukuksh ponumun*, to lay in the earth, R. W. Abn. *u-pšumun*, je le mets; *u-pšumunshū*, je mets dans lui.]

***poke**, **poke**, 'a small kind [of tobacco], with short round leaves', used by the Indians in New England. Josselyn, N. E. Rarities, 54. Wood's vocabulary gives '*poke*, coltsfoot.' Prof. Tuckerman, in a note to Josselyn, loc. cit., makes this inferior kind of tobacco, "not colt's foot, but Nicotiana rustica, L., the Yellow Henbane of Gerard's Herbal, p. 356." But he is unquestionably right in his inference that "the name *poke* or *poke* was perhaps always indefinite." It signifies merely 'that which is smoked', or 'which smokes'. See *puken*, and cf. *pokit*.

[Corvado (Brasil?) *boké*, tobacco; Puri *puké*; see Martius.]

popómompakecheg, vbl. n. pl. 'creeping things', Acts 10, 12. See *paunupagin*.

popomshaonk, vbl. n. from *popomshau*, freq. of *ponumshau*, a going to and fro, Is. 33, 4.

popón, v. i. it is winter; n. winter. Cant. 2, 11; Ps. 74, 17 (pret. *popponun-ut*, it was winter, Mass. Ps. v.). Adj. and adv. *poponúe*, of winter, in the winter. Cf. *tahkai*.

[Narr. *popónue*; *popponut-ké-savush*, winter month; *poppopónue* mis-print for *popónue*, last winter, R. W. 69, 70. Quir. *popónks*, in winter, Pier. 28. Abn. *popšn*, I haïver; *popšni*, le passé; *popšghé*, le prochain. Cree *pépon*, it is winter; *péponu-oupt'an*, it was winter; *kúttā pépon*, it will be winter; suppos. *popónok*, when it is winter; *popónok-ouptan*, when it was winter; *péponoké*, when it shall be winter, Howse 191, 192. Chip. *popum*, last winter; *popumunuy*, next winter; *popunuy*, Sch. Old Alz. *péponu*.]

***poponaumsúog** (Narr.), winter fish. See **poponutamsú*.

***popoquatēse** (Peq.), a quail, stiles. See *poppahkshers*; **poppock*; *poppahpukutlog*.

popotowegash, n. pl. bellows, Jer. 6, 29 (i. e. blow instrument). From *putan*. [Del. *puta wa-gan*, Zeish.]

***popowuttáhig** (Narr.), a drum, R. W.

***poppek**, n. a flea, C. See *poppek*.

póquag, a hole or hollow. See *pukpái*.

poquaúhock (Narr.), the round clam (*Venus mercenaria*), the 'quahaug' of the Eastern markets; 'a little thick-shell fish which the Indians wade deep and dive for. . . . They break out of the shell about half an inch of a black part of it, of which they make their *sucknúhock* or blackmoney.'—R. W. 104. From *popsheni*, in the sense of closed. Cf. *kaps-puñki*, thick, and *huyki*, shell, distinguishing it from the *Mya arenaria* (*sickkissung*) or gaping clam.

[Peq. *péquaughhaug*, *popsh-quauhhaug*, Stiles. Abn. *pukshahok*, 'huîtres' (cf. *pukshahok*, 'ils sont closes', i. e. affermis or serrés?). Del. *pop qu á*, clam, mussel, Zeish.]

posampu. See *pausampu*, he looks into (it).

posekinau, -num, v. t. an. and inan. he buries (him), inter (him), Gen. 23, 19; *unp-posekin-num*, I bury, Gen. 23, 13; imperat. *posekin ké-unp-num*, bury thy dead, Gen. 23, 11, 15; suppos. *posekinút*,

posekinau, -num—continued.

when burying, he who buries, and (pass. part.) buried. Vbl. n. act. *posekinauk*, a burying; pass. *-nitōkuk*, a being-buried, burial, Matt. 26, 12. Adj. and adv.: *poskintūituk ukke*, a burying place, Gen. 23, 4 (*up-posekin*, I bury, C.). [From *poskinan*, he strips naked, makes bare (?), or the derivative *n'posk* (*unpposk*), the back, 'he places or is laid on his back' (?).]

[Narr. *poskinnunnu*, to bury, R. W. Abn. *ne-pōskinnū*, je l'enterre.]

poske, adj. naked: *up-poske*, I naked, Job 1, 21; adv. *posken*. Adj. an. (v. i. act.), *poskissu*, he is naked, Ex. 32, 35; suppos. part. pl. *poskissi* (*n'itcheq*, the naked, 2 Chr. 28, 5; Ezek. 18, 7. Caus. *poskiss'hean*, he makes (him) naked, Ex. 32, 25; 2 Chr. 28, 19; and, with *sh* privative, *up-posqushūh'ā-ah*, they make (him) go naked, hurtfully, Job 24, 10. V. i. inan. subj. *poskōhtean*; with the aspirated sibilant (privative), *poshkōhtean*, it is naked, Job 26, 6. Cf. *unpposk*.

poskinum, v. t. inan. he bares (it), makes bare or naked; *poskinum unūpit*, he makes bare his arm, Is. 52, 10. An. *poskinum*, he makes (him) naked, bares (him): *unp-poskin*, I strip (him) naked, Hos. 2, 3. Imperat. *poskinush kēpauu*, uncover thy thigh, Is. 47, 2.

poskissu, v. i. he is naked: *unp-poskis* I am naked, i. e. by my own act (this is the intransitive active form, or 'adj. an.' of Eliot; see *poske*). Imperat. *poskis kēhkont*, make bare thy head, Is. 47, 2; pl. *poskissēqk*, make yourselves bare, Is. 32, 11. Vbl. n. *poskissunuk*, nakedness, Rom. 8, 35; Ex. 20, 26.

[Narr. *nip-pōskiss*, I am naked; *pōskissu*, naked. Abn. *ne-pōskinnū*, 'je le mets à nu', je le dépouille.]

posksin, v. i. he lies down naked, 1 Sam. 19, 24.

pótáb, a whale. See *patāop*.

pótantam. See *patan*.

***powwáw** (Narr.), 'a priest', R. W. See *panuau*.

pōchenau, n. the bosom, the breast: *up-pōchenauu*, in his bosom, Lam. 2, 12 (*up-patchenau*, bosom, C.). From *pōshinū*, divided in two (?).

pōhpōhquutog, n. pl. 'quails', Ps. 105, 40. See *chachunūog*; *pōhpōhshas*; **pūpōck*. (Cf. Cree *pā-pātiyog*, it is spotted; *chā-chāchayog*, it is striped, Howse: 73.)

pōkeu, v. i. is used by Eliot to translate 'he is puffed up' (Cf. *ὑψοῦται*; pl. *pōkē-nog*, they are puffed up, 1 Cor. 4, 18; suppos. *pōkit*, when he is puffed up, Col. 2, 18; pl. *ny pōkēq*, they who are, etc., 1 Cor. 4, 19 (*ὁτι πνεύματι ἐσθ' ὑμεῖς*). Caus. an. *pōkhuwūhuu*, it puffeth (him) up, 1 Cor. 8, 1. Cf. *pōkit*, smoke, which is perhaps identical with the suppos. *pōkit*, *up-pōkēuk* (*kēhōh*) 'the swelling (of the sea)', Mass. Ps. 19, 46, 3.

pōnanpau, -pamau, he looks away from (him), Is. 22, 4. From — and *unūpit*, he looks.

pōpōtāuonk, vbl. n. (continued) blowing, a blast of air, Ex. 15, 8 (for 'reerings', Job 41, 18). See *patan*, he blows.

pōsampu, **pos-**, v. t. he looks in or into (it), John 20, 5, 11; 1 Sam. 6, 19. See *unūpit*.

pōsu-og **kuhtonogqut**, 'they entered into a ship', John 6, 17 (pret. *pāsupanog*, Mass. Ps.).

[Abn. *pōss*, he embarks. Chip. *hosi*, Bar.]

pōtāop, **pōtab**, **pōtab**, n. a whale, Gen. 1, 21; Job 7, 12; Matt. 12, 40. From *patan* (he blows) [*-pog* (water)?].

[Narr. *pōtāop*. Freq. *pōtūmbang*, *pūdumbang*, Stiles. Abn. *pōsh'ā* (i. e. *pōshas-hi*). Del. 'mbiack, Zeislo.]

pōtau, v. i. he blows, breathes strongly. (Not used in this form by Eliot, who has instead the transitive *patātām*.) T. inan. *patātām*, he blows (it) or upon (it). Imperat. *patātūsh*, Ezek. 37, 9; pl. *-amuk*, blow ye upon (it), Cant. 4, 16. Freq. *pāpatan*, he continues blowing; part. *ash pāpatanūat* (*og*), he who bloweth, Is. 54, 16. Cf. *pōkeu*; *pāpatanuk*; *patōmān*.

[Narr. *pōtātūsh*, blow the fire. Cree *pōdātum*, he bloweth (it). Abn. *ne-pōsh'ā*, je souffle le feu; *pōshasūgau*, soufflet à feu (*pāpāpatanunānuk*, bellows, C.); *ne-pōshasūmān*, je souffle contre lui.]

pōthonsh, -ansh, n. a 'pitcher', vessel for carrying water, Gen. 24, 15, 20;

pōthoush, -ansh—continued.

puthoush, 'bucket', Is. 40, 15; *puthoush-chau nique*, a pitcher of water, Mark 14, 13. From *puthauā*, he brings. Cf. *quōūphoush*, a dipping instrument.

[Abn. *pūthutss, pūthutss*, 'espèce de cruche d'écorce, ronde en haut, pour aller quérir de l'eau'; *pukūwūtss*, 'une autre espèce, plus longue que large'.]

pōtoemō, v. i. it swells, bulges, projects: *putōemōpak*, 'a swelling' (i. e. when there is a bulging or protuberance), as in a wall, Is. 30, 13. Vbl. n. *putōemak*, pl. *-ungash*, a swelling, 2 Cor. 12, 20.

pōtonkunau, v. t.: *putōnkunauy wāt-ahōmpach*, they bend (draw) their bows, Ps. 64, 3; suppos. part. *-kinout* (pl. *-kinouheg*) *ahōmpach*, he (they) who draws the bow, Is. 66, 19. See *wankinout; wātukinout*.

***pōtowāshā**, break of day (?), C.

pōtsai, as n. a corner, Prov. 7, 12 (a recess, retired place ?): *kishka ap-put-sawōm-ut*, 'near her corner', v. 8; *auah put-sau-ut*, go 'into thy closet', Matt. 6, 6. Cf. *ut puchōng*, in a corner, Prov. 21, 9, = *alt puchang*, Prov. 25, 24. From *puthehau, pūhehau*, he goes out of the way, turns aside (?). *putsau* with inan. subj., *putsau* with an. subj.

[Del. *putschack*, (in) 'the corner of a room', Zeisb.]

pōtuppog, -pag, n. a bay, Josh. 15, 2, 5; 18, 19.

Chip. *puto-hug, put-tu-her*, a bog, Sch. II, 462.]

pusksēs, pl. *-oy*, n. a little bird, El. Gr. 9; a bird, Eccl. 10, 20; Amos 3, 5. This word is evidently a diminutive from a noun *pusk* or *puskusu*, which I do not find in Eliot. For the class (aves) 'fowl' Eliot used *puppinkshous-oy*, q. v. [*putshu*, half *puskses*, bird; cf. Sansk. *pukshin*, avis *pukshā*, latus, dimidia pars.

[Narr. *puskuk-sesuck* (pl.), fowl. Abn. *sipsis*, pl. *sipsuk*, oiseaux.]

ptōwu, tōwu, v. i. he moves in air, flies (as a bird), 2 Sam. 22, 11; Ps. 18, 10; Prov. 6, 2; pl. *ptawwōng* (pret. *to-awp*), he did fly, Mass. Ps., Ps. 18, 10; suppos. *wah ptawwet* (or *toawet*), that which (an.) flies, Lev. 11, 20, 21. With

ptōwu, tōwu—continued.

inan. subj. *ptawu, toawu*, it flies, pl. *ptawog*, Prov. 23, 5; suppos. (*pukit*) *ptawog*, (smoke) when it flies away, drifts away, Ps. 68, 2. Adj. *ptawōche*, Prov. 26, 2. Caus. inan. (subj. and obj.) *ptawawu, tohawawu*, it drives or causes it to drift in air; pass. it is driven or drifted; suppos. *ut tohawawog*, *ptawawog* (*tohawawog*, Mass. Ps.), that which is driven by the wind, Ps. 1, 4; 35, 5; Hos. 13, 3. Adj.-adv. *tohawawōhōuaw*, driven, made to drift, Is. 41, 2. Nearly allied to, if not formed directly from, *ptawu*, he blows, moves the air. (Cf. Sansk. *put*, (1) *calere*; (2) *volare* (cf. *pūtan; putshau*); Greek *πύρω, πύρωται*; Lat. *puto*. See Max Muller's Lect. (III) on Darwin's Philos. of Lang., in Living Age No. 1523, p. 424.)

[Narr. *ptawōi*, it is fled (of a bird), R. W. 86. Old Alg. *puawan*, the wind drives the snow, Arch. Amer. II, 26. Cree *twāy-hau*, 'he alights himself' (?), as a bird'; *puwan*, it drifts.]

***p'tuks** (Quir.), 'timber' (for building), Pier. 17; 'trees', ibid. 28; *p'tak*, a tree, ibid. 44.

pū-. See *pū*.

pūhchuteaonk, 'deceit', Prov. 12, 20.

-puhkuk. See *uappuhkuk*, a head.

pūhpegk, n. an instrument of music, Ps. 144, 9; Is. 38, 20 (*pūhpey*, a trumpet or music, C.). Suppos. (instr.) from *pūhpūhki*, hollow. Cf. *uonupūhpeg*, a trumpet, and see *pūminkau*.

[Powh. *puwpeones*, pipes, J. Smith. Abn. *bibišau*, trompette.]

pūhpequau, v. i. he sounds a trumpet (Rev. 8, 7, 8), plays upon an instrument of music.

pūhpequon, -quoan, n. an instrument of music; pl. = *ash*, Eccl. 2, 8; Ps. 150, 4; Gen. 31, 27. From *pūhpequau*, for *pūhpēquau-an*.

[Abn. *bibišau*, trompette. Del. *ach pūquon*, flute, pipe, Zeisb.]

***pūhpu**, v. i. he plays, C.; pl. *pūhpūog*. See *pūhpu*.

pūhpūhki, puppūhke, v. i. it is hollow; adj. hollow, Ex. 27, 8. Augm. of *pūhqui* (q. v.). Suppos. *concr. pūhpūhka*, a hollow, Judg. 15, 19. See *pūhpūhkohtōi*.

pupbühki, **puppukhe**—continued.

[Abn. *upkshighen*, 'cela est creu dedans' Del. *pukh tscha su*, hollow, Zeish.]

pupbühkitteau, v. caus. inan. he hollows (it), makes it hollow, Ex. 38, 8.

pukhuohkə, n. a clod of earth; pl. *-ash*, Hos. 10, 11.

pukhshequáé. See *pukhshequá*.

***puhtadtuniyeu**, in the west, westward, Mass. Ps., Ps. 75, 6; but elsewhere (as 1 Ps. 103, 12; 107, 31) the Mass. Ps. has *uapuanutlunnipn*.

***puhtantam**, v. i. he mistakes (?), C.

pukit, **pukut**, n. smoke; suppos. form of v. i. *pukittun* (Rev. 9, 2), there is smoke. From *pukh-cu*, dark (?), it blinds (?). Cf. *pukau*. Adj.-adv. *puk-kittó*, smoky, of smoke, Is. 14, 31; Joel 2, 30. Dimin. *pukittátnes*, 'vapor', Ps. 148, 8. (Cf. Sansk. *pūkā*, lutum, pulvis; Tamil, *pugai*, smoke.)

[Narr. *pók*, smoke: *uip-pókis*, 'smoke troubleth me', R. W. 48; *pokitta*, smoke, Wood. Abn. *ur-pukesi*, 'je suis comme avengé de la fumée'; *pukchaS*, il fume.]

pukquee, n. ashes, Gen. 18, 27; 'mire', 2 Sam. 22, 43. The primary signification is dust; like *pukit*, that which darkens or blinds (?).

[Abn. *pukhs*, cendre. Chip. *pingguis*, dust, ashes. Del. *pukidra*, light ashes, Zeish.]

pukqui, v. i. it goes through, continues (*-ühk*) going through; hence n. a hole, Ex. 28, 32; 39, 23; suppos. *m* *pukquag*, *póquag*, or *pohquag*, that which is through, a hole, Ex. 28, 32; 39, 6, 18, 23; 'the eye of a needle', Mark 10, 25. See *pukhi*; *pupbühki*.

[Narr. *pukkhám-mu*, to bore through; *upchurhípuwash* for *pukchurhípuwash* (pl.), awl blades (for boring shell money), R. W. 130, 131. Del. *pku sehí kan*, a gimlet, Zeish.]

pukqussum, v. t. he bores through (it), makes a hole through, 2 K. 12, 9.

pum. See *pummoh*.

pumipsk, pl. *-quash*, for 'rock,' Job 29, 6; *ku-yko pumipsaquhta*, among the rocks, Job 28, 20; pl. *pumipsaquhtuash*, rocks, 1 K. 19, 11. From *pummu* (?), and *umpsk*, rock.

***pummaumpiteüuck** (Narr.), n. the toothache, R. W. 59; *upum*, my teeth ache, *ibid.* 156.

***punmechësham**, he slides, C. (in 1st pers. *uap-punmechësham*).

pummeé, n. oil, Ezek. 45, 14; Luke 10, 34 (*pumme* or *summe*, C.).

[Abn. *pemí*, huile, graisse; *penikau*, étant fondue, on la tire (de dessus l'eau). This last word, or, rather, the passive participle of the same form, *penikau* ('fat skimmed' or 'dipped' from the surface of the boiling water in which it was melted, to be poured over fine-chopped meat), gave a name to the preparation so much prized by the northern tribes and by Canadian voyageurs.* Old Alg. *pinúti*, fat, Lah. Del. *penygi*, fat, Camp; *pemí*, Zeish.]

[*NOTE.—"Same root with *pummu* ?"]

pummeéche may, a crossway or path, Obad. 14.

pummeñeutunk, n. a wall or rampart, 2 Sam. 20, 15; 22, 30.

pummetonkupunnáonk, vbl. n. (from *pumme-ut* and *onkupunnuu*, he tortures (him) on the cross), is used by Eliot for the crucifixion; the cross of Christ, Heb. 12, 2; John 19, 19. Elsewhere, *pumtshín*; as (to take up) his cross, *upumtshín-cum*, Luke 14, 27.

pummeü, v. i. it crosses, traverses, goes across, passes (?) from side to side. Cf. *púme*, it passes onward or along. Only found, in Eliot, in derivatives. See *pumushan*.

[Quir. *pummeau*, 'to walk' (in their own ways), Pier. 37. Abn. *pemúsi*, il va de travers; *pemetsúts*, met cela . . . de travers. Cree *pimúich*, crosswise, Del. *piméü*, *pimécheu* (v. adj.), oblique, Zeish. Gr. 164; 'slanty', Zeish. Voc.]

pumminnum. See *pumminnum*.

pummoh, **pum**, a name of the sea, or ocean, which had perhaps become obsolete, or superseded by *kehloh*, before the coming of the English, but was still retained in compound and derivative words. It seems to be derived from the diffusive particle *pá*, and *umunút*, the verb of motion—that which goes all about, is everywhere in motion, without course or direction. [*kehloh* (EL.), *kíthun* (R. W.), from the inan. adj. *kehle*, means

***púmpom**—continued.

skin."—R. W. 144. From *pumpumunua* (freq. *pumpumunua*), he habitually or by custom offers (it); part. pass. *pumpum-unua*, 'offered'.

***Punachmonog** (pl.), the French, C.

pungwómuhq-uash, n. pl. 'quicksands', Acts 27, 17.

***punnétunck** (Narr.), n. a knife, R. W. 51. See *chokquig*; **Chokquog*.

[Peq. *punnédunk*, Stiles.]

punneu, v. i. he falls down, prostrates himself (?); *punnu ut wassat-ut*, he fell down at his feet, Luke 8, 41, 47.

[Abn. *pen'et*, il tombe d'en haut.]

punukquékontu, **penugqué**, on the bank (of a river), Josh. 12, 2; 13, 9, 16; *anachuan wane up* —, it overflowed all its banks, Josh. 4, 18. Cf. *anúpinuk*.

puogkinnun, v. t. inan. obj. he dips (it) in or into; suppos. *puúkiuk*, *puuguk*, when he dipped (it), John 13, 27; Matt. 26, 33. With an. obj. *puogkinnun*, he dips (him): *puogkinnunute houna en nippu*, to dip anyone in water, to immerse, Wun. Samp. ch. 29, § 3. See *puogken*.

puppasotam, n. a prince; pl. *-mowg*, Prov. 8, 15, 16. Cf. *kelassat(um)*.

puppinashim, n. a beast (El. Gr. 9), Ex. 23, 29; Rev. 4, 7; pl. *-wog* (and in Gen. 1, 26, 28 + *wusog*).

[Narr. *punashim-rock*, beasts.]

puppinshaas, n. a fowl, a bird (avis), Gen. 1, 30; 2, 19; pl. *-og*, Gen. 6, 20; Neh. 5, 18 (*puppinshashasog*, Lev. 11, 46; *puppinshasog*, fowls, Mass. Ps.). Cf. *puhsēs*.

[Narr. *puashawog*, fowls. Chip. *pū-nai'-si*, *pu-nai-shi*, which is apparently an an. i. form of the Old Alg. *pīl*, 'a fowl', Lah.]

puppissi, **puppish**, n. dust, Job 38, 38; Dent. 28, 24. From *pissi*, it adheres, sticks (?). See *pissagk*. (Cf. Sansk. *paisā*, pulvis.)

puppuhke. See *puhpuhki*.

puppuhkohteāi (for *puhpuhki-ahtau*), v. i. it is hollow; n. 'a cave', John 11, 38.

-pusk. See *muypusk*, the back.

pusseog. See *pissagk*.

***pussoqua**, adj. 'corrupted or rotten', C. See *pissagk*.

***pussough** (Narr.), the wildcat, R. W.

[Abn. *pets*, scent of an animal, 'piste' *possis*, chat, which Mr. Pickering, in a note to Rasles, thought "probably corrupted from the familiar English word 'pass' or 'pussy'"; but cf. Cree *pissom*, 'he scents (as, an animal)', Howse 144. Chip. (Sag.) *pu' shue*, the lynx; (St Marys) *pizh hōt'*; *aisi'si-hich wō*, (great lynx) panther. Menom. *puh shay wō*, the lynx; *aninch pay-shay-wō*, the panther.]

puttagham. See *puttagham*.

puttahham, v. i. he goes into a snare or trap, is taken or entrapped, Ezek. 17, 20; pl. *-hamawog*, Job 34, 30. Suppos. *nah puttahhuk*, he who is ensnared, Ps. 9, 16. Vbl. n. *puttahhamawuk*, entrapping, a trap. From *pūt-au* and *am*, 'he goes into'.

puttahhamwehheau, v. caus. he makes (him) to be trapped or snared; suppos. pl. *-wehchit*, when they are taken, i. e. made to go into a snare or net, Eccl. 9, 12.

puttahwhau (= *puttahhheau*), v. caus. he entraps, takes in a trap or snare; pass. he is entrapped or ensnared, Jer. 5, 26; Is. 24, 18; Prov. 12, 13.

[Abn. *u-haba*, 'j'en prens'; *u-pubā-ua*, je l'y prens.]

puttogham, **puttag-**, **puttughum**, v. t. inan. obj. he covers over, hides (it) by covering, Ex. 3, 6; Num. 4, 5 (*puttoghamunat puskissuwuk*, to cover one's nakedness, C.). From *pūt-au* and *uukham*. With an. obj. *puttogghahau*, *puttogquchhan*, he covers (him), hides him by covering. Adj. an. *puttogghasa*, (he is) hid, covered, 1 Cor. 2, 7. Vbl. n. *puttogghauk*, a covering; pl. *-ongamash*, Prov. 7, 16. See *agpuq*; *uppuhpuisat*; *hogki*; *hogkag*; *uukhamunat*. (Cf. Sansk. *pat*, ligare, vestire; *pat*, amplexi.)

puttogquehtau, he hides himself from (another), John 12, 36.

puttogquequohhou, n. a covering of the person, a veil, Gen. 38, 14. Cf. *uukpugquohhou*; **pūtawag*; *qūwquohhou*.

puttogqueu, v. i. he hides himself, Job 23, 9; John 8, 59; pl. Gen. 3, 8; imperat. *puttogquush*, Jer. 36, 19.

puttughum. See *puttagham*.

puttukqui. See *pūtūkqui*, round.

puttukqunutch, -nitch, n. the fist. Ex. 21, 18. From *puttūkuī* and *nutch(e)g*, 'round-hand'.

puttukquobissegk, v. imperat. pl. 'gird yourselves', Is. 8, 9 (see Ex. 29, 5).

puttukquobpus, -obpis, -oppis, etc., n. a girdle, Is. 3, 24; Jer. 13, 1; Ex. 28, 4; 29, 5. Properly a contracted form of v. i. an. *puttukquobpus*, he is girdled, bound about (the loins): *nup-puttuk-quobpusin*, I am girdled, 'it bindeth me about', Job 39, 18; *puttukquobpusin wat-togkothg*, 'had his sword girded by his side', Neh. 4, 18; pl. *-pissimash*, Rev. 15, 6. From *puttugpu-an* (it covers) and *molpae* (hip), with the intransitive active or simple animate affix *-ussu*.

puttukquobpus, etc.—continued.

[Abn. *putgshissu*, cointure. Virg. *puttigrapissou*, 'a cap or hat', Strachey.]

pwogkeū, v. i. he dips or immerses himself, 2 K. 5, 14. See *putgkinnam*.

pwogkusheau en nippekontu, 'it fell into the water', 2 K. 6, 5.

pwohkehchuaū, v. i. he sinks, disastrously or by mischance: *nup-pwohkehchouanam*, I sink (in the mire), Ps. 69, 2. See *putgkisso*.

pwohkuhowau, v. i. she hatches eggs, Is. 34, 15; *mutu pwohkūyag* (from *pwogku*?), 'does not hatch', Jer. 17, 11. [Abn. *pskshs*, œuf éclos.]

Q

quadhog, quadhuk, suppos. 3d sing. of *quāhaham*, he measures.

quagwashwētam. See *quagwashwētam*.

quah, interj. 'of disdaining', El. Gr. 22 (*chah*, tie upon it! C.).

quahtinnittimuk (suppos. pass. part. of *quāhtēhtem*), forbidden; for 'common', Acts 10, 14, 15. See *quāhtinnuh*.

***quāncowask**, a bottle, C. See *quancusq*.

quanukquesit, suppos. 3d pers. of *quānukquesu*, he is lame.

quanuukquaēan, suppos. 2d pers. sing. of *quānūnūkquapēa*, he dwells high, in a high place, Obad. 3. See *quānūnūkquayēa*.

quanunon, n. a hawk, Lev. 11, 16; but in the same connection, in Deut. 14, 15, *mwāshatog* stands for 'hawk'. See *mashegunon*. Cf. *quānūm*, 'lion' (panther), and *quohquānūm*, 'greyhound'. From *quānī*, long, and —, tail (?). Cf. Del. *quē-schuckuay* (long-tail) 'panther'; *chū mī lū mī*, 'an eagle with a forked tail', Zeish.

quaquadhūm, v. freq. of *quāhaham*, he measures.

quaquequesont, n. grasshopper, Lev. 11, 22; Judg. 6, 5; pl. — *ayg*, Ps. 105, 34; Is. 33, 4 ('locusts'). Suppos. part. of *quēquāsham*, he goes leaping. Cf. *chān-sunps*; *mapan*.

quaquoshwētam, quagwash-, freq. of *quāshamwētam*, he prepares.

quashinum. See *quashinum*.

quashkeik, suppos. of *quashken*, he goes back.

***quāttuhquōhquā**, afternoon, C. From *quātūn*, he (i. e. the sun) sinks, goes downward.

[Narr. *quāttukquān*, 'after dinner', R. W. 67.]

***quausses** (Peq.), 'a virgin girl', Stiles. See *puump*; **quāssē* (under *spu*).

quehshau. See *quashan*.

quēhtam, v. t. he fears (it), stands in fear of (it); suppos. *nub quahag*, he who fears, Ezek. 9, 2; Heb. 11, 27. Cf. *quāhtānūm*, he honors, shows respect to (him). See *quāshū*; *wāhesnūt*.

[Del. *quī ta mē*, to fear something, Zeish.]

quehteau. See *ahquāhtem*.

quehtānumau, he honors. See *quāhtānūm*.

quēhtinnuh, quīht-, quht-, v. t. an. he forbids (him), he threatens (him); *uk-quīhtin-nuh*, he forbade him, John 3, 14; imperat. 2d sing. *quīhtus*, forbid thou; 2d pl. *quīhtimuk*, forbid ye; suppos. part. *quīhtimout*, forbidding, Acts 16, 6; 'when he had appeased (them)' [i. e. caused them to desist (?)],

queihthinnuh, etc.—continued.

Acts 19, 35 (*God quichichalay*, God forbid, C.). V. t. inan. and an. *quichichalay*, *quichichalay*, *quichichalay*, he forbids (it) to (him); *ash loawan quichichalay nippe*, can any man forbid water? Acts 10, 47 (*nuk-quichichichalay*, I forbid, C.).

queishontam. See *queshontam*.

queksow, v. i. he hisses. See *quiquassa*.

quenappu, v. t. he sits or rests upon (it); suppos. *nuk quenappu*, he who sits upon (it), Is. 40, 22 (*quenappunuk* [= *quenappuuk*, Vbl. n.], a stool, Wood).

quenau, -nâe, adv. as soon as, Mark 5, 36; Josh. 8, 19; Dent. 8, 9; 'scarcely', Gen. 27, 30. Cf. *quimant*.

quenauet, v. impers. it is wanting. Exp. Mayhew; *manit* or *quimant*, 'to be wanting or defective'; adv. *quimant*, 'necessarily', C.

[Abn. *tskassau*, j'ai besoin de.]

quenuhikow, v. i. he wants, is in need; or impers. it is wanting to him; *pasuk kaksquenuhik*, 'one thing thou lackest', Mark 10, 21; 1st pers. *nuk-quenuhik*, I am in want of, it is wanting to me; 1st pl. *nuk-quenuhik-unnu*, Jer. 44, 18; 3d pl. *quenuhik-quing*. Suppos. 3d pers. sing. *quenuhik*. Vbl. n. *quenuhik-unuk*, *quenuhik-unuk*, lack, want (of anything) Job 4, 11; 38, 41. V. an. i. *quimantassu*, he is wanting, is lacking (as, to make up a prescribed number of men, Num. 31, 49). Caus. *quenuhichau*, he causes (it) to be wanting, Judg. 21, 3. Augm. *quenuhichau*, he is in great want, need, or privation, 1 Sam. 13, 6 ('in a strait'). Vbl. n. *quenuhik*, difficulty, want, 'distress', Neh. 2, 17.

[Narr. *mutta nick-quhick*, I want it not; *tachich quenuhichau*, why complain you?; *quenuhichau*, they complain, R. W. 53, 66.]

quenikkompau, v. t. he stands upon (it), Amos 7, 7. Cf. *quessikompau*.

quenohtau, v. t. he lays a foundation for, he founds (it), places (it) upon; *quenohtau-un*, he founded it (and pass. it is founded or rests on), Luke 6, 48; pret. *-unup*, ibid. Suppos. *quenohtauk*, when he places or supports (it); *quenuhichauwunuch* *hassununtampau*, 'if he leamed his hand on the wall', Amos 5,

quenohtau—continued.

19. With inan. subj. *quenohtau*, it stands or is founded on, 2 Chr. 4, 4; suppos. *uc quenohtau*, that which it stands on. As n. a foundation, Judg. 16, 29; 2 Sam. 22, 8 (= *quenuhichau*, that which is under, Ps. 18, 7).

quencowau, v. t. an. he denies (him), makes denial to (him), Mark 14, 68, 70 (*quencowau-un*, to deny; *nuk-quencowau-un*, I deny, C.). Elsewhere *kakku-un*, as in Luke 22, 57; Titus 1, 16; *kakku-un*, God, he denies God, Ind. Laws n. [From *ahqu* and *unau*, he refrains from speaking (?).]

[Chip. *ahquahawau*, he denied (it), John 18, 25. Cree *ahquahawau*, he denies it (which Howse analyzes 'the strong-back-hears it').]

quensiu, v. i. he supports himself, leans; pl. *-unung*, Is. 48, 2.

quentamco, v. i. (inan. pass.) it is wanted, is missed; *mo-long quentamco*, nothing was missed, 1 Sam. 25, 21; cf. v. 15.

quequan, v. impers. it shakes, it trembles, Ps. 18, 7; as noun, an earthquake, Is. 29, 6; pl. + *ash*, Matt. 24, 7.

[Abn. *ksigssau*, tremble-terre. Cree *kwi-kwi*, it (the earth) trembles.]

*quequécum (Narr.), n. a duck; pl. + *unung*, R. W.; *quiquecum*, Stiles. Peq. *quanguatump*, 'black ducks'; *quiquecum*, 'ducks', Stiles. Onomatopoeic, but the form is that of a verb, 'the quack-quacks'. Cf. Cree 'hah-ha-ung', the old-wife or long-tailed duck (Anas glacialis), and Peq. *anguari-umas* (Stiles), for the same species. See **sissip*.

[Abn. *ksiksimoss*, canard. Del. *quiquingus*, the gray duck, Hkw.; 'large ducks', Zeish. S. B. 28.]

quequeshau, v. i. he goes leaping. Freq. of *queshau*.

*quequisquitch (Peq.), n. a robin, Stiles.

quequassa, queksow, v. an. i. he quacks, he hisses; *ung quksow*, 'they hiss', Lam. 2, 16. V. t. an. *ququessau*, *quksau*, he hisses at (him) or for (him), Is. 7, 18; Jer. 49, 17.

[Abn. *ksikssau*, il siffle; *uc-ksikssau*, je siffle contre.]

quesekempoont, n. a 'scaffold', 2 Chr. 6, 13. See *quessikompau*.

queshadtam, queishontam, v. t. inan. he leaps over (it); *nak-queshadtam*, I leap over, 2 Sam. 22, 30; Ps. 18, 29.

queshau, quehshau, v. i. he leaps, jumps, Luke 1, 41; John 21, 7; Acts 3, 8 (*chânshapsquâishau*, a grasshopper jumps; *nakqueshshou*, I leaped, C.). Freq. *queshshau*, he goes leaping, Cant. 2, 8; Acts 14, 10; 'skips', Ps. 114, 6. Related to *quappûn*, he runs, the substituted *ash* denoting sudden or violent motion. See *quapqueshshout*.

[Abn. *uk-kessira*, on *uk-kessâi*, 'je cours, je vas vite.' Cree *kwiâssâw*, he jerks it; *kwiâssâssâw-pûthau*, it moves by leaps or jumps.]

quesikkompau, quesuk, v. t. he stands upon (it), Amos 9, 1; *kuk-quesikkompau quesuk*, thou standest upon the rock, Ex. 33, 21. Cf. *quesikkompau*.

quhtinnuh, quihth. See *quhtinnuh*.

quinahsinnunk: (*unshpe*) *quinahsinnunk*, 'with a pestle', Prov. 27, 22. From *quani*, *quinn*, and *hassan*, *assin*, 'long stone'.

-quinne and (suppos.) **-quinogok**, after a numeral or an indefinite quantitative ('few', 'many', etc.), is used for *kesuk-kodtash*, days, or (suppos.) *kesukok*, on the day; or, more exactly, for *ukonash* (nights), suppos. *ukokog*. It is formed from *koun*, he sleeps. "Their age they reckon by moons, and their actions by sleeps, as, if they go a journee, or are to do any other business, they say three sleeps me walk, or, two or three sleeps me do such a thing, that is, two or three days."—Josselyn's Voy. *per-suk kesuk* . . . *ash piogkukpinu*, one day . . . or ten days, Num. 11, 19; *neputta toshshikpinu*, for six days, Ex. 24, 16; suppos. *ukshik-quinogok*, on the third day, Hos. 6, 2.

[Narr. *ness-quinnagat*, 'two days'; *shock-quadekut*, 'three days', R. W. 69. Abn. *kate'ksuâi* or *ukstshghâi*, one nuit; *ukshguâi*, deux nuits, etc. Del. *gata-kruak*, one day, Hkw.; *uputokuni*, one night, *nishogunuk*, two nights, etc., Zeish.]

quinnuppe, (it is) round about, all around; it turns. As adv. and prep., *quinnuppe koun'og weekit*, 'they lodged

quinnuppe—continued.

round about the house', 1 Chr. 9, 27. With an. subj. *quinnuppe*: an *quinnuppe*, he went about (Galilee), Matt. 4, 23. It is, in fact, an intransitive verb. *quinnuppe*, he turns, changes his course; with inan. subj. *-pen*; suppos. *ukh quinnupit*, he who turns or is turned, Lev. 20, 6; imperat. 2d pl. *quinnuppegk*, turn ye, 2 K. 17, 13. Abl. n. *quinnuppeok*, a turning, conversion (as in Acts 15, 31). V. t. inan. *quinnuppenum*, he turns (it) about, 1 K. 8, 14; suppos. *ukh quinnuppinak*, Prov. 28, 9. V. i. refl. *quinnupphitan*, he turns himself about, Mark 5, 30. V. t. an. *quinnuppinu*, he turns (him) about, 'converts' him; suppos. part. *quinnuppinat*, when turning, 'converting', Ps. 19, 7; James 5, 19. V. i. inan. subj. *quinnupshau*, it (e. g. a path, a trail, a boundary) turns about, Josh. 19, 12. V. t. inan. subj. *quinnupphoktan*, it encompasses, surrounds, turns itself about.

quinnuppekompau [= *quinnuppinupau*] v. i. he stands turned about, is (and remains) converted; pl. *-og*, they are converted, Is. 60, 5. X. agent. *-pan-ash(in)*, one who is converted, a convert, Luke 22, 32. 'Sampwattachê *quinnuppekompauashin*' is the title given by Eliot to his translation of Shepard's 'Sincere Convert'.

quinnupphoke, as adv. 'everywhere', Acts 17, 30. For *quinnuppe-ohke*, round about the country.

quinnupshau, -pwushau, v. t. he goes round about (it); pl. *-shang*, Ps. 59, 6; imperat. pl. *-peshuk*, go ye round about (it), Ps. 48, 12; *uk quannupshauk*, (the river) which encompasses (it), Gen. 2, 11, 13.

-quinogok. See *-quinn*.

qukquuksheau. See *quunukquesin*.

***qunnamâug** (Narr.), a 'lamprey'; pl. + *suck*. "The first [fish] that come in the spring into the fresh rivers", R. W. 102. (= *qunni-amang*, long fish.) Cotton gives 'qunnamang, Bass' [?]. See **missâckek*.

***qunnânonnk**, n. a blanket, C.

qunnassin. See *quinahsinnunk*, a pestle, i. e. 'long stone'.

qunnegk, n. a hind, a female deer, Gen. 49, 21; pl. *-qunqung*, Job 39, 1; Cant. 3, 5. See *ahduk*.

[Narr. *qundn*, *quandko*, a doe; *quand-quandco*, a little young doe, R. W. 96.] **qunni**, v. i. it is long; as adj. long, El. Gr. 15; Mark 16, 5; *qunni ank*, longer than, Job 11, 9 (*anciquunay* [= *ann quunay*], 'longest', C.). With an. subj. *qunneco*.

[Abn. *kSni*, *kSniss*, *kSnaySni*, it est long. Cree *kinawar*, it is long; an. *kinawasa*, he is long, i. e. tall. Del. *qunu*, Zeish. Hlin. *kinawadai*, bois long; arbre haut; *kinawawaki*, habit long; *kinawai*, *kinawaki*, long, Gravier.]

qunnouo, n. a 'lion', Is. 5, 29; pl. + *og*, Cant. 4, 8; a panther (?). Cf. *quoh-quannou*, 'greyhound'; *quannou*, 'hawk'. The name signifies 'long-tailed'. Cf. *kouoh*.

[Chip. *quinnouar*, it has a long tail, Bar.]

qunnuhquayeu, v. i. he dwells on high, Is. 33, 5.

qunnukque, adj. high. See *quannukque*. **qunnukquesu**, v. adj. an. he is lame, 2 Sam. 19, 26; suppos. *uoh quannukquesit* (and *quannukquesit*), he who is lame, Lev. 21, 18; pl. *itcheg*, the lame, 2 Sam. 5, 8. *ququannukquesu*, he halts, limps; part. *uoh quannukquesu*, he who halts, Zeph. 3, 19; Micah 4, 6, 7.

[Narr. *nick-quissasus*, I am lame. Del. *quduquot*, lame, Zeish. Gr.]

qunnukque, **qunnuhque**, it is high; as adv. on high, Job 39, 18; suppos. *qunuhquelt*, when high, 'of an high stature', Ezek. 31, 3. *quannukquessimau*, he is tall, 1 Sam. 9, 2.

[Narr. *quannukquessu*, a tall man, R. W. Del. *quannot*, it is long, high; *quannu*, he is long, tall of stature, Zeish.]

qunnunkquekomuk [*quannukquekomuk*], n. a high inclosed place, a 'tower', Gen. 11, 4, 5.

qunnunktug [*quannukque-h'tug*, high wood], n. a pole, a post; pl. *quash*, Ex. 38, 5, 7 (*quannuhtaki*, a mast, C.). See *qunuhtug*.

quonuhquaog (?), n. pl. 'fir trees', Is. 14, 8.

qunonuhquoau, v. i. he has long hair; neg. pl. *matla pesh quononuhquonag*, they

qunonuhquoau—continued.

shall not have long hair, Ezek. 44, 20; suppos. part. *quononuhquonag*, having long hair, Ps. 68, 21 (= *quonuhquonag* (?), 1 Cor. 11, 14, 15). Vbl. n. *quononuhquonag*, a long 'lock of hair', Num. 6, 5. ***qunosu** (Narr.), pl. : *og*, pickered: "A fresh fish which the Indians break the ice in fresh ponds" to take, R. W. 105. From *qunni* and *-atchan*, 'long nose'.

[Peq. *quononose*, 'pickered or long-nose', Stiles. Abn. *kSnus*, brochet. Old Alg. *kinunye* (Lab.), whence comes *maskinonge* or *maskitunge*, the great kinonge of the St Lawrence and northern lakes. Chip. (St Marys) *ke no' zhu*, (Gr. Trav.) *ke no zhu*, (Sag.) *ke no zuck*.]

qunuhtug, -**ontug**, n. a spear, 1 Sam. 17, 45; Josh. 8, 18, 26 (*konnuhtuh-why*, Mass. Ps., Ps. 35, 3); pl. -*quash*, 1 Sam. 13, 19. From *qunni* and *h'tug*, long wood. "Qunuhtug, of qunni, long, *uhtug*, wood, or tree; and this word is used for a pike."—El. Gr. 15.

qunüsseps. See **sisepe*, a duck.

quoashau. See *quashau*.

quogkinnun, v. t. he dips (it) in or into, Lev. 9, 9; — *wag hogkinnun asque-heonpuit*, they dipped the coat in the blood, Gen. 37, 31. (*quogkinnun*, 'dipping, dipped'?) C.)

quogquadtinohkonau, v. t. an. he wrestles with (him); *uoh-quogquadtinohkon*, I wrestle with (him), Gen. 30, 8; mutual, *quogquadtinuhitug*, they wrestle (one with the other). Vbl. n. *quogquadtinuhitug*, wrestling, Gen. 30, 8.

quogquëu, v. i. he runs (goes by running), Gen. 18, 2; John 20, 2; imperat. *quogquëu*, let me run; *quogquëu*, run thou, 1 Sam. 18, 23; suppos. *uoh quogquëu*, he who runs, 1 Sam. 20, 36. Adv. and adj. *quogquëu*, running, by running, Mark 10, 17. See *quashau*.

[Narr. *quogquëu*, run thou; *tachuk quogquëu* (intens.), why do you run so? R. W. Old Alg. *egatch*, 'quickly' (= *quogquëu*?), Lab.]

quogquohtau, v. i. he threatens; suppos. *quogquohitau*, when he threatened, threatening, Acts 9, 1; 'if he make threatening speeches', Ind. Laws, v, p. 6. Vbl. n. *quogquohitau*, threat-

quogquohteau—continued.

ening, threats, Acts 4, 29. Cf. *quchitnauh*.

quohquonou (?), for 'greyhound', Prov. 30, 31. See *quononou*; *quonou*.

quôhquohquoanétâu (?), n. an ass; pl. —*og*, Gen. 12, 16. Elsewhere the English word is transferred without translation.

quohtinont, forbidding (him); part. of *quchitnauh* (q. v.).

quômpham, v. t. he dips (it) up; infin. *quômphamuc-at nippe*, to dip up water. Is. 30, 14. In Gen. 25, 30, the imperat. 2d sing. *quômphatâsh* is used, from a form *quômphatam*, he dips (it)?

[Narr. *quômphash*, *quômphamtiuca*, (take thou up; and) 'take up for me out of the pot', R. W. 36. Cree *kicippahnu*, he scoops or lades it out, Howse.]

quômhippau [*quômpham nippe*], v. i. he dips up water; pl. —*og*, 'they drew water', 1 Chr. 11, 18. Cf. *wattahppan*, he draws water.

quômphunk, (inan. part. of *quômpham*, that which dips or takes by dipping), a net. Adj. *quômphungane anahausumik*, network, 1 K. 7, 17, 41.

[Chip. *koumbahara*, he fishes with scoop net, Sch.; *ahkwaribinahgan*, a seine; *kua be a gu*, a scoop net, S. B. 2, 18; *a gu bi na gu*, ibid. 2, 19; *a gu bi na gu*, Bar.]

quoncoasq, n. a gourd, Jonah 4, 6, 10 (*quinarusk*, 'a bottle', C.; i. e. made from a gourd?). From *quuni*, long, and n. gen. *asq* (pl. *asquash*), that which may be eaten raw. Cf. *askatasp*; *uon-askatasp*.

quoshâe, -ôe, -aue, it is beforehand, in anticipation of; it goes before, in time; as adv. *quoshâe uetum*, he foreseeth, Prov. 27, 12; *quoshâe missahamwog*, they prophesy, Num. 11, 27; *quoshâe uetum*, he promises, Heb. 12, 26.

quoshappu, v. i. he is (remains) ready; imperat. 2d pl. *quoshappuyk*, Luke 12, 40.

quoshauwêheau, v. t. caus. he makes (him) ready, prepares (him); more common in the freq. form. *quapash-wêhean* and *quappush*, as in Jonah 4, 7. With inan. obj. *quoshauwêltam*, he makes (it) ready, prepares (it), and freq. *quapashwêltam*, *quappushwêltam*,

quoshauwêheau—continued.

Jonah 4, 6; Prov. 30, 25. See *quashwê-ouk*.

quoshinum, **quash-**, v. t. he takes (it) beforehand, has (it) in readiness; *quoshinumwog uk-kôunkquodoh*, 'they make ready their arrow', Ps. 11, 2.

quoshkinnum, he turns over (see title-page of Indian Bible); 'translated'.

quoshôau, v. i. he promises; infin. *quashinât*, to 'vow' (to say beforehand), Eccl. 5, 5.

[Abn. *we-kêttis*, je promets, je lui dis par avance.]

quoshodtum, v. i. he says beforehand, predicts, prophesies; imperat. *quoshod-tush*, -*utsh*, prophesy thou, Ezek. 30, 2; 34, 2. Vbl. n. *quoshodtuonk*, a promising, i. e. the subject of a promise, the thing promised; pl. —*ogush*, 'the promises', Heb. 6, 12. N. agent. *quoshod-tunawac-in*, one who predicts something, a prophet, Dent. 13, 1; Matt. 13, 57. Cf. *kôukquana*, 'a witch'.

[Cf. Abn. *kôssoguin*, divination, 'fausses observations de futuro', etc.; see Râles under JONGLEUR, JONGLERIE.]

quoshôe. See *quashâe*.

quoshoteau, v. i. inan. subj. it is made ready, prepared, or provided, Matt. 22, 8; *wame quoshahatash*, 'all things are ready', ibid. v. 4.

quoshomau, v. t. an. he says beforehand to (him), promises (it) to (him); *kak-quashom*, thou promisest or hast promised (him), 2 Sam. 7, 28; 1 Chr. 17, 26; suppos. part. *quoshomont*, vowing, promising, Mal. 1, 14; Heb. 6, 13; *uoh quoshomant*, one who is pledged, ' betrothed', Lev. 19, 20; Dent. 20, 7. Vbl. n. *quoshomâonk* (-*uonwauk*), a promising, saying beforehand, Acts 1, 14; 2 Pet. 3, 9; pass. part. inan. *we quoshomak*, that which is promised, being promised.

quoshquechin. See *quosquechin*.

quoshquodchu, v. i. he feels cold, suffers from cold [shakes with cold?] (*quos-quodchu*, C.); infin. -*chinat*, as noun, 2 Cor. 11, 27.

[Narr. *uick-ququatch*, I am cold, R. W. (Chip. *nin yikudj*, I am cold, Bar.)]

quoshqussausu (?), v. adj. an. he is circumcised, Gen. 17, 10, 26. V. t. an.

quoshqussaasu—continued.

quashhiquawau, he circumcises (him), Ex. 4, 25. V. t. inan. *quashkussau oqyas*, he circumcised the flesh, Gen. 17, 23; suppos. *uq quashkussuk*, that which is circumcised, Gen. 17, 24. Vbl. n. *quashquawissauk*, circumcision, Ex. 4, 26; John 7, 22.

quoshwéonk, an 'alarm', Num. 10, 5, 6 (vbl. n. from *quashauwicheau*, he makes or causes him to be prepared): a 'note of preparation': or perhaps directly from *quashheau* (caus. of *qashau*, he fears), he makes afraid, alarms.

quosquechin, quosh-, v. i. it 'hangs over' (extends beyond?), Ex. 26, 12, 13.

quoushau (?), **quoashau**, v. i. it 'spills, is spilled', Mark 2, 22; Luke 5, 37; inan. subj. *quashheau* (?), it is spilt; suppos. *uq quashheauk*, that which is spilt, 2 Sam. 14, 14; *akquashheauk*, 'the spilled (it)', Gen. 38, 9.

qūshau, v. t. an. he fears (him); is afraid of (him), Prov. 14, 2; with affixes, *ak-quash-uh*, he fears him, 2 Sam. 3, 11; imperat. 2d sing. *qush*; 2d pl. *qushauk* or *-auk*. Vbl. n. *qushauk*, fearing, fear, Prov. 14, 27; 20, 2; 'reverence', C.

[Narr. *uik-quash* [*uuk-quash-uh*], I fear him. Cree *quashéha*, he is afraid; *quashayam*, he fears him; *quash-tam*, he fears it.]

qushkeu, v. i. he goes back, returns, 2 K. 15, 12; Josh. 10, 15; suppos. *quash-keh*, Jer. 40, 5; *uuk-quashkam*, I go back, turn back, Neh. 2, 15 (*uuk-quashkeem*, C.). Vbl. n. *qushkeouk*, turning back, James 1, 17. Adj. and adv. *qushké*, backward, in return, Is. 1, 4.

[Cree *kéw-ayau*, he returns; *kéwisk-issau*, he is turned over.]

qushkodeau (?), v. i. he 'passes over' ['fords?'], goes across (a river) ['on foot?'], Gen. 31, 21; Josh. 3, 17; 4, 10; *uip uq wih uq qushkodeauk*, a river that could not be passed over, Ezek. 47, 5; *qushode-toung Jordan*, they passed over Jordan, 2 Sam. 2, 29.

quseéshkō, v. t. he swallows (it), Job 5, 5; Ex. 7, 12 (*qushasquamat*, to swallow, Job 7, 19). V. i. *quseésh-quimicau*, he swallows, Obad. 16. Cf. *mishéshkō*.

[Abn. *u-kssihada*, on -ds, j'avale.]

qussinausu, v. adj. an. she is menstruous; as adj. and adv. *-sau*, Lev. 15, 19, 25, 26; suppos. *qussinausat*, when she is menstruous, Lev. 15, 25; 20, 18. Vbl. n. *qussauk*, menstruation, Lev. 12, 2.

[Narr. *qushéuersai*, 'a woman keeping alone in her monthly sickness', R. W. 53.]

qussuk, n. a rock, El. Gr. 10; Ps. 78, 20; pl. *quauush*, Ps. 78, 15; *uatch qussuk-quau-shita*, from (among) the rocks, Jer. 51, 25; dimin. pl. *quassukquau-sh*, 1 Sam. 17, 40. Cf. *hassau*; *uapuk*.

[Narr. *qusséqau*, heavy; *kuk-quissau-quu*, you are heavy; *qussick*, a stone, Del. *kau-quau*, heavy, Zeish.]

qussukquaneutunk, n. a (stone) wall, Prov. 24, 31; Gen. 49, 22 (*quissukquau-nitauk*, C.).

qussukquauush (?), n. 'the kite', Lev. 11, 14; but *areuau*, kite, Deut. 14, 13.

qut, 'conj. disjunctive', but (El. Gr. 22), yet, and yet, except that ('*qut uach* sometimes is used for but, because, yet so, but also, but even, nevertheless', C.); *qut uatta*, but not, unless there be, Job 6, 6. See *kuttumau*.

qutchehheu, v. t. an. caus. he makes trial of (him), proves (him), tempts (him); imperat. *qutcheh*, prove thou (them); *qutchehah*, prove thou me, Ps. 26, 2; prohib. *qutchehauhkan*, do not tempt, Deut. 6, 16 (*qutcheh*, try thou; *uuk-qutcheuam*, I prove, C.). Adj. and adv. *qutchehaua*, -*uhau*, of temptation, tempting, Ps. 95, 8. N. agent. *qutchehau-in*, one who tries, a tempter, 1 Thess. 3, 5. Vbl. n. *qutchehauauk*, a trying, trial, temptation, Luke 4, 13.

qutchéhtam, qutchtam, v. t. he tastes (it), tries by tasting; pret. *uuk-qutchtam-ap*, I tasted (it), 1 Sam. 14, 43; suppos. *quadjtong, quijtong*, when he tasted (it), John 2, 9; Dan. 5, 2; Matt. 27, 34 (*qutchtam-huat*, to taste; vbl. n. *qutchtamauk* [the sense of] taste, C.).

[Abn. *u-kshadénu*, je goûte, pour voir s'il est bon.]

qutchehtau, v. t. he makes trial of (it), he proves (it) by trial; imperat. 2d pl. *-shauk*, prove ye (all things), 1 Thess. 5, 20. Vbl. n. *qutchehtauuk*, pl. *-auquash*, trials, attempts, C.

quthum, = *quttühham*, he measures or weighs (it).

***quttáuatu** (Narr.), sixpence or its value in lead money; otherwise *quttahashu'au-sat*, six-penny's-worth, R. W. 128, 129.

quttauēu, kuttauēu, v. i. he sinks, goes down (in mire, Jer. 38, 6; in water, Luke 5, 7; in a pit, Ps. 9, 15); *ahque kut-tawēi*, let me not sink, Ps. 69, 14. Cf. *-quttank*, the throat; *quttühham*, he weighs; *quttianumau*, he shows respect; *m'kuttak* (*mukuttak*), the knee.

[Abn. *we-ghe'ddhuara*, 'je l'enfoncé dans l'eau, et va au fond'; *ghed'ra*, il enfonce dans l'eau.]

***quttāunemun**, 'to plant corn', R. W. 91. For *panquttāunemun* (?).

quttaushau, quttuhshau, v. i. he sinks disastrously or by mischance; he is drowned, Amos 9, 5; pl. *quttahshauing amatuh qussak*, they sank to the bottom like a stone, Ex. 15, 5, = *quttaushang*, v. 10. From *quttāu*, with *sh* of mischance. With inan. subj. *quttaushau*, it sank, 1 Sam. 17, 49; '*qutokkannumun kamushau*', it sinks thy boat, Samp. Quinnup, 156.

quttiantam, v. t. inan. he honors, shows respect to (it).

quttianumau, v. t. an. he honors, shows respect to (him), Dan. 11, 38; *mek-quttianum kutassat*, I honor the king, Dan. 4, 37; imperat. *quttianum kash*, honor thy father, Ex. 20, 12; suppos. part. *mek quttianumant*, he who honors, shows respect to, Prov. 14, 31. Vbl. n. *quttianumank*, (showing) respect, honoring; pass. *quttianuttnank*, being honored, respect or honor, as referred to its object. Cf. *quitham*, he fears, and see *quttāu*, he sinks.

quttompaghōteg, n. a balance, a weighing instrument, Jer. 32, 10; Deut. 25,

quttompaghōteg—continued.

13; *quttompaghātau*, he weighed (it) in a balance, 2 Sam. 14, 26. Vbl. n. *quttompaghātnok*, weighing, C. See *auqskot*, a penny, and examples thereunder.

***quttōw**, n. a log (?), C.

quttühham, quthum, v. t. he measures or weighs (it), Ezek. 40, 28, 32; Job 28, 25; suppos. *mek quadhak*, he who measures; pass. part. inan. *quttuhhamk*, *quthumak*, measured, Jer. 31, 37; an. *quttuhak*, *quthak*, (he is) measured, Dan. 5, 27; freq. *ququthumak*, suppos. *ququadhak* (-*hak*), Is. 40, 12; t. an. *quttuhhamau-an*, he measured (it) to or for (him), Gen. 23, 16. Adj. and adv. *quttuhamun*, *quthamun*, by measure, by weight. Vbl. n. *quttuhhamunok*, measure, weight. Cf. *oghettāuāt*, to count.

quttühhēg, n. (suppos. inan. or instrumentive of *quttühham*) that which measures, a measuring instrument, Ex. 26, 2; Deut. 25, 14; pl. *ash*, 1 Chr. 23, 29; *quttuhhak* (vbl. n. act.), a measuring, measure; *quttuhhangau-it*, by measure, 'in a measure', Is. 40, 12.

quttuhshau. See *quttaushau*.

quttühwhōsu, adj. and adv. measured, by measure, by weight, Ezek. 4, 10; 1 K. 4, 22; pl. *ash*, 1 K. 5, 11; 18, 32. Properly, v. i. an. he measures, is measuring (*mek-quttuhwhōsu*, I measure, C.).

quttukqsheau, v. i. inan. subj. it turns, bends, makes an angle (of a boundary line, Num. 34, 4). Vbl. n. *quttukshauk*, 'the turning' or bend (of a wall, Neh. 3, 19, 25). Cf. *mukuttak*, the knee.

-quttūnk, n. throat; *mek-quttuk*, his throat. From *quttāu-an*, it goes down (?). See *mekquttuk*.

[Narr. *quttuk*. Del. *guta*, swallow it, Zeish.]

R

***rame** (Quir.), within, in, Pier. 48, 49, and passim.

***ramūk** (Quir.), as postposition and preposition for under: *nippe ramūk ukke*, waters under the earth, Pier. 46. Cf. *rame*.

***rout** (Quir.), fire; *rouby*, Pier. 67. See *antou*.

***rōwat, rouwat** (Quir.), of old (?); *mek rōwat*, of old (in old time), Pier. 29; *rouwat ro pūpe*, long ago (?), ibid. 36.

S

sabée. See *sampie*.

sabahēg (suppos. inan. of *sapahhēau*), made soft, softened (by water?); n. 'pottage', 2 K. 4, 38; *sābahēg*, Gen. 25, 29; *sābahēg*, Judg. 6, 19, 20; adj. *sābahēgawē*, 2 K. 4, 40; *uapatawsh sābahēg*, 'scethe pottage', v. 38. See *sampie*.

sābasum, v. t. he melts (it); infin. *-umunūt*, Ezek. 22, 20; suppos. inan. or part. pass. *sābasumuk*, when it is melted, Ezek. 22, 22. Vbl. n. *sābasumunuk*, a melting, a furnace for melting; and suppos. instr. *sābasēg*, a melting instrument, a furnace, Ezek. 22, 18, 20. Adj. *sābasumore*, molten, 2 Chr. 34, 4; v. adj. an. *sābasosa*, *sābahosa*, he melts or is melting, Jer. 6, 20; inan. subj. *sābahotēu*, it melts, is melted. (*noh sābasit*, when he melteth, Mass. Ps., Ps. 58, 8.)

***sabuck**, n. gunpowder, C. See **sāh-puck*.

***sāchim** (Narr.), pl. +*atog*, n. 'king', R. W. 120. Vbl. n. *sāchimānuck*, 'a kingdom or monarchy', ibid. See *tah-septan*.

[Peq. *sānjum*, king, Stiles. Micm. *shahnam*. Abn. *sāngmān*, capitaine; *u-sāngmān*, je suis capitaine. Del. *sāy-kinan*, he is a chief, Hkw. Mass. *sāchim*, *sāganore*, a king, Wood. The comparison of these forms shows the identity of the names 'sachem' and 'saganore', the latter representing the 3d sing. indie. of the verb *sāyqhuan*, or *sāhkanan* (as Eliot wrote it), 'he prevails over', 'has the mastery'. Cf. *sātim*.]

***sāchimmaacōmmock** [for *sāchimma-komuk*] (Narr.), 'a prince's house', R. W. 120.

***sāchimoa-chepewéssin** (Narr.), n. a strong northeast wind, R. W. 83.

sāgket, **sāket**, **sāketog**, suppos. of *sāhket*, *sāhketu*, or *sāhketu*, he pours out, ejects; *noh sāgket*, he who urinates, 1 K. 16, 11; (*sāgketog*) 1 Sam. 25, 34; 2 K. 9, 8.

[Abn. *u-seghē*, mingo; *seghē*, urina.]

sagkompanau, -*pagunau*, v. t. an. he leads (them), directs (them), Is. 40, 11 (*nus-sagkompaginūwam*, I lead, I rule,

sagkompanau, etc.—continued.

C.); pl. *-antog*, Matt. 15, 14; suppos. part. *-pagunūt*, when he leads, leading, ibid.; *sagkompaginūh*, he led (i. e. continued to lead) them, Ex. 13, 17, 18; *ahgaw sagkompaginūwau*, Luke 11, 4, = *ahgaw sagkompaginūwūwau*, 'lead us not', do not lead-thou-us, Matt. 6, 13. N. agent. *sagkompaginūwau*, one who leads, a leader.

sāket, **sāketog**. See *sāgket*.

***sammee**, oil (?), C. See *pumme*.

samogkinumuk, suppos. pass. (inan.) of *samūgūnūwau*, that which is stretched out or held forth, a staff, the hand, etc.

***samp**. See *sampie*.

sampw, v. i. he is a guide, he directs right; t. an. *sampwan*, he is a guide to (him); *nus-sampwan*, I am a guide to (them), Rom. 2, 19.

sampwau, v. t. an. he confesses to (him); *nus-sampwan*, I confess (my sins) to (him), Ps. 32, 5; inan. *sampwanam*, he confesses (it); pl. *-tanwog*, Neh. 9, 2; v. i. *sampw-atanam*, he is frank-minded (cf. Abn. *sābisi*, 'franchement, sans feinte', under *sampiri*). (Primarily, he is honest or frank toward.)

sampshanau. See *sampwshanau*.

sampwe. See *sampiri*.

sampwenéhheau, v. caus. an. he causes (him) to be just, makes (him) just or upright, 'justifies'. Suppos. part. *noh sampwēnēhheout*, he who justifies, a justifier, Rom. 3, 26. Pass. *sampwēnēhheut*, he is justified, Rom. 3, 24. Vbl. n. *sampwēnēhheutuk*, justifying, justification (act.); *-āhittūwuk*, being justified, justification (pass.).

sampweogquanumau, v. t. an. he accounts (him) just or right, reckons (him) as just. Suppos. part. *sampwēog-quanūwau*, one justifying (himself), Job 32, 2. From *sampwe* and *ogquannau*.

sampwēsseahheau, v. caus. an. he causes (him) to do justly, makes (him) righteous or upright; pass. he is made righteous; pl. *-hōōg*, they are made righteous, Rom. 5, 19.

sampwi, -*we*, v. i. it is (1) straight; (2) right, just, upright. *cu samp-*

sampwi, -we continued.

we *unp-od*, in a straight way, Jer. 31, 9; in the right way, Ps. 107, 7; suppos. (rarely used) *sampoi*, if it be right, Prov. 20, 11 (?)*. Suppos. inan. *ne samp-awag*, that which is right, 2 K. 22, 2. Adj. inan. *sampwi gon*, Ezek. 45, 11. V. adj. an. *sampweso*, he is straight, upright, 'an upright man', Job 1, 1; suppos. *nob sampwesit*, he who is upright, Micah 7, 4. V. adj. inan. *samp-poh-tan*, it is straight, upright; caus. *sampwetchan*, he makes (it) straight; *sampwetchanish kun-awag*, make thy way straight; part. *sampwetchan-un*, straightened. V. adj. an. act. *sampwawessin*, he does straight, uprightly. Adj. and adv. *-awesch*, doing justly, uprightly, 2 Pet. 27, 7; righteous, Ps. 11, 7. Vbl. n. *sampwawessonk*, uprightness (in doing), justice, righteousness, Deut. 24, 13; Ps. 11, 7. N. agent. *-awessan*, he who does right or justly, a just man. (Cf. Sansk. *sanā*, (1) similis, equalis; (2) æquis; (3) integer; *sampād*, perfectio, felicitas. Lat. similis; Engl. same.)

[*NOTE.—Marked "Nol" by the compiler in the manuscript.]

[NARR. *sampi*, straight. Quir. *sampiūn*, (it is) right, Pier. Abn. *samhišē*, 'franchement, sans feinte', but the examples given show that the word was used in the sense of fairly, justly. Cree *simuwtz*, perpendicular; *simuwtum*, he erects it.]

sampwushanau, sampshanau, v. t. an. he guides (them): *ku sampwushan-op*, thou didst guide, lead, Ps. 10, 1. Part. suppos. *sampshanout*, pl. *-ancheq*, they who guide, guides, Is. 9, 16. N. agent. *sampwushan*, a guide (= *sampwoshā-san*, Ps. 55, 13).

***sanaukamuck** (NARR.) n. land; *nis-sawaukamuck*, my land, R. W. 88. (Probably land inclosed and cultivated, a field: from — and *kōmuk*, inclosed place. See *sonken*, it grows, and cf. Abn. *Saukanse*, 'la terre produit'. Perhaps the same as *sawauohkamuk* (Josh. 15, 19), 'south land', a field with southern exposure (see *sawauigen*). Cf. **oh-teuk*.

***sannegkwonk** (?), 'to sneeze', C.; but, by its form, a verbal noun, sneezing (?). Perhaps for *nanagkwonk*, C.

[Abn. *nackkšānūs*, I sneeze.]

sanukkuhkau. See *sanukkuhkaia*.

sasamátahwhutteaonk, vbl. n. pass. punishment received; being punished, Gen. 4, 13; pl. *-angash*, 'scourgings', Heb. 11, 36.

sasāmatau, v. t. he chastises (him): *nus-sasamat-oh*, I punish him, Jer. 23, 24; I chastise (him), Luke 23, 16, 22 (*nus-sahsasamatoh*, I chastise; *nus-sasamit-tahlaoma*, I punish, C.). Caus. *sasamitahchaw* (*-ahlaoma*), he punishes (them), causes (them) to be chastised; suppos. pass. *sasamitahchot*, when he is punished, Prov. 21, 11.

[NARR. *sasamitahchot*, let him be whipped, R. W. 122. Abn. *nus-samit-tchan*, je le bats (légèrement).]

***sasaunckapāmuck** (NARR.) n. 'the sassafras-tree', R. W. 90.

[Abn. *sasungshimaks*, 'bois puant pour faire vomir'; *makšan*, bon à manger.]

***sasémin-eash** (NARR.), pl. cranberries, R. W. 90.

***sashkontowāonk**, n. 'a shrill tone, or voice', C.

sasiogokish, pl. difficult (very hard) things, Ex. 18, 26. Suppos. pl. of *sasiogke*, freq. of *siogke*, it is hard, difficult.

sassadt, n. 'a crane', Is. 38, 14. Cf. *tannag*, crane, Jer. 8, 7. See Cree *tháthick*, tears, rends; and cf. *tannagki*.

***sassakussue puppinashimwog**, 'wild beasts', Mass. Ps., Ps. 50, 11 (for *tonch-kamúkyu puppinashimwog*, El.).

***sassammaúquoek** (NARR.), n. pl. eels, R. W. 103.

[Del. *schachanūk*, an eel (cf. *schach-achki*, straight; *aschachou*, smooth, glossy, slippery), Zwish. Gr.]

***sassaqushâuog** (NARR.), v. i. they are slow; *nickpissakus*, I am slow. See *sewepnam*, he is slothful.

***saunketippo** (NARR.), n. a hat or cap, R. W. 107.

***sauoppunk**, a rod, Mass. Ps., Ps. 2, 9. **saup**, adv. tomorrow (El. Gr. 21), Ex. 8, 23; 1 Sam. 20, 5.

saup—continued.

[Narr. *saupé*, Abn. *sbat*, Micm. *shabeg*, ce matin; *shabonsk*, demain. Cree *asipuké*, tomorrow (*asipuké*, soon); Chlp. *asibang*, tomorrow; *jiba* (*shuiba*), in the morning. Del. *solpok*, tomorrow morning, Zeish.]

saupée, sabée, it is softened, made soft by water; as adj. 'miry', Dan. 2, 43; *saupé minnauk* (softened clay), 'mortar', Gen. 11, 3. Suppos. concrete, *sibahég*, that which is made soft, 'potage', boiled food (perhaps from a causative form, *saupahéan*, he makes it soft); hence *sappan* (modern *sappan*, *sepatan*, *sepan*, Webst.) for *saupéan*, softened. "The crushed corn is daily boiled to a pap called by them *sappan*."—Deser. of N. Neth., 1671. Cf. *sábanun*, he melts, softens by heat.

[Narr. *nosáump*, "a kind of meal potage, unperched; from this the English call their sap", etc., R.W. 33. Abn. *atsaribáun*, *saganité*; *atsáibé*, fais-en; *kasabés*, *Sas-sabés*, bouillon de chair; *amiss-sabés*, bouillon de poisson, etc. Chlp. *as-sabaw*, I am wet (with rain), Bar.]

***saupuck** (Narr.), n. gunpowder, R.W. 149; *saluck*, C.

[Abn. *sa'saibysák*, il fait des éclairs. Del. *sasupúuk*, lightnings; *sapúchitít*, when it lightens, Zeish.]

saushkisashaú, siashk-, v. t. an. he scares, frightens (him); *kas-siashkisashch*, thou scarest me (by dreams), Job 7, 14.

sauskschanittuonk, vbl. n. being terrified, terror, fright; pl. *-ungush nukkónón*, terrors by night, Ps. 91, 5.

[Abn. *as-séghesi*, je suis épouvanté.]

sauuhkissu, v. i. (adj. an.) he pants (is very weary, exhausted) (*sauuhkissuonatt*, to pant; *as-sauuhkis*, I pant, C.); suppos. *siakussá*, when he pants, Ps. 42, 1.

[Abn. *saikstissi*, il tombe en défaillance de marcher; *saikstési*, — de chaleur, etc. Del. *shauyáin*, to be weak, Zeish. Gr. 104.]

sauunum, v. i. he is weary, 'his strength faileth', Is. 44, 12; *as-sauunum*, I am weary, Gen. 27, 46 (*paugkoleha as-sauunum*, I am very weary, C.); suppos. *as-*

sauunum—continued.

saunuk, he who is weary, Job 22, 7. V. t. an. *sauunumun*, he wearies (him). Vbl. n. *sauunumunuk*, weariness, faintness, Lev. 26, 36.

[Narr. *nis-sáranis*, I am weary. Abn. *as-saš-sáti*, je suis las de marcher; *as-saš-arakki*, 'je suis fatigué du travail', etc.; *sašisi*, lassément. Del. *shauwewi*, tired, weak, Zeish. Gr. 104; *shauwessu*, he is weak, Zeish. Voc. 28; *shauwawáun*, to faint with hunger, ibid. 55.]

***sawhoog** (Narr.), loose, unstrung beads or shell money, R.W. 131. (For *sáth-ahéng*, they are scattered. See *sáhhham*.)

[Cf. Abn. *saší*, 'nonchalamment, sans l'accommoder, sans le lier', etc.]

sáhhham, seóh-, v. t. he scatters (it), sprinkles (it), Prov. 20, 8; Ps. 53, 5; Lev. 3, 2. Freq. *saahham*, Prov. 11, 24 (with inan. suffix). With an. obj. *saahham*, *sa'ahham*, he scatters, disperses (them), Prov. 20, 26; Is. 24, 1; *ung saahhahéng*, they are scattered, Ezek. 34, 5; suppos. (pass.) *saahhahéng*, when you are scattered, Ezek. 6, 8. With augm. of mischance, *saahshan* and (intens.) *saakshun*, he scatters disastrously, 2 K. 25, 5; 1 Sam. 11, 11. With augm. of continued action, *saahhkanu*, *saahkan*, he habitually scatters, goes on scattering (them). (These forms are all causative. The primary verb is not used by Eliot, except perhaps in Luke 11, 23, *sáwégu* [= *sa-sá-sá*], he scattereth.) See *naawégu*; *as-saun*.

[Narr. *sawhoog*, *sawhásachick*, (pl.) loose (scattered). Abn. *saší*, 'nonchalamment'; *saší písh*, 'mets cela dans le sac, sans l'accommoder, sans le lier, simplement comme il est'. Del. *saashamen*, to scatter.]

séauhteau, seaóht-, v. t. he makes (it) scatter, he sprinkles (it), Lev. 4, 6 (*as-saashaham*, I sprinkle, I scatter, C.).

sebaheg, n. pottage, bouillon. See *sabahég*.

sée, it is sour; adj. sour; '*sé wine*', for 'vinegar', Num. 6, 3; Ps. 69, 21; *sé patukupumuk*, leavened (fermented) bread, Ex. 34, 25. Suppos. concrete *séng*, that which is sour, when sour; *nukkun séng*, 'leaven', Ex. 13, 7. Adj. *séun* (of unripe fruit), Is. 18, 5; Jer. 31,

sée—continued.

29, 30, (of drink) Hos. 4, 18. Cf. *sugka*, it is hard, difficult.

[Creec *sári ssa*, he is sour or salt; *sí-wáppurung*, sour liquor, i. e. vinegar. Chip. (St Marys) *shé wan*, (Sag.) *sewan*, Menom. *shaywan*. Del. *sha wan*, Sch. II, 478; *schawan*, Zeisb. Voc. 6.]

seep. See *sépu*, a river.

seepsin, sēpsin, v. i. (he extends himself,) he lies down, Ruth 3, 7; Jonah 1, 5; imperat. 2d sing. *sepsish*, lie down; suppos. *sepsinaw*, when I lie down, Job 7, 4.

[Abn. *sāusāšsin* (étendu) or *sāuššāš*. Del. *sapsin*, to be naked; *sapsu*, he is naked (?), Zeisb.]

***segaño** (Narr.), a widower, R. W. See *sekwusq*.

[Del. *schikurak* (pl.), widowers, Zeisb.]

segenam, v. i. he is indolent, slothful. More common in the freq. and intens. *segenam*, he is habitually idle, lazy; *ang segenamung*, they are idle, Ex. 5, 8. Cf. with *ahqu segenamuk*, be not slothful or remiss (in a particular matter), Judg. 18, 9; *ahqu segenamuk*, be not slothful (by habit), Rom. 12, 11. Adj. and adv. *unure*, Prov. 10, 4; Matt. 20, 3, 6. Vbl. n. *segenamamuk*, and *saseg-* (*sāsekenamamuk*, C.), slothfulness, idleness.

[Narr. *kas-sāsupus*, you are slow. Abn. *skšāšuk*, le dernier (?), or *sac'gh'ré*, 'il n'est pas ceinturé, il va à la negligence'.]

séip. See *sépu*.

seippog [*séppog*], n. 'salt water', James 3, 12. Elsewhere in Eliot's translation the English word 'salt' is transferred.

sekeneam, sekenam, v. t. (1) he refuses, rejects; (2) he manifests aversion to; (3) he hates (it), Gen. 37, 35; Jer. 31, 15; Prov. 13, 5. Suppos. *uoh sekung*, he who refuses, hates, Prov. 15, 27. With an obj. *sekenaw*, he refuses, rejects, hates (him), Gen. 27, 41; *uoh sekenaw*, I hate him, 1 K. 22, 8; 2 Chr. 18, 7; suppos. *uoh sekewait*, pl. *itchay*, they who hate (him), Prov. 8, 36. Vbl. n. act. *sekenamamuk*, hating, hatred felt, 2 Sam. 13, 15; *sekenamamuk*,

sekeneam, etc.—continued.

hatred in exercise, active hatred; pass. *sekenamamuk*, *sekenamuk*, being hated; hatred received, Gen. 3, 15; Eccl. 9, 1; recip. or mutual, *sekenamamuk*, enmity, mutual hatred, Prov. 10, 12.

[Narr. *sékinam*, I have no mind to it; *uoh-sékinaw*, he likes not me; *sekinamamuk*, they hate each other. Abn. *uoh-sékinam*, je ne le veux pas. Del. *schingimamuk*, to hate something; *-galaw*, he is hated, Zeisb.]

***sekontowau**, 'lipping' [he licks], C.

sekousq [for *sekwusq*], n. a widow (*sekwusq*, C.); pl. *-squnaw*, Lev. 21, 14; 1 Tim. 5, 3; *uoh sekousq*, I am a widow, 2 Sam. 14, 5. As a verb, imperat. 2d sing. *sekwusqish*, be thou a widow, Gen. 28, 11. From *uohkwa* (she comes after) or *sekwun* (she is left) and *sqwi*, a left woman, a relict. See *sekwun*.

[Narr. *segaño*, widower; *segañsqunaw*, widow. Del. *schikachewen*, Zeisb.]

seóhham. See *sóhham*.

sép, a river. See *sépu*.

sepagenum, sepak-, **sepagk-**, v. t. he spreads out, extends (it), 2 Sam. 17, 19; Ps. 105, 39. Suppos. *uoh sepagenuk*, he who spreads, extends. Adj. *sepagenamaw*, extended, spread out, Jer. 10, 9. **sepághunk**, n. a sail, Acts 27, 40 (*sepághunk*, C.). Suppos. inan. of *sepagka*, it spreads, that which extends or is extended. See **sepagham*.

[Narr. *sepághig*, a sail; *sepaghamamóita*, let us sail. Abn. *uoh-séghikimaw*, je vas à la voile.]

sepagkeü (pl. *-ing*), v. i. they extend, spread (themselves), 2 Sam. 5, 18; 1 Chr. 14, 13. Pass. inan. *sepagkewaw*, *sepakewaw*, it is spread, it spreads, extends. Suppos. *sepakewamuk*, if it be spread (as leprosy), Lev. 13, 22, 27.

sepakehtamóonk, n. the firmament, Gen. 1, 7. (This verbal, from a form *sepákhimaw*, was perhaps formed by Eliot.)

sepakenum. See *sepagenum*.

sepe, (it spreads out, extends; hence) it is long, a long time, Josh. 6, 5; Matt. 23, 14; 'a good while', Gen. 46, 29; *sipe mawcha*, long after, Josh. 23, 1. Cf. *qunni*; *sakaw*. (Cf. Greek *σπέρ-ter*,

sepe—continued.

to draw forth; ὀπείρειν, ὀπείρε-ειν (ὀπείρε-ειν), to pour out a liquid; Goth. and Ang.-Sax. *spinnan*, *spinnan*.)

[Cree *sépisson*, he is durable, lasting. Alm. *sipisi*, enfin.]

sepepomantam, v. i. he is long-lived, lives long, is 'stricken in years', Gen. 18, 11; 24, 1. From *sepe*, and *pómtutám* (he lives).

sepham, v. t. he offers, he sacrifices (it); v. t. an. *sophomau*, he offers or sacrifices (it) to (him), 1 Cor. 10, 20.

sephausau, v. i. he sacrifices, offers sacrifice; pl. *-aung*, Hos. 4, 13. Ybl. n. *-aunk*, a sacrificing, an offering, Ezra 9, 4; Ps. 118, 27; pl. *-aungash* (*séphausa*, it is offered or sacrificed, C. 1). N. agent. *sophausauan*, one who offers, a priest, Lev. 1, 9. N. collect. *sephausaucaunk*, priests collectively, the priesthood, 1 Pet. 2, 5. [See Rasles under *JOINGLERIE*, *JOINGLERIE*.]

sephausauau, v. t. he offers or sacrifices to (him).

sepohtaeu, v. i. he is, or continues, long (in a place?); suppos. *nah sepohtau*, 'when he had been there a long time', Gen. 26, 8. Adj. and adv. *sepohtae*, (long) continuing, Jer. 30, 23. Participial *sepohtauan*, long continuing, 'durable', Prov. 8, 18.

***seppagham**, he sails, C. (i. e. *sepag-am*, he goes by spreading out, by a sail). See *sepaghauk*.

sépsin. See *sepsin*.

sépu, **séip**, **seep**, n. a river, Dan. 8, 3, 7; Gen. 2, 10, 14; pl. *-auish*, Ezek. 47, 9. Literally, 'it extends, stretches out, is long', a continuing stream. See *sepe*. The inseparable generic name for river used in all compound words was *-tuk* (q. v.), from *tukken*, fluctuat, undat. *at sapu-at*, by the river; *nashaué sepuahetu*, in the midst of rivers, Ezek. 29, 3; *sepu-pouq*, a river of water, Ps. 119, 136; Rev. 22, 1. Dimin. *sepuise*, *sepuicus*, pl. *-ish*, 'brooks', Job 20, 18.

[Narr. *séip*, R. W.; *sepe*, *sehe*, Stiles; dimin. *sepuise*, a little river; *sepuicuse*, a little rivulet, R. W. 88. Old Alg. *sipim*, a river (*sibikimau*, to pour out), Lah. Alm. *sips*, pl. *sipsar*. Cree *sépu*,

sépu, **séip**, **seep**—continued.

pl. *-á*, Chip. *séhi*, *sépu*, pl. *-wan*. Del. *si pu*, Zeisb.]

sequan, (it is) summer, Ps. 74, 17; Matt. 24, 32; rather, early summer (*séquan*, spring, C. and R. W.). Cf. *népan*, Adv. and adj. *sequánu*, of summer, in summer, Dan. 2, 35; Prov. 26, 1. The radical perhaps signifies 'dry'; cf. Alm. *sigsán*, with *sikkauus*, 'le ruisseau est tari'. In the Catechismo Algonchino, p. 22 (qn. 28), *sikawinik* (in the spring) is translated 'difficente arborum humore', Fr. 'quand la sève coule'. But there is no 'arbor' in the synthesis. It means probably 'when water runs' (i. e. when it thaws?).

[Quir. *sequaks*, in summer, Pier. 28, Alm. *sigsán*, le printemps. Cree *séquan*, it is spring. Chip. *séquan*, spring. Del. *si quan*, spring, Zeisb.]

***sequanamáuquock** (Narr.), n. pl. [*sequanamauq*, pl. *-quog*, early-summer fish], 'bream', R. W. The same species as *nishchip-patup*. "Of this fish there is abundance which the natives dry in the sun and smoke." Probably the species now known as 'seupang' and 'porgy' (*Pagrus argyrops*, Cuv.).

sequanau, v. i. he remains behind, is left, (*an uche an-séquinu*, I remain alone, am left, 1 K. 18, 22); suppos. *nah sequant*, -it, he who is left; pl. *nag sequantchey*, 'the remnant that are left', 1 K. 14, 10; 2 K. 19, 4 (= *ashquuntchey*, Nch. 1, 3). Inan. *sequameau*, it remains, is left; suppos. *an sequauk*, *asquauk*, *ashquauk*, that which remains, the remainder, the remnant; Lev. 2, 3; 14, 17; 19, 6. N. coll. (?) *ashquauk*, pl. + *ish*, what (things) remain, Lev. 27, 18. Cf. *asahkau*, (it comes) after; *nasse-quauot*, to remain alone.

[Alm. *sksauik penksai*, he last comes, 'il vient des derniers'; *an-sksksau*, je le suis, sequor. Narr. *sepuia*, he is a widower [a relict], is left.]

sequnittuonk, pass. ybl. n. that which has been left by another, a remnant, Ezra 9, 8.

sequnnumau, v. t. an. he leaves a remainder to (him); negat. *nuttu sequnnumauan-aung*, they leave not a remainder to (him), 2 Sam. 14, 7.

sequttahwau, v. t. he remains (of a number), he is left, of (them), Deut. 3, 11. Otherwise written *ashpacht*, *asquatch*, *asput*, *ashpacht*, etc. Suppos. pl. *ny sequttahachachag*, they who are left of, the remnant of, Deut. 3, 11 (*asquuttahachachag*, 1 K. 9, 21).

sesetteaumuk, **ashqueteaumuk**, pass. suppos. inan., that which is left, the remnant; pl. *ish*, the leavings, Ex. 12, 10; Matt. 15, 37.

sesegenam, v. i. he is habitually idle, slothful; freq. of *segenam*, q. v.

seségk. See *sesik*.

[**sesekeu**, v. i. he stretches himself (in bed or when lying down); *matla woh matla sesekeu*, he can not stretch himself thereon, Is. 28, 20. Cf. *sesapáeu*, he stretches himself (and remains stretched).]

[Abn. *in-séshagáin*, 'je m'étens, étant couché'. Del. *schachachyau*, straight along, Zeisb.]

seséqk, **seségk**, n. a venomous serpent, 'adder', Gen. 49, 17; Prov. 23, 32; 'viper', Acts 28, 3; pl. *-quáng*. Perhaps this name was applied by the Indians only to the rattlesnake, and is onomatopoeic. Cf. *seséku*, 'he peeps' (as a bird), 1s. 10, 14; *sasauag* (suppos.), when it tinkles', 1 Cor. 13, 1; and cf. *askuk*, snake; *quyussa*, he 'hisses'. (Cf. Greek *ōīter*; Tonga, *sisi*; Polish, *hiszg*, to hiss.)

[Narr. *sésék*, rattlesnake, R. W.; *sasiech*, Wood. Abn. *sisišé*, serpent à sonnette; *Sigšau*, la sonnette; *sésésg*, il crache.]

***sésép**, **qunússeps**, n. a duck, C. See **quyúéum*. This name perhaps signifies a diver. [Cf. Abn. *atsapi*, 'je me plonge dans l'eau'; 3d pers. *tsátsap*, from which freq. *tsátsaps* or *tsétsaps* would be regularly formed.]

[NOTE.—Marked "doubtful" in the margin.]

[Cree *séséep*, pl. *-uk*. Chip. *shéshéep*, pl. *-ug*.]

sesepáeu, v. i. he stretches himself, 2 K. 4, 34; suppos. *nah seseput*, he who stretches himself; pl. *ny sesaputachag*, Amos 6, 7. From *sep* (*sepeu*, he extends), with augm. reduplication.

sesepáeu—continued.

Cf. *kan-ou*; *sépsau*; *séséku*. Sansk. *śi*, jacere, dormire; *śap*, dormire, jacere; *śáput*, somnium.)

shehteáen [for *nashchéáen*], n. agent, a murderer.

shpun-au. See *asputantimad*.

shuog, for *nashag*, an. pl. three, Jer. 36, 23. See *nishor*.

shwe, pl. inan. *shwamash*, for *nashwamash*, *nashwamash*, three.

shwinchag, for *nashwanchag*, thirty, Num. 31, 44, 45.

shwosuk tahshe, num. eight, El. Gr. 14, pl. inan. *shwosuk tahshamash*; an. *shwosuk tahshag*, Gen. 8, 23; *shwosuk tahshishagputamaghal*, eight cubits (measures of length), Ezek. 40, 9; *shwosuk antahshishagputamaghal*, (when) eight days old, Gen. 17, 12; *antahshwosuk*, eighteen; *shwosuk tahshinchag*, eighty; pl. an. *shwosuk tahshinkachag*; inan. *shwosuk tahshinkachash*. Otherwise written *nishwosuk*, from *n'shaw wushaw*, three, the third finger of the second hand, or 5 + 3.

[Narr. *shwosuk*, eight; *puach-anhan shwosuk*, eighteen; *sawosuk* to *shin-chuk*, eighty, R. W. 41, 42. Abn. *atsansuk*, eight. Old Alg. *nissawassan*, eight, Lah. Cree *sawiss'uk*, eight, Chip. *shams* *u*, eight; (Ojibwa) *nash nús wá*, Del. *chamsh*, Zeisb.]

siashkisashaü. See *sashkisashan*.

***sickissuog** (Narr.), n. pl. clams, Mya arenaria or long clam (*sikkissuog*, C.). Peq. *sukšawang*, Stiles. For *sahkissa* or *sahkissa*, he spits, squirts water. Adj. v. from *sahken*, *sahkon*, he spits. See *sahkon*.

sinnukkutchahbeau. See *sannukkahkan*.

siogke, it is hard, difficult; as adv. *siogke n'chau*, 'she had hard labor', Gen. 35, 16, 17. Suppos. *ne siogkok*, *siogkok*, that which is hard or difficult, 'a hard thing', 2 K. 2, 10; pl. *-ish*. Augm. (suppos.) *sa-siogkokish*, (very) hard matters, Ex. 18, 26. Vbl. n. *siogkagwauk*, a hard matter, a being-hard, 'hard saying', John 6, 60. V. adj. an. *siogkussa*, he is hard; *kuss-siogkas*, thou art a hard man, Matt. 25, 24. From *sé*, sour (so,

siogke continued.

Greek *ôzês*; Lat. acerbis, asper; Ang.-Sax. *sorgh*; Eng. sour, sore, sorrow). See *sasogkesh*.

[Narr. *siúkkat*, hard; *siurkissioq*, 'they are stout men', i. e. hard fighters. Cree *sasúgissu* (= *sa-siogkissu*?), he is niggardly. Chip. *sunagád*, it is difficult, hard, disagreeable; suppos. *sunagak*, Bar. Abn. *sun'gheré*, cela est dur; prefix *sunghi*.]

siogkod [for *siogkôht* (*siúkkat*, R. W.), from *siogkohdeu*, v. i. inan. subj.], it is hard, difficult. Prov. 13, 15; Mark 10, 24.

siogkowaonk, n. a proverb (?), Ezek. 18, 2, 3; a riddle (?). See *suproaonk*.

-sip, -sup, in compound words signifies to drink. It represents a primary verb which is not found separately in Eliot. Possibly related to *saupé* (q. v.). Cf. *nontsippam*; *missippam*; *konkrissippam*; *oksippam*, C.; *tápsippam*, etc. To this corresponds the inseparable *-appan, -ippan*, 'to eat', which is found in a similar group of compounds. See *wat-tallamunak*.

[NOTE.—The entire definition is marked "Dele | to exude | *sob'ippe*" | preceded by "or 'to sup' bouillon." The following two incomplete definitions, *-sippa[eu]* and *sissipik-quoshau*, appear on a memorandum slip inserted in the manuscript.]

[-sippa[eu]]. Refer to *missippam*; *was-sappé*; *suppiké* (?). Cf. Chip. *-auha*.]

[Cree *méuis-áppawoy* [*mé'ni-sáppawoy* (?)], berry liquor, Howse 19; *mín-áppawoy*, berry juice, p. 179. Chip. *mín-áhhaw*, ibid. [*u'ippe* (?); *sob'ippe*, juice (?), exude.] Del. *wasap-pi*, 'sap of trees', Zeish. Voc. 13; *si gú gú*, it leaks, drops, ibid. 29.]

[sissipikquoshau], 'he winketh with his eyes', Prov. 6, 13; *noh sasupikquáit*, he that winketh with his eyes, Prov. 10, 10; *was-súhpequáit tam un*, he winked at it, Acts 17, 30; *suppikquachtám*, he shuts his eyes, Prov. 16, 30; *suhpá-quawoy*, they shut their eyes, Matt. 13, 15.]

[Del. *schu pin quel*, shut your eyes, Zeish. Voc. 29.]

***sitchipuck** (Narr.), the neck, R. W. See *musittipuk*.

skannem'in, pl. *skannimunash*, seed, Gen. 1, 11, 12. More commonly used with the 3d pers. pron. prefix *wuskanném*, q. v.

[Narr. *skannimunash*, seed corn, R. W. 91.]

***skát** (Narr.), ebb tide; *mutátskat*, a low ebb, R. W. 100.

[Abn. *sá'kkat*, décroît.]

-skeesuk, the eye, the face. See *muskéuk*.

***skuunk**. See **supunk*.

sóanaiyeu. See *souruigen*, of the south, southern.

sóbáheg, sóbáheg. See *sabathég*, potage, bouillon.

sobososit, suppos. and pass. of *sábasasu*, he melts (it). See *sábasum*.

***sóchepo** (Narr.), snow, it snows; *sóchep-watch*, when it snows, R. W. (*muhpáwi*, it snows, C.; *murpuw*, Wood). See *unhpuw*.

[Abn. *psun*, 'il neige'; *kesi'ps*, *kesip-saun*, 'il neige beaucoup', Rasles. Micm. *peshak*, it snows; *us peshanék*, it does not snow. Cree *nispoon*, it snows. Chip. *ságiyo* (g hard), it snows, Bar. Alg. *sokipo*, il neige.]

soggoktunkan-ompsk, n. a flinty rock, flint, Deut. 8, 15; Ps. 114, 8 (*siogke*, hard?).

[Abn. *sogahán*, 'bate-feu'; *sogthañá-peské*, la pierre.]

sogkemas [*sogkem-uasus*, biting creature; or *sogke-masúh*, biting fly], n. a 'gnat', Matt. 23, 24. See *masúh*; *uchaus*.

[Abn. *ne-sagaukés*, elle me pique. Chip. *sogimé*, a mosquito, Bar.]

sogképew, v. i. he bites; *sogkepawaw* (*was-sogkepáwam*, I bite, C.), v. t. an. he bites (him), Eccl. 10, 8; pl. *-awoy, -wawoy*, they bite, Num. 21, 6, *pish was-sogkép-wah*, he shall bite him, Eccl. 10, 8; *wah sogkepúthog* (suppos. t. inan.), he who biteth (it), when he biteth it, Gen. 49, 17. From *sogkeu*, it catches hold, and *-appow*, v. gen. he eats, he holds for eating or by eating.

[Abn. *ne-sághé*, je mord; *ne-sagamuñ*, je le mords.]

sogkodtunk, n. milk (of animals, though wrongly used by Eliot in his earlier translations for milk from the female breast. See **menimunuk*), Gen. 18, 8;

sogkoddunk—continued.

Prov. 30, 33; Joel 3, 18 (*sogkoddunk*, C.); pl. *-ngash*, teats, dugs, Ezek. 23, 8, 21; Luke 23, 29. A verbal (suppos.) from *sohkodduntum*, he draws forth, that which is drawn out.

[Abn. *u-sereghin'chighé*, je tire le lait (v. g. de la vache).]

sogkunau, v. t. an. he catches hold of (him), 1 K. 2, 28.

sogkussohhou, n. an earring, Job 42, 11; Prov. 25, 12; pl. + *nash*, Ex. 35, 22.

[Abn. *u-saghaséhi*, pl. *-hshat*, mes pendans d'oreille.]

sogkuttin, v. t. inan. (subj. and obj.), it catches hold of (it), 2 Sam. 18, 9; freq. *sogkuttin*; suppos. *sogkuttik*, that which catches hold of, as n. coll. 'hooks', Ex. 26, 32; from which is formed *sogkuttiken*, it hooks, Ex. 26, 37.

soh-, as a prefix, signifies forth from, out from, movement from the place where or in which the action of the verb begins. It is opposed to *pe-*, *pa-*, signifying approach to, or toward; *pe-gau*, he comes to; *soh-ham*, he goes forth, out from. (Cf. Sansk. *su*, se movere, effundere, and its derivatives; or *si*, *sui*. Lat. *se-*, sine, separative particle.)

sohham [*soh-gau*], v. i. he goes forth, Matt. 13, 3; Is. 42, 13 (*suhham*, Mass. Ps.); imperat. 2d sing. *sohdash*, go forth; suppos. *sohhog*, if or when he goes forth; inan. part. *sohhamun*, gone forth. Vbl. n. *sohhamdunk*, a going forth, departure, Heb. 11, 22.

[Narr. *sáwrehush*, pl. *sawhêk*, go forth; *u-sauhenuitta* (?), let us go forth, R. W.]

sohhôwaeu, v. i. he looks forth, looks out (as from a door, or window), Judg. 5, 28 (*saukwaueu*, Gen. 26, 8). See *uohquaint*; *uohquâ*.

sohhôwunau, v. t. an. he puts, brings, or thrusts (him) out; infin. *-wunâut*, to bring (them) out, Is. 42, 7; Ex. 3, 8. With inan. subj. *sohhawuntau*, he brings or puts (it) out. Cf. *sahwunum*.

[Narr. *kus-sauhôki*, do you put me out of doors?; *nis-sauhewunckewô* (?), he puts me out of doors.]

sohkau, **sohquau**, v. i. he overcomes, prevails, has the mastery: *uoh-sauquah*, I have prevailed, Gen. 30, 8; *kun-*

sohkau, **sohquau**—continued.

uichau *suhkau*, thou prevaikest forever, Job 14, 20; suppos. *uoh sohkop*, he who overcomes, has the mastery, Rev. 3, 21. With an. obj. *sohkauun*, *sohquauun*, he prevails over, has the mastery of (him); suppos. *uoh sohkaunt*, he who overcomes, 1 John 5, 5; Luke 11, 22; pl. *uoh sohkauncheq*, Rev. 15, 2.

[Cree *sâkoo-huyoo*, he overcomes, subdues him; *sâkoo-toor*, he overcomes it, Howse 165. Chip. *nû yî shâhpujî-âg*, I have overcome them, Jones in ibid.]

sohkenum, **sok-**, **sok-**, v. t. he pours forth, pours out; — *nippe*, he pours out water, Num. 24, 7 (*soknum*, Mass. Ps.); imperat. 2d sing. and pl. *sohkinush*, *sok*, pour out; suppos. *uoh sohkenak*, he who pours, 2 K. 3, 11. From *sohken*, it pours, with the formative *-num*, denoting action of the hand. See *soknum*; **sikruug*, etc.

[Abn. *u-sâgumén*, je verse, manu.]

sohkenumau, v. t. an. and inan. he pours (it) out to (him), Job 16, 20.

[**sohkeû**, v. i. it pours forth, emits. This primary verb is not perhaps used by Eliot; but he has its pass. (inan. subj.)] *soknuu*, it is poured out, 1 K. 13, 5. From its base. *sokk*, *sokk*, are formed t. inan. *sokkiumun*, he pours (by hand); *soknum*, water pours, it rains; *suhkom*, *suhquontum*, he spits, urinates (expels water), etc. Cf. *sokkin*, it springs up (as a plant), it grows. (Cf. Sansk. *su*, effundere; *sû*, emittere, inspergere, humectare, irrigare, perfundere; *shikara*, pluvia tennis; Old Germ. *sohjan*, mingere; *sich*, urina.) See *soknum*.

[Abn. *sâgherann*, il pleut.]

sohkom, v. t. inan. he overcomes, prevails over (it); — *atun*, he took the city, Judg. 9, 45; — *uutauk*, he overcomes the world, 1 John, 5, 4; imperat. *sohkash uuchuk*, overcome evil, Rom. 12, 21. See *sohkan*.

sohkomaü, v. t. an. he feeds (him), provides food for. See *ussanau*.

sohkôsu, v. i. (an. act.) he gains the mastery, prevails, conquers, Rev. 6, 2; is victorious, is prevailing; suppos. *uoh sohkausi*, he who is victorious, Rev. 3, 5. Vbl. n. *sohkôsuonk*, *-kusuonk*, mastery, victory.

sohkunkquodt, as n. height; adv. in height (measure of altitude or elevation); *n. sohkunk*, *n. sohkunkquok*, its height, Rev. 21, 16; Ex. 25, 23 [i. e. suppos. that to which it has grown, gone up to?]. From *sohku* (?). A great number of forms, of several roots, are employed by Eliot to express 'height', 'in height', and 'high'. Besides those noted are *n. sohkunkog*, the height of it, 1 K. 6, 2; *n. ashpohitay*, Ex. 37, 1, *n. ashpukhtay*, v. 10, and *n. ashpohitay*, v. 25; *n. kaidtunk-quay* (of a small object), Ex. 30, 2; *n. anashque spohitay*, — — — *spunayog*, — — — *spompok*, its height from bottom to top, Gen. 6, 15; Ex. 25, 10; 27, 1.

[Abn. *spiguitas*, la cabane est haute; *n. spiguitnik*, voilà de combien (elle est haute).]

sohmágunum. See *sumágunum*, he stretches forth, holds out (his hand or something with his hand).

sohq. See *soky*, saliva, spittle.

sohqshauau, v. t. an. he tears (him) in pieces (as a wild beast his prey), rends (him): *ishkout sohkusháuan*, lest he tear (me), Ps. 7, 2; with inan. obj. *sohqshadta*, he teareth (it): *sokshadta*, Dent. 33, 20; suppos. *sohqshadtauk*, when he tears, 'rends it in pieces', Ps. 7, 2; pass. inan. *-adtau-an*, it is (violently) broken or torn in pieces, Is. 30, 14.

sohqquennum. See *sohqquennum*.

sohquttahham. See *sohquttahham*.

sohqhkaauu, **soquhk-**, v. t. he continues tearing or rending (him); with the characteristic *-ahk* of continuing action.

sohqui, (it is) in small pieces, fine, in dust or powder; adv. *sohqui pappissi*, 'small dust', Is. 29, 5; suppos. *n. sohqquy*, that which is in small pieces, in dust or powder, Dent. 28, 24. Adj. inan. *sohqquiguc*, in powder, 2 Sam. 22, 43. See *pusquig*.

sohqnunum, **sohqnen-**, v. t. he breaks (it) in pieces, he pulls (it) to pieces, Mark 6, 41; Is. 5, 5; Jer. 1, 10. From *sohqui*, with trans. formative *-nunum*, denoting action performed by the hand.

***sohqquompoo** (?), a coward; *-ompooonk*, cowardice, C.

sohqqusum, v. t. he cuts (it) small, makes it small by cutting: *sohqqusum-on*, he cuts it in pieces, 2 K. 24, 13; *unsohqus*, I cut (her) in pieces, Judg. 20, 6. From *sohqui*, with formative *-sum*, denoting cutting, etc. (see Howse, Cree Gr. 87).

sohquttahham, **sohqut-**, v. t. he breaks (it) in small pieces, pounds (it) or beats (it) small. The formative *tah-hum*, according to Howse (Cree Gr. 86), "implies he beats or batters the object, after the manner of the root." Inan. pl. *sohquttahhamunash*, they (grains of corn, Is. 28, 28) are broken; otherwise *sohpy*, *sahpy*. Adj. and adv. *sohquttah-hác*, pounded; pl. *sohquttahhah*, whence the adopted name *succotash*. Cf. *pohquunum*.

[Cree *sickwa-tahim*, he beats it into smaller pieces.]

sohqutteahháu, v. i. he is faint-hearted, cowardly (*sokkuttahham*, adj. faint-hearted, C.); pl. *-háuy*, they are faint-hearted, Jer. 49, 23; suppos. *-hout*, when he is faint-hearted, Dent. 20, 8. Cf. *soquttahorhau*, he remains.

[Abn. *sikitihi*, il a peur (v. g. des tourments), il craint le châtiement, etc.; v. i. *sighesi*, il a peur; an. *sighesi*, il craint. Cree *sigoson*, he shrinks, he is afraid; *sighayou*, he frighteneth him; *sikou-tay-sigou*, he is faint-hearted, cowardly. (By this division of the word Howse marks a derivation from 'tay (*ni'tah*, El.), 'heart' (?).)]

sohsúmmomō, v. pass. inan. it shines (forth), emits light, is bright (cf. *sohsomunumneat*, to shine); *soqui sohsunumun pohkualda*, the light shineth in darkness, John 1, 5. Adj. and adv. *sohsunawic*, shining (forth); — *soquiti*, a shining light, John 5, 35; — *sohsunad*, 'king of glory', Ps. 24, 9. Vbl. n. *sohsunanduk*, a shining-forth (used by Eliot for 'glory'): *wot-tomshkunuckpe sohsunanduk*, his-forest glory, 'the glory of his forest', Is. 10, 18. (In preparing a list of words selected from Eliot's Bible Mr Duponceau, misled perhaps by the order of words in this verse (Is. 10, 18), inserted *sohsunanduk* for 'forest', and on his authority it appears with that meaning among the 'Select Words

sohsúsmómō—continued.

from Eliot's Translation', incorporated into the index of Mr Pickering's edition of Eliot's Grammar.)

sohsunwáe. See *wáhsunáw*, adj. bright, shining.

sohteáú [*suh-oh-téú*], v. i. it extends, is extended, is long (relatively or by measure). Found only perhaps in the suppos. *we sah-teag*, the extending of it, its length: *we sah-teag kah we kos-kag kah we sokhuk*, 'the length and breadth and height of it', Rev. 21, 16; *áhten nesah-teag*, 'on the two ends' (i. e. on both sides of the length of it), Ex. 25, 19. Vbl. n. *sah-teamuk*, length, measure of length, Eph. 3, 18.

sohwunum, v. t. he puts forth (his hand or something with or in his hand), Gen. 38, 28. Cf. *sunáwánum*.

sohwushau, v. i. it goeth forth, goes on (of a boundary line, Josh. 19, 11, 13).

sohwütchuan, v. i. it flows forth, flows out from: *wippe sohwütchuan*, water issued out, ran out, Ezek. 47, 1, 2. From *suh* and *wütch-u*, it proceeds from. Cf. *putáitchuan*.

sokanon [it pours], it rains; as n. rain, Matt. 7, 25 (*sokanunum*, Mass. Ps., Ps. 105, 32; *sokanunú*, it rains; *sun sokáun*, does it rain?; *ánuohquut*, raining, C.); suppos. *sokáunuk*, *sokéunuk*, when it rains, Deut. 32, 2; *nashke púhkontant nahcho sokáunuk*, 'by clear-shining after rain', 2 Sam. 23, 4. Cf. *sokanun ántun*, it rained fire, Luke 17, 29, with *sokanun ántun*, he rained (poured out) fire, Gen. 19, 24. Caus. *sokanántun*, he causes it to rain, Ex. 9, 23. From *sokk*, *sokkú*, it pours, with a formative denoting rain or water falling, as distinguished from *-pog*, water at rest. This formative or generic is *-un*, *-unon*, or *-unum* (Abn. *-ráin*; Del. *-rain*). It is found, besides in *sokanun*, in *mogkinun* (*mogke-un*), it rains excessively; *wishinun*, it rains much; *wishkeun*, it mists or drizzles; *ahquunon* (*ahque-un*), the rain ceases, it holds up; and in its suppos. form in *ánuohquut*, 'raining', (when it rains), C., = *ánuquut*, 'rain', R. W. See *sokkeunum*. (Cf. Sansk. *amā*, madidus (*and*, madidum esse); *rag*, ire, Goth. *raun*, currere, fluere.)

sokanon—continued.

[Narr. *sokéunum ánuquut*, rain; *soká-utsh*, when it rains; *wisháunon*, a great rain, R. W. 81, 82. Abn. *sághu ráin*, it pleut (probably from *sok-keunum*, to pour forth; but cf. Sansk. *śikāra*, pluvia tennis, from *śiē* and *śik*, irrigare, humectare; *śat*, effundere; *śagat*, stillare, fluere); *kisráin* il a plu; *ś'kšéun* (*ah-quunum*, El.), il cesse. Cree *kinné-wun*, it rains (cf. Old Alg. *kannunum*, Lah.); *sáke-stun*, he spills it; *sáke-pú-thu*, it -spills; *sáke-unum*, he empties it; *sáke-unum*, he pours it. Del. *sókáun*, it rains; *k'sóhán*, it rains hard, Zeisk. Chip. *kánuwun*, *giánuwun*, it rains (*sági-un*, he pours it out, -spills it, Bar. i.)]

sokemō. See *sokkú*.

sokenippash, imperat. 2d sing., for *sok-inash nippe*, pour out water, Ezek. 24, 3.

***sókénug** (Narr.), 'a heap' (of corn); suppos. inan. of *sokkeunum*, that which is poured.

sokenum. See *sokkeunum*.

sokhippag, imperat. 2d pl. 'draw out' water, John 2, 8. See *wáttahppa* [out].

sonkashkod [*sunk(in)-(m) nashkod*], n. the coming up of grass; *núsháhten sonkashkod*, 'the second growth', Amos 7, 1.

sonkehteau, v. i. it puts forth, springs out (as buds or shoots from plants); infin. *-ánuáut*, Job 38, 27.

[Cree. *sák-tín*, it is (come) forth.]

soukin, -un, v. inipers. it springs up, shoots up (from the earth, as a plant), Ps. 85, 11; Is. 55, 13; pl. *nish sunkinash*, they spring up, Matt. 13, 5; suppos. *sunkuk*, when it springs up, springing up, Heb. 12, 15; Mark 4, 27.

[Abn. *súkké'rar* (le blé) pousse, paraît. Del. *saken*, pl. *sakénu*, Zeisk. Gr. 162.]

sonkippog, -uppog, n. cool water, Prov. 25, 25; Matt. 10, 42; pl. *-ash*, 'the cold waters', Jer. 18, 14. From *sunkú*, cool, and *-pog*, water.

[Narr. *sánuquí nip*, is the water cool?; *sánu kánuáugot*, cool water, R. W. 34.]

sonksq, sonkusq, sunkisq, n. queen, mistress, a woman who rules, 2 Chr. 9, 1; Esth. 1, 9, 11, 15; Nah. 3, 4; *kehchis-sunkisq*, = *kehchi-sunkisq*, chief mistress, great queen, Esth. 1, 12. [*sághuun*, or

sonksq, etc.—continued.

sohkau, and *squ*; cf. **sichim*.] Often written *sauk-squau* and *sauk squ*.

[Narr. *sauks*, the queen or sahem's wife; pl. *sauksquinnag*, R. W. 120; *sauks squauh*, Stiles.]

sonkun. See *sonkun*.

soñghuau. See *sohkau*.

souqui, (it is) cold, cool, Matt. 24, 12; v. adj. an. *souquau*, he is cold (*sonkqui*, -queen, cold; *ahke soukqui*, the earth is cold; *auus-soukquis*, I am cold; *auuuu soukquesu*, the dog is cold, C. In the last example *sonkquesu* is not appropriately used; *souqui* denotes, not the sensation, but a quality of the object which imparts sensation; being cold, not feeling cold). Cf. *tohkaew*; *tohkaí*.
[Narr. *sauuqui nip*, is the water cold? R. W. 34.]

sontim, n. master, Matt. 26, 18, 25; a prince, Cant. 7, 1; *auus-sontimom ketas-sot*, 'my lord the king', 2 Sam. 17, 33; pl. -*mitop*. Vbl. n. *sontimauuk*, sovereignty, C. See **sichim*; *sohka*.

sowaniyeu, **sóanaiyeu**, **sowaniu**, it is southward, to or at the south (or, more exactly, the southwest), Gen. 12, 9; 13, 1, 14; Job 9, 9. Adj. and adv. *sowane*, southern, of the south, Matt. 12, 42; pl. *sowanish*, *sauwish*, things of the south, Ps. 89, 12; Is. 43, 6 *sowanohke* [*sowan-ohke*], the south country, Gen. 24, 62; *sowanohkomuk* [*sowane-ohke-komuk*], 'south land', Josh. 15, 19 (i. e. inclosed land, field).

[Narr. *sowanu*, the southwest (see note to *sowanish-in*). Del. *schuwanéu*, southerly, Zeish. Gr. 164.]

sowanish-in, the wind blows from the south; *sowanish* (suppos. 'when it blows'), as n. the south wind, Job 37, 17; Cant. 4, 16.

[Narr. *tawritin*, the south wind; *sowanishu*, the southwest wind blows. 'This is the pleasingest, warmest wind in the climate, most desired by the Indians, making fair weather ordinarily; and therefore they have a tradition that to the southwest, which they call *sowanitih*, the gods chiefly dwell; and hither the souls of all their great and good men and women go.'—R. W. 83.

sowanish-in—continued.

Quir. *perai kin sáwanitáuk*, 'in another country to the southward', Pier. 28.]

***sowwanánd** [*sowane-(m')ánd*], 'the southern god', R. W. 110. See note on *sowanish-in* above.

söbhq, **sohq**, n. saliva, spittle, 1 Sam. 21, 13; Job 7, 19. See *sohkau*.

schqkuhk, v. t. inan. it bursts (it) in pieces (as wine a bottle), Mark 2, 22; Luke 5, 37.

sokenum. See *sohkauum*.

sökussun-it (?), v. (when he began to) amend, recover from sickness, John 4, 52, = *saksahp*, Mass. 1's.

soquhkauau. See *soquhkaui*.

sowampágunehéq, n. a sling, 1 Sam. 17, 40; pl. +*ash*, 2 Chr. 26, 14.

spadtauwompäü (for *asp*), he looks upward, Is. 38, 14 (infim. -*pinnat*); imperat. *spadtauwompsh*, 'lift up thine eyes' (look up), Is. 49, 18. See *ash-puquáimut*.

spuhho. See *uspuhka*.

spuhhowáé. See *uspuhhowáé*.

spúhhowáonk, vbl. n. See *uspuhwaónk*, a refuge.

spuhquáeu. See *uspuhquáimut*, to look upward.

spukquodt, as n. the taste or flavor of a thing, Ex. 16, 31; *uú áshpuquok*, the taste of it (when tasted), Num. 11, 8; Job 6, 6.

[Narr. *táqua aspúckquat*, what does it taste of? Abn. *Sci-péqšat*, cela a bon goût; *matsi-péqšat*, cela a mauvais goût. Cree *mitos-púckkoma*, he is well-tasted; *mitche-púckkoma*, it is ill-tasted. Del. *machschipquodt*, it tastes ugly, Zeish.]

spunauónat. See *uspuuauónat*.

squa, female; as n. one of womankind, a female; pl. *squuq*, women, 1 Tim. 5, 14 (where the prefix *uonuk* was probably omitted by error of the press); but rarely used by Eliot except in compound words. Vb. subst. *squaiyena*, she is female, Gen. 6, 19. In comp. *uonksqua*, a girl; *sonksqu(u)*, a queen, etc. (*ashqua*, C.). With the termination denoting a living creature (-*as* for *ábas*); *squias*, *squáns*, a woman (femina); as adj. female, Num. 5, 3; Deut. 4, 16; Matt. 19, 4. Cf. *mittamurns(sis)*, mulier, uxor. See *nompas*, a male.

squa—continued.

[Narr. *squiers*, pl. -*sark*, woman, women; dimin. *squiesca*, a little girl (*squanthosa*, Stiles). Cree *iskwigoo*, Del. *uchquén*, woman; *uch quetschisch*, girl, Zeisb.]

***Squántam**. "They acknowledge a God who they call *Squantan*, but worship him they do not."—Josselyn's Voy. "The good god they call *Tautan*, and their evil god, whom they fear will do them hurt, they call *Squantan*."—Higginson's N. E. Plantation. The name is clearly the contracted form of *musquantum*, he is angry. "If it be but an ordinary accident, a fall, etc., they will say . . . *musquantum manit*, God is angry."—R. W. 109.

squáshim, **squóshim**, a female quadruped, Dent. 7, 14; adj. *squáshimwe*, Lev. 4, 28, 32; 5, 6. Cf. *nanposhian*, male quadruped.

[Narr. *squáshim*, R. W. Del. *uch-quichum*, Zeisb. In the Abnaki, Rasles says "the small animals (including the otter, the marten, etc.) were distinguished by *naúbkikis*, male, and *skétkikis*, female; the moose and both species of deer by *auúbe*, male; *hé'eur*, female, and the lynx, 'lion' [panther], hare, and some others by *auúbéssom*, male, and *skéssom* [= *squáshim*, El.], female."]

squehtahwhau. See *squattahwhau*, he is left, remains of.

squi. See *misqui*, red, bloody.

***squnck** (mod. *skunk*), Josselyn's Voy. 82, 85.

[Abn. *sqúnks*, bête puante. Chip. (St Marys) *shí kang*, (Gr. Trav.) *shegog*, Peq. *usomneh*, Stiles.]

squóntam, **squont**, **squocant**, n. a door, a gate, John 10, 9; 1 Cor. 16, 9; Gen. 21, 17 (*usquont*, a door, C.); pl. -*amash*, Acts 16, 26 (*usquontamash*, Job 38, 10). Adj. and adv. -*amun*, the door of, or by the door: *utich squontum kek-it*, from or out of the door of thy house, Josh. 2, 19. Probably from the root of *squonum*, to be left (see *squonum*). Cf. Chip. *ishkwánuam*, 'door', with *ishkwánuán*, 'he leaves it'—the opening left in (building) the house.

squóntam, etc. continued.

[Narr. *squonánuamuck*, at the door, R. W. 51. Chip. *ishkwánuam*, Bar.; (Sag.) *squonánuam*, (St Marys) *ish kwánuánuam*, Sch.]

squóshim. See *squáshim*.

***sqútta** (Narr.), fire, R. W. 47 (*squitta*, a fire spark, Wood). Cf. *nashquattan*; *uattan*, (Sansk. *ishat*, actio urendi, ardor; *ush*, urere.)

[Abn. *skstái*, -*tar*, feu; *skstáshio*, il y en a. Cree *esk'oodágoa*, (there is) fire, Muh. *staur* (?), Edw.]

***stoh**, **eshtoh** (Muh.), no, not, Edwards; *eshta*, Gallatin Voc.

***succotash**. See *sahquattahham* and cf. **máckquatah*, corn boiled whole.

***suckauanaúshuck** (Narr.), n. pl. the black shells. From *súcki* and *anáusuck* (R. W.), shells, i. e. shell-fish.

***suckaúhock** (Narr.), 'black money', "They break out of the shell [of the *poquaúhock*] about half an inch of a black part of it, of which they make their *suckaúhock* or blackmoney, which is to them precious."—R. W. 104, 130. From *súcki*, black, dark-colored, and *hocki*, shell [cf. *morhockes*, Wood, from *maú*, black, and *hocki-ush* (pl.)].

***súcki** (Narr.), black, dark colored, purple. V. adj. an. *sucktan*, he is black, a black man. "They call a blackmoor *suckáuttakum* . . . for *súcki* is black, and *uuttakum*, one that wears clothes."—R. W. 60.

[Del. *sucka*, v. adj. (it is) black, Zeisb.]

suhkou, v. i. he spits, Mark 7, 35 (*sah-quimoot*, 'spitting', C.); but it is in the form of the so-called infinitive, to spit: *nutteskúamun*, I spit; *nússake*, I am mischievous, spiteful (?), C.). The primary meaning appears to be to eject, discharge liquid; hence *núh sígket*, *núh sígketog*, qui mingit. See *sahp*, saliva. V. adj. an. *suhkesa*, he is a spitter, he ejects water (*sákkissa*, -*og*, C.; *súckissa*, -*og*, R. W., long clans, 'spitters').

[Abn. *sússesk*, crachat; *sússesg*, il crache; *nússesk*, salive; *nússesg*, mingo, Del. *núsis suk*, spit, Zeisb.]

sukoshkodtaeu (?), adv. stooping, crouching, Gen. 49, 9.

sukquiyeue, adj. and adv. in fine powder, in small pieces. See *sahpi*.

sukqusha-og, v. i. they are broken, Dan. 11, 22.

sukquttahham, v. t. he beats (it) small. See *sahquttahham*.

***súnihup** (Narr.), n. pl. + *piúog*, beavers, R. W. 95. Cf. **anisqu*; **núosup*; *tumúuk*. *núosup* and *súnihup* probably correspond with Abn. *núsi-múks*, the female, and *úsi-múks*, the male beaver.

sumnágunum, **sohm-**, **samogkin-**, v. t. he stretches forth, holds out (his hand or something in or with his hand), Is. 5, 25; Gen. 22, 10; Ex. 15, 12 *caus-sumnáginiutchéem*, I stretch out my hands, C. i. Suppos. *sumnáginiuk*, when he held out (his hand, Josh. 8, 19). Pass. *menatcheg ne samogkiniuk*, the hand which is held out, Is. 14, 26. With inan. subj. (v. i.) *sumnágiphteum*, (his hand) is held out, Is. 14, 27. With inan. obj. and an. ending, *sumnágunumman*, he holds out (his hand) to or against (him), Is. 5, 25. From *sah-* and *magu* (he gives, presents), with formative (*-num*) denoting action of the hand.

sun is called by Eliot (Gr. 21) an 'adverb of asking', signifying 'is it?': *sunumatta*, 'is it not?'; *sun wunuegu wun-úson*, is it well to do good? etc., Mark 3, 4; *sun nea god*, etc., an I a god? 2 K. 5, 7; *sunumatto gu . . .*, is not this . . . ? Job 4, 6.

[Cree *nah*. Chip. *ur*.]

sunkisq. See *sunksq*.

sunk-squaw. See *sunksq*.

***sunnádin**, **nanúmmatin** (Narr.), the north wind, R. W. From *saurau-adt* (*saurau-it*), to or toward the south (?).

***sunnúckhig** (Narr.), a falling trap for wolves, loaded 'with a great weight of stones', R. W. 143; a crushing instrument. From the same root with the following words.

***sunnúckhig**—continued.

[Del. *sill ki to he men*, to squeeze close, to press, Zeish. (cf. *arshün-hittú hiem*, a steel trap (?), Zeish. i.)]

sunukehteau, **sunugqueht-**, **sanuk-**, v. caus. he crushes (by a weight), he causes to be crushed. Suppos. pass. (inan.) *ne-sunukehtmanuk*, that which is crushed, Is. 59, 5. With an. obj. *-tuhéau*, *-tuhéau*, he crushes (him), makes a weight to fall upon (him); *sunugquehtchahumneau*, fall (ye mountains) on us, Luke 23, 30. The primary verb (*sunukken* (?), it falls heavily, it oppresses or presses down) is not found in Eliot.

[Abn. *ne-sukikkanen*, je le foule; *ne-sukékanen*, je le serre, man; *ne-sagss-ékanen*, je l'écrase.]

sunukkuhkau, **sanuk-**, v. t. he crushes (him) (by a falling weight [*hasson*, stone] is implied, or by force from above); *nus-sunukkuhkuk*, he crushes me, Jer. 51, 34.

-**sup**. See *-sip*.

***suppawñ**. See *suppié*.

suppequash, n. pl. tears. See *nus-suppié*.

susséqunnum, v. t. he anoints (it), Lev. 8, 10; t. an. *susséqunnum*, he anoints (him); *nus-susséqan*, I anoint (him), Ps. 89, 20. Vbl. n. *susséqutók*, anointing, ointment, Prov. 27, 9, 16; Ex. 40, 15. Pass. *-qunittuók*, being anointed, 1 John 2, 27. Cf. *sahkrenum*, he pours out.

[Cree *súskkusa*, he is smooth; *súskkwar*, it is smooth.]

sussippoeu, **-poi**, it is on one side of, on the border of: *sussippoeu Lebanon*, on the side of Lebanon (Lebanon on-the-side), Is. 37, 4; *inquit sussippoi*, . . . *ag-kumneau*, on the one side, . . . on the other, Ezek. 41, 2; *sussippoeu squint*, 'the sides of the door', *ibid*.

sussippoñkomuk, n. the wall of the house, Ezek. 41, 6; 2 Chr. 3, 11; *sus-sippoñkomuk*, Lev. 14, 37.

T

't. See *adt*.

tabach, 'let it suffice', Ex. 44, 6; imperat.

3d sing. of *tāpā*, q. v. See *anaw*.

tabepw. See *tāpāpā*.

tabhum. See *tāpūm*.

tabuttautam, v. i. he is thankful, gives thanks, Dan. 6, 10; Luke 22, 17; with an. obj. *-tūmā*, he thanks (him); *kāt-tā-bodumish*, I thank you, C.). Adv. *-tūmā*, *-tūmā*, thankfully (*tābūtātūmā*, C.). Vbl. n. *-tāmōnk*, thanksgiving.

[Narr. *tābūt māmārdigēan*, I thank you (?), R. W. 30.]

***tackqiuwock**, n. pl. twins, R. W. 45 (*tagpos*, *ogpos*, a twin; pl. *-uog*, C.); *tāpquānūog*, they are twins (?), Gen. 25, 24; cf. *tāpquān*, Gen. 38, 27.

[Abn. *tāpšōst*, *tons deux*, 'ensemblement'; *tāpšōssok*, ils sont jumeaux. Del. *tāpšōst*, together, Zeisl.]

tadtamwau wuhkassoh, he pares his nails, Deut. 21, 12. See *tūmmusum*.

***tah**, in dialect of the Vineyard, at or on, = *adt*, at (Elliot).

-tah. See *mītah*, the heart.

tahnōche, adv. in vain, causelessly, Ex. 20, 7; Lev. 26, 16; Prov. 26, 2; 'vanity', i. e. of no account, Is. 40, 17 (*tahnōche*, vainly, C.).

[*t'hip*, *anisha*, vainly, without effect, for nothing, Bar.]

tahshé. See *tahshé*.

tahshin, v. i. he lifts himself, raises himself. *nāt-tahshin*, I lift up myself, Is. 33, 10; imperat. 2d sing. *tahshin kahlog*, lift up thyself, Ps. 94, 2. Pass. *kattah tahshimōn*, thy heart is lifted up, Ezek. 28, 2.

tahshinum, **tohsh-**, v. t. inan. obj. he raises (it), lifts (it) up, Gen. 40, 20 (*tahshin*, Mass. Ps.); imperat. *tahshinūsh kēnatcheg*, lift up thy hand, Ps. 10, 12; suppos. *nah tahshimōnk*, he who lifts it up, when he lifts it, Is. 18, 3. (Primarily, he lifts with the hand, *tahshinūm*.) With an. obj. *tahshinaw*, *tahshimōn*, he lifts (him) up; pret. *tāhshinōhp* [-*app*] *askukōh*, he lifted up the serpent, John 3, 14; suppos. part. *tahshimōn*, when lifting (him); pass. *-mōmōnk*, when he is lifted, John 12, 32.

tahscotam [v. i. (?)], as n. a king; pl. *-mōog*, Gen. 35, 11. Vbl. n. *tahsotāmōnk*, a kingdom; pl. *-mōogish*, Zeph. 3, 8; Matt. 4, 8. Adv. *tahsotāmōn*, *-tāmōn*, of a king, Hag. 2, 22; Ezek. 26, 16. See *kātsōot* (*kēh* *tassotam*?) **sichim*.

[MARGINAL NOTE.—"Lifted up" = *t'hip* *tan*']

tāhtippadtaw, v. t. he quenches or cools (it) (?); — *nōmā*, he cools my tongue, Luke 16, 24. Cf. *ahpāpāttāhmat*.

tānnadtuppō, v. i. he feeds (as sheep or cattle), grazes, Gen. 41, 18, Ezek. 34, 14. Vbl. n. *-pānōnk*, pasturage, pasture, Ezek. 34, 14; 45, 15.

tannag, n. a crane, Jer. 8, 7 (see *sas-sadt*). From *tānni*, harsh, hoarse, a tearing sound. See *tānnogki*.

[Narr. *tānnak*, pl. *-kātōg*, R. W. 87. Abn. *tānēgan*, pl. *-ānēk* (cf. *tānēgi*, déchire, imperat.). Del. *tāl* *lē* *ka*, Zeisl. S. B. 29.]

***tanne ontowāonk**, 'a hoarse voice', C. See *tānnogki*.

tannegen, **tannekin**, **adtannegen**, **dtannegen**, v. i. it brings forth, produces, yields (as the earth plants, a tree fruit), John 12, 24; Matt. 7, 17; 13, 26; suppos. *tānnogki*, *-kik*, *dtānnogkuk*, Gen. 1, 29; Luke 13, 9; *nō* *tānnogki*, that which grows, is produced, fruit. With an. obj. *tānnōn*, he grows; pl. *dtānnōnōg*, Ps. 92, 13.

tānnogki, v. i. it is torn; adj. torn; *tānnogki pūtasquishōnk*, a torn coat, C. From *tānni*, it tears, makes a tearing sound. With *tānni*, *tānnogki* (Abn. *tānaghi*), it 'tears', *tānnog*, 'a crane', cf. Sansk. *dar* (*ar*), 'lacerare, dilacerare, findere'; Gr. *δέρω*; Russ. *derat*, scindere; Goth. *ga-tar*; Ang.-Sax. *tācan*, *tīcan*; Sw. *tara*; Dan. *tare*, to tear; and Greek *γρῦν* (a sound, a grunt), *γρῦνεν*, *γρῦλλον*, *γρῦνός*, a crane; Lat. *gens*, *genere* (Engl. 'the crane crunketh'); *gemma*, to grunt; Ang.-Sax. *cran*; Dutch and Germ. *kraan*; Sw. *kran*; Dan. *kraa*, a crane.

[Narr. *tānnēki*, *tānnēksha*, it is torn or rent, R. W. 134. Abn. *tānaghi* *erē*, cela est déchiré (ou crevé); imperat. *tānaghi*,

tannogki—continued.

déchire; *tarokššš*, (de loup) hurle.
Del. *ta hacket*, cracked, split, Zeish.]

tannogkinnum, v. t. he tears (it), as cloth or a garment, 1 Sam. 15, 28. From *tannogki*, with the formative *-num*, denoting action performed by the hand.

[Narr. *kum-macho-tannogkinnum-outs*, I have torn it off for you. Abn. *mdaravughinahukša*, I tear (my dress); *u-tarughinamnu*, je le crève de la main.]

tannogsheau, v. i. it tears, is torn with violence or by force, 1 Sam. 15, 27. From *tannogki*, with *sh*, characteristic of forcible or violent action.

tanoheketeaonk. adtan-, vbl. n. a garden, Gen. 2, 8, 10; Cant. 4, 12. From (*ad*)*tanoheketau*, he plants, cultivates. Suppos. inan. *adtanohketeamuk*, when planted, cultivated; used for 'garden', Gen. 2, 9.

tanohtôadtu, v. i. he casts lots, determines by lot, gives or takes by lot; pl. *-og*, Ps. 22, 18. Vbl. n. *-tanuk*, determination by lot, Num. 26, 55; Prov. 18, 18. See *adhtau*, he buys.

***Tantum**. "The Penobscots call their god *Tantum*,"—Capt. J. Smith. "The good god they call *Tantum*, and their evil god, whom they fear will do them hurt, they call *Squantum*,"—Higginson's N. E. Plantation. Probably contracted from *kôhtânûthôm*, 'my great god'. See *Kôhtannûit*; *mûûit*; *Squantum*.

tanuppoggnhhamôonk, vbl. noun, a threshing floor, Jer. 51, 33. From *ad-tan(u)* and *poggnhham*, a place appropriated for or to threshing; = *ahhut-tanuppoggnhham*, 2 Sam. 24, 21.

tapantam, v. i. he is satisfied, contented, lit. enough-minded, Deut. 33, 23; imperat. 2d pl. *-amuk*, be ye content with, Luke 3, 14.

[Del. *tipchahum*, Zeish.]

tapeneam, v. t. he accepts (it), receives (it) with satisfaction, Eccl. 9, 7; imperat. 2d sing. *tapuwash*, Deut. 33, 11; 3d sing. *tapuwasj*, let him accept it, 1 Sam. 26, 19. With an. obj. *tapuwasau*, he accepts (him), is satisfied with (him); suppos. part. *tapuwasauat*, Esth. 6, 6. Vbl. n.

tapeneam—continued.

(pass.) *tapuwasauamuk*, acceptance, being accepted.

[Del. *tiphillu*, it is enough, Zeish.]

tapenum, v. i. he is able, is sufficient, Dan. 3, 17; 2 Cor. 9, 8; suppos. *uoh tapenumk*, he who is able; pl. *uog tapenumog*, they who are able, 'such as had ability', Dan. 1, 4; Ex. 18, 21. From *tâpi*, with the characteristic *-num* of action performed by the hand; he is enough-handed.

tapepu, tabepw, tapupw, v. i. he is satisfied with food, enough-eats [*tâpi-uppu*], Nah. 2, 12; *pish tabupung*, they shall be satisfied, Ps. 22, 26.

[Chip. *ûû-dhossu*, I ate enough, Bar.]

taphéau, v. caus. an. he makes (him) satisfied, satisfies, contents (him); pass. he is satisfied, made content, Prov. 14, 14; suppos. part. *taphauat*, when satisfying, Prov. 6, 30. With inan. - an. obj. (traditive) *taphéau*, he satisfies (him) with (it), makes (it) satisfy (him); *uut-taphéau*, I satisfy (them) with, Ps. 132, 15; Jer. 31, 14.

taphum, tabhnm, v. t. he buys, i. e. makes satisfaction for (it), Gen. 47, 20; 1 K. 16, 24. With an. obj. *taphon* (?); *uut-taphuk*, I bought (them), Luke 14, 19.

tâpi, taupi, v. impers. there is enough, it suffices, Prov. 30, 15, 15; with pron. prefix *uut-taput*, there is enough for me, Gen. 33, 9; imperat. 3d sing. *tahach*, 'let it suffice', Ezek. 40, 6. (Cf. Sansk. *taep*, satiate; Greek *τέρω*.) See *uama*.

[Narr. *tuûbi*, it is enough. Abn. *tchat*, c'est assez. Micm. *chûa*, assez, Maill.

Del. *tapi*, Zeish.]

tapupw. See *tapupu*.

***taqnâttin** (Narr. i. it freezes; *uip taqnâttin*, the river is frozen; *uuk taqnâttishu*, the ground is frozen, R. W. (*taqnâttin*, it congeals, stiffens, Ex. 15, 8). From *tahkoî* (*tahki*, R. W.), it is cold. (Cf. Sansk. *trâç*, tegere; Lit. *dingti*.)

[Abn. *taqsadon*, cela est gelé, figé; *taqsats*, il est gelé. Cree *tâk'ân*, it is cold; *uuk'wattin*, it is frozen. Del. *taq quut'ân*, frozen; *ta taq'ân*, thick, stiff, Zeish. S. B. 29, 30.]

***taquōnck** (Narr.), n. 'fall of leaf and autumn', R. W. Vbl. from *tahkoi* (*tahki*, R. W.), 'freezing, when frost comes'.

[Abn. *tugstūngs*. Cree *tākwikīn*, it is autumn. Powh. *taquibock*, 'the harvest and fall of leaf', Smith's Virginia. Del. *tachpuuten*, Zeisb.]

tashkuhkom, **task-**, v. t. he treads upon (it); freq. *tattashkuhkog*, Hos. 10, 11 (infinit.); suppos. *tattashkukog*, when he treadeth out (the corn, Dent. 25, 4; 1 Cor. 9, 9). With an. obj. *tashkuhkam*; freq. *tattashkukam*, he treads upon (him), 2 K. 14, 9; 2 Chr. 25, 28; (infinit.) Luke 10, 19.

[Abn. *m-dakiskānun*, je le foule aux pieds. Cree *tikouskam*, he treads on it, -*skum* "implying with certain roots the use of the leg or foot", Howse, 87.]

***tashpōonk**, **tasp-**, n. a table, C. [This has the form of an active vbl. n., and can not mean 'table', though it may signify a meal, eating what is held up; from *tahsh-pappan*.] Eliot transfers the word 'table' without translation.

***tashunum**. See *tahshunum*.

***tatackomāū-og** (Narr.), n. pl. porpoises, R. W. 103. From *tatagkan* (he keeps striking), with *-māū*, generic for 'fish': the fish which keeps striking (the water).

***tatāgganish** (Narr.), v. t. (imperat. 2d sing.) 'shake this', R. W. 54. Cf. *tatamānum*.

***tataggoskituash** (Narr.), n. pl. 'a fresh meadow', R. W. [*tataggoskituash*, shaking grass (?).]

[Chip. *tatigau*, 'a trembling piece of ground in a marsh or swamp', Bar. Del. *tatigau*, stiff, close (?).]

tatta, I know not, I can not tell, John 9, 12; 20, 13 (*tatta*, Mass. Ps.). Augm. of *tah*, 'it may be', an adv. 'of doubting', as Eliot calls it (Gr. 22).

[Narr. *tattā*. Abn. *tānngit*, je ne sais, qu'en sais-je? Del. *tahdāni*, Ilkw.; *taktāni*, 'be it who it may' (adv.); 'I don't know where'; *atta*, 'to, no, not; *matla bāni*, in no way, Zeisb. Gr.]

tattagkomaū, v. t. an. (freq. of *togkomaū*) he strikes him repeatedly, beats (him); *wat-tattagkomaūh*, they beat him, Acts 18, 17; suppos. *tattagkomaū*, when he beats (him), Luke 12, 45, |

tattagkomaū—continued.

With inan. obj. *tattagkomaū*, he beats (it); suppos. *noh tattagkomaū*, he who beats (it), 1 Cor. 9, 26. See *togkomaū*.

tattamwohtaū, v. t. (caus.) he incloses (it) with; pl. *-tāng quassukpamash*, they set in (it) stones; pass. inan. *hassuash tattamwohtaū-mash* . . . at *podipung*, 'stones inclosed in oaches', Ex. 39, 10, 6. Vbl. n. *tattamwohtaū*, setting, inclosing, Ex. 28, 20.

tattaūnum, v. t. he shakes (it), Acts 18, 6. The formative *-num* implies action performed by the hand. Caus. *tattamwohtaū*, he makes (it) shake, causes (it) to shake; *tattamwohtaū kuhhog*, shake thyself, Is. 52, 2.

tatteohtaū menutcheh, he smites (him) with the fist, Is. 58, 4; suppos. *unhittat-tatht*, he who smites (him) with, Is. 3, 17.

***tattuppunnohkōnat**, v. i. (infinit.) to spin, C. See *tappunohkōnat*; *tattuppan*.

[**tattuppan**, v. i. it rolls (on its axis or about itself).] From *tatup*, all the same, motion about a center without advance (?). V. adj. *-gimaua*, it is rolled together or on its axis; pl. *suash*, things rolled up, Is. 34, 4. With *sh* (of involuntary action or mischance ?), *tattuppansham*, it rolls itself or is rolled; suppos. *-shuuk*, 'when rolled together', 'a scroll', Rev. 6, 14. See *tappunohkōnat*; *tattuppan*.

[Abn. *m-datēlāpōdsu*, je roule (v. g. pierre, arbre, etc.); *m-datēlāmanu*, je le roule. Cree *tēlāp-pathan*, it turns (on its axis).]

***tatuppauntūock** (Narr.), v. i. pl. they are weighing (with scales or balances), R. W. 136.

tatuppe, v. impers. it is equal; as adv. alike, equally, Job 21, 26; *m tatuppe*, *at-tatop*, 'like, so', El. Gr. 22 (*tatippe-gu*, just so; *-gu*, equally, C.). Adj. *tatuppe-gu*, pl. *-guash*, equal (things), Is. 40, 15; Rev. 21, 16. V. subst. *tatuppe-gu*, he is (or it is) the same as, equal to: *unhittatippe-guash tattuppe-noskitam*, all flesh is (the same as) grass, Is. 40, 6; pl. *-guash*, they are equal to, the same as, Is. 40, 22; Luke 20, 36; suppos. *-guonkish*, things when equal, Ps. 17, 2. From *tēp*, it suffices, by intens. reduplication.

tatuppe —continued.

[Narr. *atâbâp*, 'it is all one'. Abn. *tâbâbi*, à l'égalité, également. Cree *tâbâskouch*, alike; *atâp-dêh*, the same. Chip. *tâbîshka*, equal, like, similar. Bar. Del. *tpâsqû*, exactly so, Zeish.]

tatuppehtëau, v. caus. inan. he makes (it) equal, equalizes (it). Ps. 33, 15.

[Abn. *tâbâgha mîsî*, il le divise également.]

tatuppequanum, v. t. he rolls (it) along. Matt. 27, 60; 28, 2. Suppos. pass. *tatuppequanumak*, when rolled, that which is rolled; hence, as n. 'a wagon', Num. 7, 3; pl. *anagishand-anagpash*, 'chariots', Ex. 14, 9. Suppos. inan. *tatuppequash-anuk* (from *tatuppequashaa*, v. i. it rolls), when it rolls; as n. that which rolls, 'a rolling thing', Is. 17, 13.

tatuppin, n. a thread, Cant. 4, 3. See *tatuppinu*.

***taubût, taûbot** (Narr.). See *tabuttan-tan*, he is thankful.

taûmaog. See *tamumag*.

***taûnek** (Narr.), n. a crane. See *tanning*.

taûmaog. See *tamumag*.

taupi. See *tîpi*.

***taûpowaw** (Narr.), 'a wise speaker'; pl. *taupowang*. "Their wise men and old men (of which number the priests are also) . . . they make solemn speeches and orations or lectures to them, concerning religion, peace or war and all things."—R. W. 64, 112. Probably from *tîpi* (*taûbi*, R. W.), and perhaps the same as v. caus. *taphân, taphêhan*, he gives satisfaction, satisfies, says what is enough. Cf. *puuran*, a priest.

[Cree *tâpûragan*, he true-says. Chip. *tâpûra*, he true-speaks (*nîn dêbûre*, I speak truth, Bar.).]

***taut** [*tautan*], pl. *tautaog* (Narr.), the name of a species of fish, 'sheep-heads', R. W. This name, in the plural, is now popularly given to the *Labrus americanus* Bloch (*Labrus tautoza* of Mitchell).

taumnaog, taûm-, tauom- (?), n. a street. Dan. 9, 25; Rev. 21, 21; *taumnaogpûhtu*, into the street, Josh. 2, 19. [Narr. *catin-mag* would be 'old way' or 'long used way' (?). See *caturûs*.]

taûwohpahham. See *taupham*.

tauwutchashunk-ish, 'breaches', Amos 9, 11. See *tauwutchashunk*.

***tawishonk**, adv. in the meantime, meanwhile, Mass. Ps., John 4, 31, = *an-nouch*, El.

teâg, as n. thing, object (chosen): *ne teag* . . . *nutha teag*, or *nuthag*, something . . . nothing, Luke 22, 35; Prov. 9, 13; *ne teag pûgashk*, a very little thing (suppos.), Is. 40, 15.

teaguas, pl. *-assish*, n. things, matters, which are not tangible or material, Is. 42, 9; *ne teaguas*, something (spoken, Luke 11, 54). Augm. *teagunassish* (with *anum*, all), things, Gen. 24, 1; Prov. 26, 10; Is. 44, 24. The primary signification of *teag* seems to be property, possession, something had: *ne ahtunk*, what he hath; *ne ahtag*, what is (se habet). See *ahtumûat*; *oht uk*.

[Narr. *teâga*, what is this?; *teagua nûnûtick cwû*, what comes he for?; *teâga can-nûtum*, what look you for?; *teâg ya angehûttick*, what hangs there?; *uit-teagûnash*, my money, R. W.]

teâguash, teauguash, pl. things, possessions; used by Eliot for 'money'; Gen. 23, 13; Matt. 17, 27, etc.

teagwe, teague, adj. and adv. 'any', Rev. 7, 1. *teagu*, . . . *ne teagu*, of money, . . . of anything, Dent. 23, 19. As an interrog. what?; *teague wûi nishontan-wûi*, what shall I cry? Is. 40, 6. See *châgwes*.

teanuk, adv. presently, El. Gr. 21; quickly, immediately, Gen. 18, 7; Acts 10, 29, 33.

[Narr. *teânû*, 'by and by'. Micm. *teuk*, I labor; *teukêci*, premièrement, Maill. Quir. *chârûque*, quickly.]

teagoku, adv. 'rather, unfinished', El. Gr. 21 ['on the way to' an end not yet attained (?), or 'shortly'; cf. *tâhquî*]. See *nûppu*.

teashiyeuonk, teateash-, vbl. n. a family, Dent. 29, 18; Jer. 33, 24 (*chashiyêuonk, tashinûnûonk*, C.).

tenogkeguas. See *tuugkukguas*.

tetequshin, v. i. it trembles, 'pants' (of the heart, Ps. 38, 10). From *tatugkom* (see *tatugkomûu*), he beats, with *sh*, characteristic of violent action.

tiadche, adv. unexpectedly, El. Gr. 22; 1 Sam. 6, 9; suddenly, John 11, 7 (*wachit*, immediately, Mass. Ps., John 6, 21).

-tin, -tinne. Elliot calls these "suppletive syllables of no significance", etc. See *unttinnu* - , *unttd* .

***tinnogkohtas**, n. a toad; pl. - *suog*, C.

tinogkukquas, tenogkequas, n. a frog; pl. - *suog*, Ex. 8, 2, 10; Ps. 105, 30 (*tinogkukquas*, -*suog*, C.). Cf. **kopituss*; *nahnoskuhtas*. From a verb signifying to jump, with *ás* (*átas*), animal: the creature which moves by jumping. See *tuunug*, crane ('croaker'?).

[Abn. *ariklus*, il sante.]

tióhqui, tiuhque, it is short; adv. and adj. short, Num. 11, 23; Ps. 89, 47; Rom. 9, 28 (*unttióhquem*, 'in short', i. e. I am brief, I will speak briefly, C.). V. adj. an, *tióhpassu*, he is short, of low stature. V. caus. inan, *tióhquchtán*, he shortens (it), makes (it) short; *kut-tiúhquchté-ák*, thou makest (it) short to him, Ps. 89, 45.

[Narr. *tióhquápassu*, he is short, R. W. 60. Quir. *tióhquah*, is short (of life), Pier. 39. Abn. *tiúkséssu*, il est court; *tiúkséssit*, cela est court. Del. *tiupetlu* (adv.), short, Zeish.]

tióhquonkque, (it is) low; suppos. *tióhquonkquodt*, when it is low, Is. 32, 19.

-tipimon (?): *unt-tipimón*, my shoulder-blade, Job 31, 22. See *mahpugk*; *unt-tugk*.

tipukok, suppos. when it is dark. See **táppuro*.

tisasquodt: *mahelo tisasquodt*, after (the season of) mowing, Amos 7, 1.

tóanneu, v. i. he gapes, yawns (*unt-tóánnuancu*, I gape, C.); with an. obj. *tóánnachtan*, he gapes at (him); *unt-tóánnachtongpog*, they gape at me, Ps. 22, 13.

togguhwhonk, toguh-, togwonk, vbl. n. (from *toghwa*) the pounding (of corn, etc.); hence a mortar or place for pounding; *ut togguhwónguit*, 'in a mortar', 'in mills', Num. 11, 8. Adj. and adv. *togguhwóngue*, of grinding, of a mill; *togguhwónguánnupsk, togwonk-nompisk*, a millstone, Job 41, 24; 2 Sam. 11, 21; Is. 47, 2.

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togguhwhonk, etc.—continued.

[Narr. *tirknuck* or *wisknuck*, 'their pounding mortar', R. W. Abn. *togšut-háágin*, la pile. Del. *tichquathowetan*, Zeish.]

toghum, togguhhum, v. t. he grinds (it) (*togguhhum-áut*, to grind, C.); *unt-toghuhhum-áut*, they ground it, Num. 11, 8.

[Narr. *tuckhimmáin*, to grind corn, R. W., i. e. to beat it in a pounding mortar. Abn. *sáúkhšáncu*, il pile quelque chose dans la pile (blé, viande, etc.).]

togkodtam, v. t. he strikes (it) with a stick or some implement, Ex. 7, 20; Num. 20, 11; suppos. *uoh togkodtug*, he who strikes (he when striking), Is. 41, 7; Ezek. 7, 9. Freq. *tohtogkodtam, tohtogk-*, he strikes repeatedly, beats (it); suppos. *uoh tohtogkodtug*, he who beats (it), 1 Cor. 9, 26. Vbl. n. *togkodtanuk*, a blow, a striking, Ex. 21, 25; freq. *tohtogkodtanuk, tohtogk-*, a beating, Dent. 17, 8; 21, 5 (pl. *tattogkoddungush*, 'stripes', Ind. Laws). With an. obj. *togkomanu*, he strikes (him); suppos. *uoh togkomanu*, he who strikes or may strike, Ex. 21, 12, 15; freq. *tattogkomanu* (q. v.), he beats him. Vbl. n. act. *togkomanu-wonuk*, a blow given, Ps. 39, 10; pass. *togkomanu-wonuk*, a blow received, a being-struck, Job 23, 2. See *togku*.

togkodtég, n. (a striking instrument), a sword, Lev. 26, 6; 1 Sam. 17, 45; pl. *-épgush, -épguwash*, Ps. 59, 7. From *togkodtam*. (Cf. Sansk. *tug*, ferire, vulnerare, tremere; *tuf*, pulsare, ferire; *tuf*, percutere, ferire. Hlb. *tathaim*, I kill; *tothog*, 'a slap'. Cf. Lat. *tegumen*, with Ind. n. gen. -*uhing*, wood, a beam, a stick.)

[Narr. *n'tatakrém-muckquu ewá*, he struck (beat) me, R. W. 148. Abn. *u-dákhšáncu*, je pile (quelque chose); *ne-dugtinnuá*, je le bats (v. g. lapide); *ne-taghu'tsa*, je frappe avec cela. Cree *tákatum*, he stabbeth (? it); *táká-chagigou*, he stabbeth; *oóánnuánuu*, he beateth it; *oóánnuánuu* (a beating instrument), a hammer, tomahawk; but cf. *tuánnuánuu*, *tuánnuánuuánuu*. Miem. *táktem*, je frappe. Powh. *toekahacks*, pickaxes; *tomahacks*, axes, J. Smith. Del. *tuánuánuu*, he stabbed or pierced;

togkodtæg—continued.

tin ga maul, pierced; *tungaulicau*, *tungaulicau*, a spear, Zeisb.]

togkogku, v. i. it stops, stays, is stayed (of the progress of pestilence, 2 Sam. 24, 5); *nut-togkogku*, I stop, C. With *ksh*, characteristic of sudden or violent action, *togkogpphan*, it was stopped, stayed, Num. 16, 48, 50, = *togkogppash-anta* (pass. form), Num. 25, 8, = *antappa*, Ps. 106, 30. Cf. *togkushu*.

[**togku**, v. i. he strikes (with some instrument), deals a blow;] infin. *togk-not qussakquash ash kankqattash*, 'to hurl stones or arrows', 1 Chr. 12, 2. With inan. subj. *togku*, it strikes; suppos. *togkank* (that which strikes), an ax, Is. 10, 15; Judg. 9, 48; pl. *ash*, Ezek. 26, 9 (*togkang*, C.; *tackack*, a hatchet, Wood); freq. *tahbigkânat*, to beat, C.

togkuhwhosu, v. i. he is grinding, he grinds, Judg. 16, 21; pl. *-isuog*, Matt. 24, 41. N. agent, *-ahsuon*, a grinder; pl. *-suog*, Eccl. 12, 3.

[Abn. *tâ qshahâss*, on the pile; *dakâssâ*, il pile dans la pile.]

togkuu, v. i. it holds, 2 Chr. 4, 5. See *tahquunuu*.

togkuppinau, v. t. an. he holds (him) fast by bonds, Judg. 15, 10 (infin.). Augm. and intens. *tohtogk-*, *tattogk-*; *watohogkuppinau-ah*, they bound him, Judg. 15, 13; suppos. part. *tohtogkuppinaut*, Matt. 12, 29. Double trans. *togkuppinauan*, he binds (him) fast to (him). From *tahquunuu*, he holds fast; with the characteristic of binding or tying (*-pi*).

[Cree *tâhkuop-issou*, he is tied up; *-âhtigou*, it is tied up (*âpper*, a line or cord). Chip. (suppos.) *tahkuu-ssoud*, bound fast, John 11, 44.]

togkushin, v. i. it strikes (with violence), is stopped (by a violent or unexpected obstacle); *ishkuat kas-set togkushin qussakquand*, lest thy foot 'dash' or strike with violence on a stone, Matt. 4, 6. Cf. *togkogku*.

togkussittassun, v. i. he stumbles, John 11, 10; pl. *-suog*, they stumble, Rom. 11, 11 (*nut-togkussittassun*, I stumble, C.). From *togkushin* and *u's-set* (*uuss-set*), the foot.

togquâtlin, v. i. it congeals, Ex. 15, 8; stiffens, freezes. See **taquâtlin*.

***togquos**, a twin, C. See *appus*; **tack-quawek*.

toguhwhonk. See *togguhwhonk*.

togwonk. See *togguhwhonk*.

toh, 'adv. of doubting', El. Gr. 22; 'it may be'; (2) adv. 'of wishing'; used as an annex 'to every person and variation in the optative mood', signifying 'O that it were!' (*atunam*); would that, El. Gr. 34, 65; *was-wandehannu toh*, I wish I keep him'; (3) with the suppos. mood, in what manner, how; *ahpoteauak toh uatunung*, take heed how you hear, Mark 4, 24; *toh ankqu u missin*, as he bids me, so (or that) I speak, 1 K. 22, 14. Cf. *attoh*.

[Moh. *tough*, *tankh*, Edw. and Prayers, 1, 6, 7.]

toh, **tohhen**, interrog. particle, how? where? what? It supplies the place of the interrog. pronoun, inanimate, as *howan* [*ôwa-nu*], who?, does that of the animate. In some dialects, for example the Cree, *tohhen* or its representative has sing. and pl. an. and inan. forms; but as used by Eliot, it is indeclinable. See *tahmat*; *tahwah*; *tahwateh*, etc.

[Narr. *tah uatlin*, where lives he?;

tackowku [*toh kowkin*], where dwell you?; *tahina* [*toh heanin*], 'what is his name', how is he called?; *tahittamen* [*toh hittamen*], 'what call you this', how is it called? Abn. *tâni aiâniâni*, quo vadis?; *tâni S' man*, unde venis?; *aru-âhâstâni*, combien d'hommes?; *tâni*, quiconque. Miem. *dâ*, "note interrogative, comme nun, ou ne, en latin"; interrog. pron. (an.) *tân*, pl. *tanik*; (pret.) *tanak*, pl. *tanukik*, cehni que; (inan.) *tân*, pl. *tânel*; (pret.) *tânel*, pl. *tânel*, ce que; "*tân* est aussi adverbe de temps, et signifie quand"; "*est encore adverbe de lieu, et signifie où, en quel lieu, en ce lieu*", Maill. Cree *tânâ*, interrog. pron. an. which; pl. *tân-ânekâ*; inan. *tân-cmah*, pl. *tân-âm-ha*, Howse 189 (but in the examples, p. 280, the inflections are transferred to the verb or verbal to which *tân* is prefixed, its use corresponding with that of *toh* (indecl.), by Eliot). Del. *ta*, *tani*, where? Zeisb.]

tohkæu, adv. 'in cold weather'. Prov. 25, 20. See *tohkoi*.

tohkekom [= *tohkoi'k-amm*, it comes cool (?)], n. a spring (of water), a fountain. Lev. 11, 36; pl. *-kammotash*. Josh. 15, 19. Adj. and adv. *-kammot*, of fountains. Cant. 4, 15; Neh. 3, 15; *tohkkammotapig*, springs of water (*-pog*). Num. 19, 17; Josh. 15, 19.

[Abn. *tekké*, can froide; *tekipigh*, fontaine. Cree *tiki-gimau*, cold-liquid-is-it; it is cold (?). Chip. (Sag.) *tack-ketou*, Sch. n. 462; *tikipami*, spring water, Bar.; *tikagumi*, the water is cold. S. B. Shawn. *tiki-a-kim-a*. Miami *taw-kimp-pau-mu*.]

tohkequon, tubkekun, v. i. it is heavy. Prov. 27, 3; Job 6, 3; 23, 2; pl. = *ash*. Matt. 23, 4. *tahkkhakipnash*, they are heavy (for me). Ps. 38, 4; suppos. *tahkequon*, when it is heavy. Ps. 38, 4; *u-tahkequok*, the weight of it. 1 K. 10, 14; *muttutahkequon*, by weight, of the weight of; pl. *-anash*. Num. 7, 86.

[Narr. *qussiequon*, heavy; *kuk-qussiequon*, you are heavy (cf. *qussak*, a rock). Abn. *tekipis*, il est pesant; *tikipson*, cela est pesant. Del. *tak-achsin* (heavy stone), lead. Zeib.]

tohkoi, v. impers. it is cold, cold is; as n. cold. Job 37, 9; John 18, 18; *kamo tohkoi*, the cold of snow. Prov. 25, 13; suppos. (concrete) *tohking*, when it is cold. Job 24, 7; pl. *-gish*. Nah. 3, 17 (*amuchake tohkoi*, it is very cold weather). C. i. The primary signification is, perhaps, congealed, stiffened, or made hard, solid (by cold). Cf. *toppuitin* (Narr. *toppuiton*), it congeals, it freezes; **toppink*, and with these *topkopku*, it is stopped, obstructed.

[Narr. *tahki, titahki*, 'cold weather'; *tahkies*, cold [cool, dimin. (?)]; *tahkipowet*, it is a cold night. Abn. *tug-sahon, thâi*, (la -agamitê) est froide, cela est gelé, figé; *tahipon*, la terre est froide; *teketah'kut*, il fait froid la nuit, etc. Cree *tuk'aw*, it is cold. Del. *tekek* [suppos. = *tohking* (?)], cold. Zeib. Gr. 42. Chip. *tâ ku qû mî*, 'the water is cold'. S. B.]

tohkokquok, suppos. when it is cold weather, in a season of cold, 'in the cool of the day', Gen. 3, 8.

[Narr. *tahkocks*, cold weather.]

tohkônogque, conj. although, El. Gr. 22; *tik-*, Job 13, 15.

***tohkosin**, v. i. [he raises himself (?)], he climbs; *nut-tohkos*, I climb; *tahkasumot*, to climb, C.

tohkcotaau, v. t. he climbs upon it: — *motag*, he climbed the tree, Luke 19, 4; pl. *tahkantanag wetamachta*, they climb up upon the houses, Joel 2, 9; — *kussampekôy-a-at*, they climb up upon the rocks, Jer. 4, 29. Vbl. n. *tahkutanowak*, a ladder, Gen. 28, 12 (*tahkutanowatik*, C.). With the characteristic of forcible or violent action (*sh*), *tohkushaw*; pl. *tohkushâag*; *hussamotowak*, they scale the wall, Joel 2, 7. Cf. *tahon*, 'he wakes', rises (?).

[Narr. *u'taputehannâwân*, 'I go up hill'; *toputehâwâsh*, go (thou) up hill. R. W. 76.]

tohneit, conj. if, El. Gr. 22; *tohneit amag*, if it be so, Dan. 3, 17.

tohnoh, adv. interrog. whence? Gen. 42, 7; — *ash au*, whither can he go? John 7, 35 (*tanash*, whither, where; *tanash-wach*, whence, C. i.). See *tah*, *tahon*.

[Narr. *tânni co-annun*, whence came you?; *tannuk kutlâm*, whither go you? R. W. 28; cf. p. 73. Abn. *tânni S' man*, unde venis?; *tânni anânnin*, quo vadis? Miem. *tân, où, en quel lieu, en quel lieu*. Cree *tân-ah*, what place? where?; *tân'itê'âch*, from which place? whence? Del. *tu tulh*, where? Hkw.]

tohqunnum, v. t. he lays hold of (it), takes fast hold of, seizes (with the hand), catches; pl. *-anawag*. Is. 5, 29. Vbl. n. *tohqunnumâwak*, a seizing, 'prey', Ezek. 19, 3. With an. obj. *tohqunau*, he lays hold of (him), holds him fast, Ps. 10, 9; Judg. 8, 14 (pass. he is seized or taken, Ezek. 19, 8); *muttohqunâwah*, they caught him, Mark 12, 3. From *topquin, tohqun*, it holds, with formative *-num*, denoting action by the hand. Cf. *topkopku; tohkushin*.

[Cree *tâkun-annu*, he grasps, holds it with the hand; *tâkânânu*, he holds it in his mouth. Abn. *uck'châû*, 'je prens (v. g. une martre) dans l'attrape'; *koc-higun*, attrape (aux ours).]

tohsahke, adv. whilst, so long as, 1 Cor. 8, 13. Cf. *nisohk*.

tohshinum. See *tahshinum*.

tohsû, tohséu, adj. or, as Eliot classes it, a 'distributive pronoun', signifying how much: "pl. *tohsuog, tohsunash*, how many"; El. Gr. 8. Elsewhere (p. 14) he gives "*tohsû, or tohsu*, which is varied [in the pl.] *tohsuog, tohsunash, or tohsinash*", as an 'additional' or 'word suppletive, which signifieth nothing' added to the numerals from 5 to 9 (inclusive), and 'which receiveth the grammatical variation of the things numbered, animate or inanimate': *napanna tohsu*, five; an. pl. *napanna tohsuog*; inan. pl. *napanna tohsuash* [or *tohsinash*]; *yeu tohsu*, for so much?; *nur, u tohsu*, yes, for so much, Acts 5, 8; *wannese tohsu*, twice as much, Job 42, 10; *negut patsukaw tohsu*, a hundredfold (times so much), Luke 8, 8 (*tohsu*, so much; *u tohsut*, so often, so many times, C.). Pl. an. *tohsuog*, how many (persons); inan. *tohsinash, tohsinash, tohsinash*, how many (things); *u aultahsu, u ahhut tohsu*, [that which is to or at so many] so many as, the sum of, 2 Sam. 2, 23; Mark 6, 56; 2 K. 4, 8; suppos. an. *u aultahsik*, the whole number, the sum, Rev. 13, 18 (*u aultahsinut*, 'the sum of the number', 1 Chr. 21, 5); suppos. an. pl. *u aultahshatit*, they being (when they were) so many, as many of them as, Judg. 3, 1; 1 Tim. 6, 1. As a 'suppletive' to the numerals from 5 to 10, the signification of *tohsu* (*tohsû*) is obscure, though Eliot was certainly wrong in supposing it without significance. It may not improbably be related to *tohsin*, he lifts himself, raises up, and *tohsinuu*, he holds up or raises (his hand or something in his hand). With an inan. subj. *tohsin* becomes *tohsen*, it lifts, or is lifted up. The Algonquian system of numbers was *quinary*, and borrowed doubtless from the fingers of the hand. At five (*napanna, naba napanna*, or sometimes *napanna tohsu*), one hand was put up (*napan, napan-u*, stood upright); at six, 5 + 1, one finger of the second hand was raised, *naputta tohsu*, and so on.

[Narr. *tohsin com-misim*, how much shall I give you?; pl. inan. *tohsinash*, Abn. *késsaknaSa*, on *tâini késsahidit*,

tohsû, etc.,—continued.

combien sont ils?, *késsanSaSa*, on *késsanSaSa*, combien . . . de ces choses?; *ni aki sinuû*, voilà tout, voilà toutes (des poires); *negsâus*, six; pl. an. *negsâus-késsak*; inan. *-késsakSr*. Miem. *tach*, combien?; *tachugk*, combien sommes-nous?; *tachigigik*, combien sont-ils? etc. (comme un verbe); an. pl. *ajSyan dèchigik*, six; *dèch* s'emploie ordinairement après les nombres 6, 7, 8, 9, 10, 100, 1000, etc. Cree "from *hikto*, number (?), are formed *it-tusu-ak* (an. i.), they are, or number, so many; *it-tâhtin-wah* (inan. i.)", etc.; *nickout-wâsâk*, six. Del. *tschitsch*, more, again; *tu tohen*, how much? Zeisb.]

tohwutch, tohwaj, adv. interrog. why? (El. Gr. 21), Job 3, 11, 12; *tohwutch komogog*, why sleep ye? Luke 22, 46. *tohwaj* is the indefinite and suppos. form. From *toh* and *watcha*, what from? wherefore?

[Cree *tîn-wêch*, what from? why? Narr. *tawhitch*.]

tohwuttintupânoh, 'he cared for (them)'; *mat . . . tohwuttintupânoh*, he 'not . . . cared for (the poor)', John 12, 6, = "*matta watcha tohen tuqqannuap*", Mass. Ps. (Eliot has *matta toh-hutapinnunânu shepsob*, 'he careth not for the sheep', John 10, 13, = *matta tup-pinnunânu shepsob*, Mass. Ps.).

tomeû, v. i. he escapes, saves himself, goes clear (infin. *tominu-at*, to escape, Ezra 9, 8). Caus. an. *tumhîu*, he causes to go clear, saves, delivers, 1 Sam. 23, 5; imperat. 2d sing. + 3d. pl. *tomureh*, save thou them, 1 Sam. 23, 2; suppos. *noh nos ant-tumhik*, he can deliver me, 1 Sam. 17, 37. Caus. inan. *tomurehcan*, he saves (it), 2 K. 13, 25.

tomogkon, v. i. it is flooded, there is a flood. As n. a flood, Gen. 6, 17; Job 22, 16; Matt. 7, 25; the rising of water, flood tide (*nippe tûmogkon*, water flows, C.; *tûmogkon, tûmogog*, Mass. Ps.). Pl. *watchunash sogkoddunak tomogkonash*, the mountains flow with milk, Joel 3, 18. Suppos. *tomogkog*, when it flows with, when there is a flood, Ex. 3, 8.

[Narr. *tûmôccan*, flood tide; *tûmaccaks*, upon the flood (i. e. when water

tomogkon—continued.

is rising), R. W. 100. Abn. *tamogkon*, la marée monte; *tamogaghi*, marée montante.]

***tou** (Muh.), a connective, and, moreover (between clauses); *don*, Ps. 19, 1, 2, 11, also Watts' Cat. 25, ans. 3, and Lord's Prayer in [Quinney's?] Assembly Catechism 5, 6.

tonkqs. See *adtonkqs*, kinsman or kinswoman.

toshkeonk (?), vbl. n. a 'crashing' noise, a crash, Zeph. 1, 10.

touappu [*tou-a-appu*, he remains solitary or deserted], v. i. he is deserted, abandoned: *nou-nu-echoung touappung*, my children are desolate, Lam. 1, 16.

toueu, touweu, v. i. it is solitary, deserted, unoccupied; *ot tawen*, 'in the desert', Ps. 78, 40. Hence suppos. *tou-ang*, 'a gap' (place left open), Ezek. 13, 5.

[Del. *tawrichen*, it is open (e. g. the way), Zeish. Gr. 168.]

touiésu, v. adj. an. he is solitary, deserted; as n. (*touéús*, *toués*), an orphan, a fatherless child, Ex. 22, 22; Dent. 14, 29; 27, 19.

[Narr. *touéuach*, fatherless children, R. W. 45.]

touishin, touwushin, v. i. inan. subj. it is desolate, it lies waste; *ohki push touishin*, the land shall be desolate, Mic. 7, 13; suppos. *u touwushik*, that which is desolate or waste, Hag. 1, 9. Adj. and adv. *touishinu, touwushinu*, Job 15, 34; Is. 35, 1.

[Del. *tou-wu-chen*, it is open, Zeish.]

tountomuk. See *dotomuk*, the womb.

touohkomuk [suppos. inan. or pass. part. of *touohkou*, from *tou-a-ohki*, deserted place, 'wild land' (?), n. the desert, the wilderness, a solitary place, Ex. 5, 3; Ps. 107, 4; Is. 14, 7; 44, 23 (*touohkomuk*, C.); pl. *-ukquash*, Is. 48, 21. Adj. and adv. *-ukpu*, of the wilderness, etc., not cultivated, Dent. 32, 10; 2 K. 4, 39; Is. 10, 18.

[Del. *tachunip-ô*, woody, full of wood, Zeish. Gr. 165; *to-ke-ne*, the woods, Zeish. Voc. 30.]

touôhpeu, v. i. he goes in (or into) water, John 5, 7 (*touôhpe*, Mass. Ps. 1; suppos. *touôhpi*, when he goes into water, ibid. v. 4.

touôhpuhteau, v. t. (caus.) he casts it into (the water); pl. *-teang en kildah-hônd*, they cast (it) into the sea, Jonah 1, 5.

touopham, taúwohpahham, v. t. he puts (it) in water, 'soothes' it, Ex. 29, 31; Num. 6, 19 (*nottouohpanukuh*, he puts me into (the water), Mass. Ps., John 5, 7). Cf. *u-pothun*.

[Abn. *touôpâs*, il se plonge dans l'eau. Narr. *touwqskhônuk* (imperat. 2d pl.), cast anchor, i. e. throw the stone into the water.]

touppuhhosu, v. adj. an. he is put into water; suppos. *nob touppuhhosit*, he (or an. obj., as *uqguas*, flesh) when put in water, 'sudden', Num. 6, 19.

touweu. See *toueu*.

touwushin. See *touishin*.

touwutchathamoonk. 'a breach' (in a house), Amos 6, 11. See *touwutchashoonk-sh*.

***touwúttin** (Narr.), the south wind (?), R. W.

***toyusk** (Narr.), n. a bridge, R. W. Cf. *toukoonk*.

[Del. *tu-gach quann*, Zeish.]

toanneu. See *planneu*.

tôhpu. See *toipu*.

tôkeu, tôhkeu, v. i. he wakes from sleep, Ps. 78, 65; pret. *nut-tôkep*, I did wake, Ps. 3, 5; Jer. 31, 26; imperat. 2d sing. *tôkish*; suppos. *tôkôit*, when he wakes, is awakened, Zech. 4, 1; *tôkion*, when I wake, Ps. 17, 15. With the characteristic (*-sh*) of suddenness or involuntary action, *tôkshen*. V. t. an. obj. *tôkionu*, he wakes, awakens (him); *nut-tôkin-uk*, he wakes me, Is. 50, 4; Zech. 4, 1.

[Narr. *tôkish*, wake thou, pl. *tôkoke*; *kôtuangô* [*kôtuanna*, El.] *tôkion*, as soon as I wake; v. t. *tôkionish*, wake him. Abn. *u-tsôkôen*, je m'éveille; *u-tsôkôimô*, 'je l'éveille, moi parlant', etc.]

-tôn. See *nottôn*, the mouth.

toneque, it slips, is slippery; as adj. and adv. Jer. 23, 12; imperat. 3d sing. *toungqatj*, let it slip or be slippery, Ps. 35, 6.

tonequashin, v. i. inan. subj. (it) slips or slides, Ps. 94, 18; suppos. *noussat toungquashik*, when my foot slips, Ps. 38, 16. With an. subj. *toungquashu*, he slips, is slipping. (*Toungquashu kup-*

tonequeshiu—continued.

pat, slippery ice, C.; but the adj. should be *tamcuq* or *tamcūqushiuu*.)

tōnuppasog, n. the tortoise, Lev. 11, 29.

[Abn. *tšchē*: pl. *-chak*, tortue. Del. *čolpa* [tūlpā, Hkw.]; *tūlpā*, *čurpa*, Campanius (unde deriv. terrapin); *tūlpā*, a water or sea turtle, Zeisb.]

tōpu, **tōhpu**, (there is) a (white) frost, Gen. 31, 40; Ps. 78, 47; 147, 16 ('hoar frost'); *tope*, 'dew', Cant. 5, 2; suppos. *tōhpawult*, when there is frost, Ex. 16, 14. Cf. *mūhpai*, it snows (C.).

[Narr. *tōpu*, a frost; *missatōpu*, a great frost. Del. *to pan*, frost, Zeisb. S. B. 12: 'it freezes a white frost', Zeisb. Gr. 161.]

tōskeouk, vbl. n. a fording place (?): *at tōskeoupat*, at the ford, Is. 16, 2. Cf. **tōpisk*, a bridge; see *poipung*.

[Narr. *wat-tōskēnuu*, to wade; *tōsk-kitch*, let us wade.]

tōwu. See *ptawu*, he flies.

-tugk. See *muttagk*, *m'tugk*, the shoulders, i. e. the upper part of the back.

tuhkekqun. See *tōhkequn*, heavy.

tuhkekuu. See *tōhkequn*.

***tuhkēs**, adv. by this time, Mass. Ps., John 11, 29; = *qen apūmpak*, El.

-tuk, n. generic for 'river': found only in compound words, as *kishketuk*, near to or by the river, Ex. 2, 5; Ezek. 47, 6, 7; *nūhtuk* (*nūn-tuk*), the middle of the river, Josh. 12, 2; 13, 9, 6; *kchēih-tukpat*, at the great river, Gen. 15, 18. So, *quani-tuk-pat* (hodie, 'Connecticut'), at the long river; *missi-tuk* ('Mystic'), the great river, etc. It is a contraction, or perhaps the suppos. form, of a verb *tukka*, signifying it waves, flows in waves, fluctuatus est. The pl. *tukkaug* is used by Eliot for 'waves', Ps. 65, 7; 89, 9; Mark 4, 37, etc. (*kchēih wātuk-amoh*, the sea whose waves, etc., Is. 51, 15). Heckewelder confounds this word, which, for the Delaware, he writes *kittuck* and translates 'a rapid stream', with *m'htuk* (*m'htog*, El.), a tree, Hist. and Lit. Trans. Am. Philos. Soc. 1, 61. *tukka* itself is either a derivative form or nearly related to the primary verb *togka*, he strikes. It has apparently dropped an initial syllable, *out*, the characteristic of involuntary

-tuk—continued.

motion or change of place (see *outapin-mūt*), which syllable is restored to its derivatives: *kchē-outukpug*, 'the mighty waves', Ps. 93, 4; *mish-outukan kchēih-han-it*, to 'the troubled [great-waved] sea', Is. 57, 20; *kchēih-han-outuk*, a wave of the sea, James 1, 6; *kchēih-han-pug* *tukmūngk*, the waters of the sea (when they) are troubled, Ps. 46, 3. See *sepu*.

[Abn. *togs*, flot, pl. *togsak*; *kesandogs*, grand flot. Chip. *tigau-ūg*, waves, Luke 21, 25.]

tummehtam, v. t. inan. he severs (it), cuts it off, Prov. 26, 6; Jer. 10, 3; imperat. 2d sing. *tummihtash*, *tummihtash*, Matt. 5, 30; Luke 13, 7; *tummihtamug ap-pukuk*, 1 Sam. 31, 9, = *tummissamug ap-pukuk*, 2 Sam. 20, 22, they cut off his head; suppos. *hūmtūhūg*, *tummihtūg*, when he severs, cuts off, Is. 66, 3; suppos. inan. and pass. *tummihtamuk*, when it is cut off, being cut off, Deut. 23, 1; Job 14, 7. With an. obj. *tummihtam* (*tummihtah*, *tummihtah*, etc.), he cuts (him) off: *nat-tummihtah*, I cut him off, Lev. 17, 10; suppos. part. *noh tummihtahout*, he who cuts off, Is. 51, 9.

tummigquohwhau, **-wōu**, v. t. an. he cuts off (his) head, beheads (him), Matt. 14, 10.

[Narr. *tumigquassin*, 'to cut off or behead', R. W. Abn. *ne-tumigš'itahū*, *ne-tumigš'ssai*, *ne-tumigš'harai*, je lui coupe la tête. Powh. *tumihacks*, axes, J. Smith (see *togkadig*). Del. *tumihicun*, hatchet; *tumihemun*, cut off, Zeisb.]

***tummičkquashunck** (Narr.), n. a beaver coat, R. W. See *tummičk*.

tummuhhouau, v. caus. he deserves, earns, is worthy of, Jer. 26, 11: — *oukpatuk*, he earns wages, Hag. 1, 6; suppos. *noh tummuhout*, he who earns (it), ibid. Vbl. n. *tummuhomuk*, desert: *kut-tummuhomugpawish*, your deserts, Ezek. 7, 27. Cf. *attumumun*, he receives it.

tummūnk, n. a beaver; pl. *-umkpaug*, El. Gr. 9 (*tūmūnk*, C.; *tumumūnk*, Stiles). This name is evidently a verbal from the base *tummi-n* (he severs, cuts off), from which are formed (*tummissam*, *tummihtam*, *tummigpohwhau*, etc., and signifies 'the cutter'. 'His teeth . . .

tummunk—continued.

he sharp and broad, with which he cuts down trees as thick as a man's thigh, afterwards dividing them into lengths," etc., Wood. See **amisque*.

[Narr. *tummuck*, pl. *· quiting*; (also) *nôosup-pating*; *sûndup-pating*, R. W. Abn. *tem'ksh'*; le mâle, *atsiaosks*, fem. *nos'mesks*. Del. *tumâque*, Hkw.]

tummussum, v. t. he cuts off; as used by Eliot it has the same signification as *tumuchtam*, q. v. * Withan. obj. *tummus-saherhai*, with nearly the same signification as *tumuchtahewam*. Freq. *tut-tum-sau wukhossah*, he cuts his nails, Dent. 21, 12.

[*MARGINAL NOTE.—"The difference is that one is severed by repeated blows (*-chaham*), the other by simple cutting (*-ussum*). See Howse 57 et seq."]

[Abn. *ut-tumessam*, *ut-tumshâ*, je le coupe.]

***tunnock** (Narr.), whither? See *tahuch*.

***tûppaco** (Narr.), 'toward night': *at-mittupacat* (suppos.), 'toward night'; *amashaw-tippocat*, midnight, R. W. 67. Eliot does not employ this word in the present or indicative, but has its suppositive (*tîpakuk*, -ok) in the compounds *pohkenittîpakuk*, 'in the darkness of the night' (when it is dark night), Prov. 7, 9; *pûjeh ut-tîpakuk*, till midnight (*uontîppâhkod*, 'late at night', C.); *ut-tîpakukâu*, at midnight. *tûppaco* signifies it is dark, or the time of darkness, and has the same base with *poh-kui* (q. v.), if not formed from it directly by the prefix *utl* or *ut* (*utl'pohk-ut*).

[Abn. *tûmî* *âdStâi tûb'kat*, quel temps de nuit?; *tûbshikSikelan*, la nuit (passée), de totâ nocte dicitur; *is tûbshik*, cette nuit. Miem. *tpkshâgâ*, lune, mois. Del. *tpoca*, Zéish. and Hkw. Cree *tûbiskour*, it is night. Chip. (St Marys) *têh ik ad*, (Gr. Trav.) *tehik* (*tîhikod*, night, Bar.). Alg. *tîhikod*, il est nuit.]

***tuppanum**, v. t. he cares for [takes care of (?) it, Mass. Ps. See *tahuch-tûtpâumh*.

tuppinôhteau, **tuttup-** (freq. t. v. i. he twists, he spins (caus. he makes to turn around), Ex. 35, 25; neg. pl. Luke 12, 27; Matt. 6, 28. From *tappu*, *tuttappu*, it turns or winds (about its axis). Adj. and adv. *tappemhâ*, spun or twisted, Ex. 35, 25. See *tatuppâgâ*; *tatappu*; *tuttappu*.

[Abn. *ut-tatubâhârem*, je dévide, je fais peloton.]

tuppuhquam-ash, n. pl. beans, 2 Sam. 17, 28; but "*beans-ash*", Ezek. 4, 9; lit. creepers, or twiner; *tuppuhquam*, 'it winds about', twines. Probably the *Phaseolus vulgaris* L. (common pole bean), as *manusquashash* (bush bean) is the var. *nanus*. See **manusquashash-ash*.

[Abn. *â'tabâkSâ*, fèves, fâseoles; *â'tabâkSâum*, il l'entortille. Mod. Abn. *ad-hâ-kam*, bean, Osmk.]

tuppuksin, v. i. he encamps, pitches tents (makes a ring; pl. *-sinawag*, they encamp, 'pitch their tents', 'abide in tents', Ex. 13, 20; Num. 9, 18, 22; suppos. *tûbhakksik*, when he was encamped, Ex. 18, 5. V. t. an. *tuppuksinchtawant*, to encamp against; *uuttup-sinchtawant*, they encamped (against) them, Judg. 6, 4. Vbl. n. *-summak*, a camp, Num. 2, 3; Ps. 78, 28.

***tupsaas** (Freq.), a rabbit, Stiles.

tussonkquonk, n. a saw; pl. *-ougash*, 1 Chr. 20, 3. See *puksoakquonk*.

tuttuppinôhteau. See *tuppinôhteau*.

tuttuppun, **tatuppin**, v. i. it turns or winds itself around; it twines; as n. a (spun or twisted) string, thread, cord, Judg. 16, 9; Josh. 2, 21, = *tuttappunawag*, v. 18, suppos. of *tuttuppinôhteau*, q. v.

[Abn. *atpsatSâ*, entortillé. Cree *tû-tippe-potha*, it turns (on its axis); *ûppe*, a line, or cord.]

U

ubbuhkumun: *watch ubhukumunūt*, from the kernel (of the grape), Num. 6, 4. Cf. *appahquāisn*; *appahquās*.

uhhussauwaonoge (?), checkered, I K. 7, 17: — *quampahungwa antkamsuonk*, 'nets of checker work'; lit. 'checkered net work'.

-uhkon. See *uñkōn*.

uñkōs. See *uñkōs*, a hoof, a nail.

uhpegk, uhpequan, n. (his) shoulder. See *uuhpegk*.

***uhpūckachip** (Peq.), n. gull, Stiles.

ūhpucōnkash, ūhpōonk, pipes and tobacco, C. 162; *hupūonk*, a (tobacco) pipe, R. W. vi (56). Cf. *kogkchōipōnat*, to be drunk, C. 189. See *watūmānōg*; *watūhquānumauwōnsh*.

[Del. *hu pōu ran*, pipe; *hōddōn*, he smokes, Zeib.]

uhquāe, adj. (1) at the point or extremity of; (2) at the end, border, or extreme part (*ahquāe*, on the other end, C. 235): *ukquāe watūmōuhhōn*, the end or tip of his staff, Indg. 6, 21; *at ahquāe*, at the ends, Ex. 39, 15, = *wahkukpūng*, Ex. 39, 16 (see *wāhkkān*); *ahquāe Moab*, upon the border of Moab, Num. 21, 15; *ahquāe watōgkumūt*, (to) the skirts of his garment, Ps. 133, 2; the borders of his garment, Mark 6, 56; *at ahquāe*, on the edge of, Ex. 26, 4; *qut usquūm uñquūn*, but the end (shall) not (be) yet, Mark 13, 7. Cf. *ahquā*.

The radical *ahq* or *uhk* (a point or sharp extremity) enters into a great number of compound words, as *uñkōs* (*uñkōs*), the nail of a man or hoof of an animal; *ahquān*, a fishhook (*uohkq*, *uhks*, *uhks*, anawl), etc.; *watūhquāb*, his skin; *onkquān'sōg*, claws, etc. See also *uñchshik*; *wāhluhquāishok*; *appahkak*, the head; *wāssākuān*, the tail; *kukluhquān*, uppermost; *ukquā*, 'sore', extreme.

[Quir. *matūh kakuñiwa*, he is without end, Pier. 15; ceaseth not, ibid. 40.]

uhquāe, uhquāeu, n. the foreskin (præputium), Gen. 17, 11, 23, 24, 25, = *ahquān* *watūhquāb*, 2 Sam. 3, 14; *quash-quassok awyqōn* *at ahquāe*, he was circumcised in the flesh of his foreskin,

uhquāe, uhquāeu—continued.

Gen. 17, 24; pl. *ahquāigēmash*, 1 Sam. 18, 25, = *awpūigēn* *watūhquāigēmash*, 1 Sam. 18, 27.

uhquan, ukquon, uhquoan, n. a hook, a fishhook, Job 41, 1; Amos 4, 2; Hab. 1, 15 (*ahquān*, pl. *-quānash*, C. 159); *awyqōn* *ahquānash*, flesh hooks, Num. 4, 14. See *onkquān'sōg*.

[Narr. *hupūān*, pl. *-uānash*, R. W. 104. Del. *anan*, fishhook; *hucquān*, pot hook, Zeib. Voc.]

***uhquantāmwe**, adv. cruelly, C. 227.

ūhquanumauōnat, v. t. an. subj. to be an object of aversion or abhorrence to: *ahquānumān*, he is loathsome (intransitively), Prov. 13, 5.

ūhquanumōuat, ahquan-, ōhquān-, unkuān-, v. t. an. to abhor, to hold in abhorrence: *matūh watūhquānumōng*, I will not abhor them, Lev. 26, 44; *uag watukquānumukpūng*, they abhor me, Job 30, 10; *pish kutūhquānumukon*, it shall abhor you, Lev. 26, 39; *watukquānumōuh*, they abhor him, Prov. 24, 24; *qay pish ahquānumōng*, these you shall have in abomination (shall be abhorred), Lev. 11, 13. Cf. *ahquānumān*, he forsakes, abandons, and *jish-ōntam*, he despises, rejects, hates. See *ukquā*.

ūhquanumukquok, n. an abominable thing, an abomination, Lev. 20, 13; pl. *onkquānumukquāksh*, 'abominations', abominable things, Dent. 32, 16. See *onkquānumōn*, sorrow.

uhqueu. See *ukquā*.

***uhquoimpanumoadtūonk**, as adv. 'harshly', C. 228.

ūhquontamauōnat, v. t. inan. subj. to be abhorrent to, to be an abomination to: *pish kutūhquontamauōnash*, they (inan.) shall be an abomination to you, Lev. 11, 11.

ūhquontamunát, ōhquānit-, ōhquont-, v. t. inan. to abhor, to hold in abhorrence, to have extreme aversion to (see *ahquānumān*, he forsakes): *ūhquontamān*, he abhorred it, Dent. 32, 19; *pish kutūhquontamān*, you shall abhor it, Dent. 7, 26 (*pish kutūhquontamān*—

ûhquontanunât, etc.—continued.

oish, they (man.) shall be an abomination to you, Lev. 11, 11; *ûhquonittum-wah*, they abhor (it), Ps. 107, 18; *ûh-quontanôg*, if you abhor (it), Lev. 26, 15.

ûhquosket, unkquasket, -quoshkêt, -*keht*, n. poison of serpents, Ps. 140, 3; Deut. 32, 33; poison of arrows, Job 6, 4; *watunkpustakucunuk*, their poison, Ps. 58, 4; *ukipye ukipushkêt*, 'the cruel venom' (of asps), Deut. 32, 33.

ûhshuâonk, ûhsua-, ushuwa-, n. a custom, Judg. 11, 39; Jer. 32, 11; pl. *-ungush*, Acts 6, 14; 21, 21 (*ushuâonuk*, an example, C. 116; *ûhshuâonuk*, Danforth, Osgus, Nutt. 52). See *ussouk*.

ûhtappattauûnat, to go out (as fire), to be quenched (see *tahtipputtan*): *nadan matta ûhtappattûna*, fire is not quenched, Mark 9, 44; *matta wah ûhtappattanûnuk*, it shall not be quenched, Mark 9, 43, 45, 46, 48; *matta wah ûhtappattanûnawo*, (it) can not quench (it), Cant. 8, 7.

ûhteá: *nadan ûhteá*, the fire goes out, Prov. 26, 20. See *outtaunûat*.

-uhtug, in compound words, for *uhtug*, tree, wood.

ukkosue [*uhq-ussa* ?], adj. pertaining to the organs of generation: *ukkosu paupuhachigunum*, the virile organ, Deut. 23, 1.

ukkôsuonuk, n. the pudenda, Lev. 18, 7, 8, 9; *ukkôsuungunû*, 'by the secrets', Deut. 25, 11. Perhaps from *kechunûnat* (to give life to): *kechun*, he created (Gen. I, 21), gave life to.

ukkutshaumuu, n. lightning, Ex. 19, 16; Ezek. 1, 14; Matt. 24, 27.

[Narr. *entshuasha*, R. W. 82.]

ukkuttuk, (his) knee. See *unkkuttuk*.

ukoh: *wen ukoh*, I am, Ex. 3, 14. See *ku*.

ukqanogquon, n. a rainbow, Rev. 4, 4; 10, 1.

ukquonukquôonk, n. (his) lock of hair; long lock, Num. 6, 5. See *quânunh-quana*.

ukquuttunk, (his) throat. See *unkquuttunk*.

umâmâunûnêhtaunnat, v. caus. to appease, to make calm: *umâmâunûnêhtaun*, he appeaseth (strife), Prov. 15, 18.

ummequunee, adj. feathered, Ezek. 39, 17. See *me'qun*.

ummissies, ummissés, n. (his or her) sister: *ummissiesin*, our sister, Gen. 24, 60; (constr.) *ummissésah*, his sister, her sister, Ex. 2, 4; *kummissis*, thy sister (father's daughter), Lev. 18, 11; *wesummissah*, (his) younger sister, Judg. 15, 2. Cf. *wetampas*, (his) sister, by father or mother; *wetahla*, *wetaksquah*, sister.

[Narr. *wesummiss* (and *weticks*), a sister, R. W. 45. Muh. *umiss*, an (my) elder sister, Edw. 91, = *umiss*, ibid. 87. Del. *mis*, eldest sister, Zeish. Voc. 5.]

ummittamwussenat, v. i. to take a wife.

ummittamwussoh, n. constr. the wife of; his wife, Gen. 11, 29. See *mittam-wus*; *wusso*.

ummittamwussu, he took a wife, Gen. 25, 1; *ummittamwussuhant* (part.), taking a wife, Ex. 21, 10; *weske u ummittamwussit*, if or when he takes a new wife, Deut. 24, 5. See *wetamunûnat*.

ummittamwussuhkâuu, he took a wife for (his son, Gen. 38, 6).

***ummugkônaittûonk**, n. permission, C. 203.

***umukquinumûnat**, to rub, C. 207.

***umukquompâe**, adv. valiantly, C. 234. Cf. *kônamp*; *umppumpp*.

unânâtam. See *unânâtam*.

***ungowâ-ums** (Peq. 1, 'old wives'; Stiles; *Fuligula glacialis* Bonap., or long-tailed duck; old squaw. (Called 'hoh-ha-way' by the Crees; *owéwé*) by the Canadians. Nuttall, p. 45, represents the call of this duck by the syllables 'ogh-ogh-ogh, 'ogh-ogh-ogh-ogh-ogh. Cf. *unkpu* and derivatives.

unkhamunât, v. t. to cover, to put a covering over, or upon, Ezek. 38, 9; *unkhamwag*, they covered (the ark), 1 K. 8, 7; *in unkchuk*, for covering, that which may cover, Hos. 2, 9. See *put-tohghamunûat*; *watunkchamunât*.

unkquamônât, -anat, oncquomonat, v. i. to suffer pain, to feel pain: *unkhoy pish oncquamonun*, his body shall have pain, Job 14, 22; *watungquomonun*, I am in pain, I feel pain, Jer. 4, 19; *watungquomonununn*, we are in pain, Is. 26, 18. See *kêlêchêsh*, sore.

[Narr. *ukhâsumunum*, *ukhâsumunittam*, I am in pain, R. W. 156. Cf. Cree *âkchosa*, 'he is sick'; *âkchahayon*, 'he hurteth him', Howse 79.]

unkquauumoonk, n. sorrow, Job 41, 22; Eccl. 1, 18 (*unkquauumoonk*, Lam. 1, 12): *ush-unkquauumoonkwit*, in great extremity, Job 35, 15. See *unkquauumoonk*; *unkquauumoonk*.

unkquánumwinneat, v. p. to be grieved or afflicted, to be in affliction, Is. 14, 3; *ang ushe unkquánumwóng*, they are in great affliction, Neh. 1, 3; *unkquauumwít*, when he was in affliction, 2 Chr. 33, 12; caus. an. *ahquauumwéchémat* (*uakye*, *unkye*), to cause to be afflicted, to afflict; *unkquauumwéchémat*, he afflicts, makes me afflicted, Is. 58, 5; *ahquauumwéchémat*, afflicting, making afflicted, Is. 58, 5; *watáhpuc unkquauumwéchémat*, he did grievously afflict her, Is. 9, 1. See *ahquauumwéchémat*.

unkquasket. See *áhquasket*.

unkque, adj. sore, severe, grievous; adv. sorely, grievously (extremely, = *áhquá*): *unkquekéchisungush*, 'sore boils', Job 2, 7; *watáhpuc* (*watáhpuc*, Jer. 4, 8) *unkquauumwéchémat*, he did grievously afflict her, Is. 9, 1; *ahquá*, 'cruel', rigorous, Ex. 6, 9. (Apparently the same with *ahquá*, 'at extremity'. Its derivatives are numerous, and exhibit a wide range of meaning, everywhere traceable, however, to this radical signification. See corresponding words under *ahquá*.)

[Cf. *ahkousa*, he is sick, Howse 79 (see also pp. 152-153). Mod. Abn. *ahkwan*, bitter, acrid. Del. *achoron*, strong, spirituous; *achowat*, hard, painful, troublesome, Zeish. Gr. 167.]

unkquenehuwaonk, n. severity, Rom. 11, 22.

unkqueneunkquok, *ohq-*, that which is grievous, Rev. 16, 2; *unkqueneunkquod*, -quod, it is grievous, Gen. 41, 31; Jer. 50, 12.

unkqueneunkquussue, adj. an. terrible (in action), Neh. 9, 32; *ahqueneunkquus*, Cant. 6, 4; *kutinkquauuhkawsungush*, thy terrible acts, Ps. 145, 6.

unkquenneunkque, adj. grievous, Ex. 9, 18, Is. 21, 15; cruel, severe, Prov. 17, 11 (*unkqueneunkque*, C. 168; *unkqueneunkque*, terribly, *ibid.* 230). See *uakye*.

unkquenneunkquodte, *uhqun-*, adj. = *unkqueneunkque*, Jer. 14, 17; Nah. 3, 6.

unkquenumukquunkish, n. pl. 'abominations', abominable things, Dent. 32, 16. See *ahquauumukquok*.

unkquontámoonk, *uhquan-*, n. an abomination, abominable wickedness; pl. *angush*, 1 K. 14, 24; Dent. 23, 18.

únkquoshket. See *áhquasket*, poison.

unnag, if it be so; *wah unnag*, (if it may be so) 'if it be possible', Matt. 26, 39; Rom. 12, 18. See *áunag*; *unnehémat*.

unnaiinneat: *u unanag unaiinneat*, 'it is good so to be', i. e. in such a state or condition, 4 Cor. 7, 26 (*unaiinneat*, to become, C. 181). Cf. *unfainig*; *watáhpuc*. See *unai*.

unnaiyeuonk. See *áunigéuonk*.

***unnámmyeue** (?), adv. inwardly, C. 228.

unnantamoonk, n. thought, purpose, intention, opinion, Dent. 15, 9; Job 42, 2; 1 K. 18, 21; *unnantamoonk*, Job 12, 5 (*unnantamoonk*, C. 213); *unfentatamoonk*, my will; *watáhpuc unantamoonk* (q. v.), his will.

[Narr. *unantamoonk*, 'that is my thought or opinion', R. W. 65.]

unautamunát, *anantamunát*, v. t. to think, 2 Cor. 3, 5; to suppose, 2 Sam. 13, 33; to purpose, to will, to have in mind (to suppose or imagine, C. 211); *unfentatam*, I think, Acts 7, 40; I suppose, Luke 7, 43; *unfentatam*, think-est thou? Job 35, 2; *unautatam*, he thought, Luke 12, 17; he purposed, Acts 19, 21; *watáhpuc unautatam*, I will (it), Matt. 8, 3; *un autatam*, that which I have thought, Is. 14, 24 (*un pakóttantam*, that which I have purposed, intended, *ibid.*); *unautatam*, I thought, Num. 33, 56; *ahqué unautatam*, do not (ye) think, Matt. 5, 17; *un autatam un u*, *qut ken un autatam*, 'not as I will, but as thou wilt', Matt. 26, 39; *un autatam*, 'having this confidence', when I thought (thus, 2 Cor. 1, 17; *un unautat*, 'according to his will' (what he may will), Dan. 4, 35; *hauwách unautatogh*, whom he (may) will, John 5, 21; Dan. 4, 17. See *unautam*.

In form this verb is a frequentative or intensive from *autatamunát*, or *unautatamunát* (Narr. *unautatamunát* or *unautatam*, I think; *tockettatam* and *unautatam*, what do you think? R. W. 64). The latter is not found in Elliot's transla-

unnantamúnát, etc.—continued.

tion and perhaps was not in use, but it serves in forming a great number of verbs expressing states of the mind, mental operations, passions and emotions, etc. Among the more important of these are the following: *ahpootantamúnát* (*ahpoo*, not to think of), to forgive; *kooltantamúnát* (see *kool*), to desire; *natchtantamúnát* (*natchot*, bad), to think evil of; *nolpootantamúnát* (*nolpootum*, he finds), to remember; *missantamúnát* (*missi*, much, greatly), to think much, to meditate; *nunchtantamúnát*, to be astonished; *nusquuntamúnát* (*nusqui*, red or bloody), to be angry; *nuskuuntantamúnát* (*nuskuun*, he boasts), to be boastful, to be very glad; *nutrantantamúnát*, to devise, to meditate upon; *nemuntantamúnát*, to grieve, to be sorry; *nupootantamúnát*, to recompense, to avenge; *poboltantamúnát* (*poboltatum*, he trusts), to trust; *pokoltantamúnát* (*pagnodche*, perhaps), to intend or have a mind to; *peuntantamúnát* (*pi*, let me), to pray; *potantamúnát*, to be mirthful, to make sport; *tahattantamúnát* (*tampi*, *hipi*, sufficient, enough), to be thankful, to give thanks (to be satisfied or to have enough); *wantantamúnát*, to be wise; *wannantantamúnát* (*wann*, negat.), to forget; *wekontantamúnát* (*wekome*, sweet, pleasant), to be pleased, to be glad; *wattantantamúnát*, to be troubled; *wannantamúnát* (*wann*, good), to bless.

From the same root appear to be derived the names given by the Indians to their gods. "They do worship two gods, a good god and an evil god. The good god they call *Tantum* and their evil god, whom they fear will do them hurt, they call *Squantum*."—Higginson's N. E. Plantation. The latter name, applied to the same evil deity who was called *Hobbamook* or *Hobbamoco* (Leachford's Pl. Dealing 52), appears to be the contracted 3d pers. sing. indicat. present of *nusquuntantamúnát*; *n'squantum*, 'he is angry', or literally, 'bloody-minded'. The composition of *Tantum* is less obvious.

[NOTE.—The last paragraph of this definition is marked "No" in the margin. It was probably the compiler's intention either to rewrite or to omit it.]

unnantamwe, adj. willingly, Judg. 5, 2; 1 Chr. 29, 6.

unnananumónat, v. t. an. to permit (*un-nanúkkoonat*, to permit; *unnannumit*, permit me, C. 203; *unnannumit*, if (he) permit, 1 Cor. 16, 7; *unnannog*, if (he) permit (it), Heb. 6, 3; i. e. if he will. See *unnantamúnát*).

unnaunchemockaonk, **aunch-**, n. news, tidings, 2 Sam. 13, 30; 18, 25, 26; pl. *angash*, 1 Sam. 11, 6.

unnaunchemockauónat, **aunch-**, v. t. an. to tell news, to communicate new information; *unnauchaukannat*, 'to carry tidings to', 1 Chr. 10, 9; *unnauchaukannat*, *unnauchaukannat*, 'I communicated to them the gospel' (i. e. good news), Gal. 2, 2; *unnauchaukannat*, let me bear tidings to (him), 2 Sam. 18, 19. V. i. *unnauchaukannat* (?), *unnauchaukannat*, they told the tidings, 1 Sam. 11, 4; *pish kut-ann-chemaukannat*, thou shalt bear tidings, 2 Sam. 18, 20; *padann-chemaukannat* Saul, when tidings came of Saul, 2 Sam. 4, 4 (*unnauchaukannat*, to tell; *unnauchaukannat*, I tell; *unnauchaukannat*, we are told, C. 213). See *annag*; *unnauchaukannat*; *unnauchaukannat*; *unnauchaukannat*; *unnauchaukannat*.

[Narr. *unnauchaukannat*, tell me your news; *unnauchaukannat*, let us discourse or tell news; *unnauchaukannat*, what news? (what tell you?); *unnauchaukannat*, I will tell you news; *unnauchaukannat*, I have done (telling) my news, R. W. 62.]

unne, **aune**, **âne**, may have been, originally, an indeclinable adjective and adverb, expressing likeness or resemblance, the relation of the individual to its kind, or of species to genus, etc. (*ne* *unni*, that is proper or right, C. 174; *unni* or *unni*, right, ibid. 174; *unni* *unni*, what manner, ibid. 176; *unni* *unni*, adv. especially, ibid. 228; *unni* *unni*, thus, ibid. 234; *unni* *unni*, Mass. Ps., John 3, 9, = *unni* *unni*, EL.); it is not found, however, in this form in Eliot or the vocabularies, but is used largely in composition and as a verb substantive: *un-ne*, so, such, of this or that kind, whence *unni* and *un-ne* (*q. v.*), the same; *unni*, if it be so, when it is so; hence, as a noun, an event, an occurrence (possible or

unne, etc.—continued.

actual), that which is or may be so (see *áunag*); and with *ni*, *ne áunak*, the color, appearance, or other specific quality of an object; *unne*, 'that is', id est, Rom. 9, 8; *unne áunak* (q. v.), for *unne áunak*, to be so, i. e. of such kind or condition. *-in* or *-en*, as a suffix of animate nouns, has the same meaning, referring an individual to the species or kind, and constituting nouns general (?) or appellative (?), as *aut-han-oh*, his or her daughter, the daughter of; *aut-han-in*, a daughter, any daughter; *aut-han-áunak* (collective), the daughterhood, or the whole of the daughters; *ade-han*, a hunter, i. e. some particular hunter; *ade-han-in*, a hunter, i. e. any hunter, one of the hunter kind.

unneapeyau. See *unneahpau*, he sojourns, stays.

unnehenát, unhenát, v. i. to act, to conduct one's self.

unneheónat, unheónat (neheonát?), v. t. an.* to conduct one's self toward or with respect to another, to act toward, to do to or deal with; *ne áunakut wáttah-áunat unneissáunáunak*, that 'which he thought to do unto his people', Ex. 32, 14; *nah wáttaháunat*, what do you wish me to do to him? Mark 15, 12; *unnehhau*, he dealeth (treacherously), 1s. 21, 2; *unneissáunak ne áunak*, *ni pish káttahen*, the kindness that I have done unto thee, that thou shalt do unto me, Gen. 21, 23; *tah káttahush*, what have I done (do I) unto thee? 1 K. 19, 20; *máttá ne pish káttahen*, 'thou shalt not do so unto' (God), treat him so, so deal with him, Dent. 12, 31; *ne áunak*, so deal (thou) with me, 2 Chr. 2, 3; *ni áunakáun ne áunak*, I will do so to him as he hath done to me (I will do it that he may have done or may do), Prov. 24, 29; *wáttaháunáunat ne áunakáunag*, we do to him as he hath done to us, Judg. 15, 11; *ni áunak*, so deal thou with me, 2 Chr. 2, 3 (*ni áunak*, as I dealt with him), ibid.; *unnehák, un-ahhak, unahhak, ag*, deal ye with them, do to them, Gen. 19, 8; Judg. 19, 24; *unnehák áunak ag*, 'so do ye to them', Matt. 7, 12; *wáttaháunak un-*

unneheónat, etc.—continued.

nehak, let judgment be executed on him, Ezra 7, 26; *unneheheónat*, to act evilly toward, to treat badly; *kam . . . unneheheonáunat*, we will deal badly with thee, Gen. 19, 9; *kam áunakáun*, (he may) do thee good, Dent. 8, 16. *Unan. áttah áunakáun*, what he did to (it), Dent. 11, 4.

[NOTE.—'Is this a verb causative from *unne áunak*, with verb subst.? See *áunak*']

[Del. *hha*, do it to him; *haháun*, do unto us, Zéish. Voc. 9, 20.]

***unnehtongquat**, n. a story, pl. *ash*, C. 163.

unnequanumunát (?), v. t. to roll, or move by rolling (?); *unnequanáunak*, roll ye (great stones, Josh. 10, 18); *wáttaháunáunak*, he rolled (a great stone, Mark 15, 46).

unneu, adj. an. anyone, = *hauan* (?). *tah pish unne áunakáunáunak*, what shall one (i. e. anyone) answer? Is. 14, 32 (*unne áunak*, I am he, Mass. Ps., John 9, 9, = *nah áunak*, El.; *tah áunak*, where is he (this man), ibid. v. 12).

***unniinat**. See *unniáunak*.

***unniissáunak**, n. a color, C. 163; but *wáttaháunak unniissáunak*, mankind, C. 167.

unnitchuan, v. i. 3d pers. sing. (it) flows to or toward, Eccl. 1, 7; *unnitchuanáunak áttaháunak*, they (rivers) flow to the sea, Eccl. 1, 7. See *áttaháunak*; *wáttaháunak*.

únniyéuonk, unnai-, n. a matter, affair, case, business, Dent. 17, 8; *káttaháunak*, 'thy matters', business, 2 Sam. 15, 3; *áunakáun*, 2 Sam. 19, 29; *unniáunakáunáunak*, his business or matters concerning him, his affairs, 2 Chr. 19, 11; *áunakáunáunakáunáunak*, 'conditions of peace', terms, Luke 14, 32; *unneáunakáunak*, 'evil case', bad state of affairs, Ex. 5, 19 (*áunakáunak áunakáunak*, rude behavior, manner, way, state, condition, C. 174; *áunakáunak áunakáunak*, a good cause, ibid. 216). From *unneheónat* (?).

unnohkon, -uhkon (?), (it) is cast, is thrown down, Job 18, 8; Prov. 16, 33.

unnohkónat, v. t. an. to cast down, an. obj.; *wáttaháunakáunak áttaháunak*, he cast him down to the ground, Dan. 8, 7 (*káttaháunak*).

unnohkónat—continued.

penohkónch, thou castest me down, Ps. 102, 10. Cf. *unnkónat*; *penohkónat*.

unnóhteamunát (?), **unnuht-**, v. t. inan. to cast (it) down; *unnóhtesh*, cast (it) down, Ex. 7, 9; *kattinunhteam*, thou castest it down (to the ground), Ps. 89, 44; *unnóhteam uppegkonnuk*, he cast down his rod, Ex. 7, 10. Cf. *unnkónat*; *penohkónat*.

unnóhteauónat, v. t. an. and inan. to cast or throw (an. obj.) to or into; *unnóhténg wabut*, they cast (them) into the fire, 2 K. 19, 18.

unnomái, a reason, the reason, 1 K. 9, 15 (*enomai*, Samp. Quinup.; *unnómái*, *enunatigeauuk*, C. 158).

unnónat, v. t. an. to tell, to say to, 2 Sam. 17, 16; Matt. 28, 9. See *unna*; *hanna*; *unnuunuch unukawónat*; *utlinónat*.

unnontowáonk, n. language (in its restricted sense, peculiar to a people or nation), Gen. 11, 1; *kattin ununat-arauuk*, 'the voice of speech', Ezek. 1, 24; *kattinunat-arauuk*, thy speech (manner of speech), Matt. 26, 73.

unnontukquohwónat, v. t. an. to owe to another, to owe (*unnóhtukquohwónat*, to owe (to be in debt); *kattinunnóhtukquoh*, I am in your debt, C. 203); *ahque toh ununatukquinhatteng*, 'owe no man anything', do not owe, Rom. 13, 8; *toh kattinunnatukquohuk*, how much dost thou owe to, Luke 16, 5; *annóhtukquoh-wauhe*, one who owes, Matt. 18, 24; *unnamuntukquohwauen*, -in, a creditor, Luke 7, 41. See *unnamuntukquohwónat*.

unnóhamauónat, v. t. to sing (songs) to; *unadahauuk* . . . *waske unwahamauuk*, sing ye to (him) a new song, Is. 42, 10; *unadahauent ketahamungush*, he who sings songs (singing songs) to, Prov. 25, 20. Cf. *ketahomom*.

unnóhamunát (?), v. t. to sing (songs). See *unwahomunt*.

unnóhomáonk, n. a song, Is. 42, 10; Num. 21, 17. Cf. *ketahomáonk*.

unnóhqueu, so far distant, at such a distance, Acts 28, 15 (*uttoh unnuhkéhuqut*, how far? C. 228, = Narr. *tomúek-quaque*, R. W. 74). See *unohqueu*.

unnówáonk, n. a commandment. See *utlinunawauuk*.

unnówónat, to speak to, to tell, to command. See *unna*; *unnuat*.

unuugkeni, (it is) sharp [speaking (?)] (of the tongue, Prov. 5, 4). Cf. *kénni*.

unnuhquainat, v. i. to look (toward or at), = *unohquainat*, q. v.; *unnuhquash ketahhauigen*, look toward the sea, 1 K. 18, 43.

unnukquominneat, v. i. to dream, Gen. 41, 17; *unnukquom*, he dreamed, Gen. 41, 1, 5.

unnukquomóonk, -**muonk**, n. a dream, Dent. 13, 1; Dan. 4, 5, 6 (-*quamóonk*, C. 163); *utlinunukquommuonk*, my dream, Dan. 4, 7, 8; *unungquomóonk*, Gen. 41, 15.

unnukquomunát, v. t. to dream; *utlinunugquomun*, I dreamed (a dream), Gen. 41, 15. Cf. *kodtukquomunat*, to be sleepy, C. 209.

unnukquomuwaen, n. one who dreams, a dreamer, Dent. 13, 1.

[**un**]nussu, (he is) shaped or formed, made like, made such as [*unussa*]; *toh unussa*, what form is he of? 1 Sam. 28, 14; *utlin ununatluat unussal*, 'I could not discern the form thereof' (an.), Job 4, 16; *in unussit God*, in the form (likeness) of God, Phil. 2, 6; *unohogket unssa*, 'in bodily shape', Luke 3, 22. See *unau*; *unauuk*; *unssa*.

[**un**]nussuonk, n. form or shape (of an. obj.); *utlinunussuonk*, his form, Is. 52, 14; *ut unehwonehe utlinunussuonquait*, in his own image, Gen. 1, 27. Cf. *unauuk*.

unuhquainat. See *unohquainat*.

***uuunânúmdôe**, adv. mildly, C. 229.

***ununumauwonate**, to give (to), C. 192. See *unimatin*.

***uppaquóntup** (Narr.), the head, R. W. 58; *unppaquóntup*, my head, ibid. See *upphukuk*.

uppasq (?), n. 'the horse leech', Prov. 30, 15.

uppeanashkinonog, n. pl. flags, rushes, Is. 19, 6.

uppéshau, n. a flower, Ex. 25, 33; Job 15, 33; Is. 40, 7 (*uppéshau*, C. 168); pl. *uppéshauunash*, *uppésháunash*, Ex. 25, 31, 34; 37, 17; *sonku uppéshauunash*, it bloomed blossoms, Num. 17, 8. From *peshawonut*, to blossom; 3d pers. sing. indic. pres. 'it blossoms'; so *peshaw*, a flower, James

uppéshau—continued.

1, 10; *peshauash*, flowers (without the prefix), 2 Chr. 4, 5. See **peshau*, blue.

uppisk, his back: *appesquauit*, at his back, behind him. See *uappisk*.

upphochanitch, n. (his) finger, Ex. 8, 19. See *pohchamatch*.

uppôhquôs, obbohquôs, n. a tent (awning or covering), Ex. 40, 19; *m abah-quôisik*, its covering, Cant. 3, 10; *aboh-quôs sokanun*, a covert from rain, Is. 4, 6. See *upphahquôsa*, he covers.

uppônatt, uppunât, v. t. = *upparnatt, upparnât*, to bake or roast. See *upparnatt; upparnât; uallappan*.

-uppo. See *uallappan*.

uppôsu. See *upparnatt*.

upptœau. See *ahpattœau*.

uppuunneat, uppwunneat, a radical verb meaning to feed one's self, to eat; it is not found in Eliot or Cotton, but from it many derivatives are made. See under *uallappan*.

uppuhkuk, n. (his) head, Lev. 1, 4; 3, 2; Job 41, 7; 'scalp', Ps. 68, 21. See *uappuhkuk; *uappuhquintap*.

uppuhkukôash, n. pl. 'head tires', Ezek. 24, 23.

uppuhkukquanitch, (his) finger tip (finger head), John 16, 24 (*uappuhkukquânitchigut* (obj.), my fingers, C. 239).

uppuhkukqut, n. (on his head,) 'a helmet', Is. 59, 17; Ezek. 27, 10: — *ahbuh-tagish*, 'bonnets', Ex. 28, 40.

uppuminneonash, n. pl. = *appûmînnûnash*, parched corn.

uppunonneonash, n. pl. parched pulse, 2 Sam. 17, 28.

us, imperat. 2d pers. sing. from *ussûât*, say thou: *uag us*, say to them, Lev. 18, 2; Zech. 1, 3.

ush, imperat. 2d pers. sing.: *ush Pharaoh*, 'get thee to Pharaoh', Ex. 7, 15.

ushpoœau. See *ashpoœau*.

ushpuhquâinat, aspuhq-, ishpuhq-, spuhq-, etc., v. i. to look upward, Ps. 40, 12; *spahquâin*, he looked up, Mark 6, 41; *uashpuhquâin*, I look up, Ps. 5, 3; *aspuhqûat*, when he looked (up), Mark 8, 24. See *uahquâinat; spahpuhquâin*.

ushpunnamunât, ashp-, v. t. to lift up, to hoist up: *ashpunnamûrag spahpuhuk*, they hoisted up the sail, Acts 27, 40;

ushpunnamunât, etc.—continued.

ashpuhahattit awunappurhûmûh, when they lifted up their wings, Ezek. 10, 16.

[Del. *a spa unûm unû*, to lift up, Zeish. Voc. 38.]

***ushpunnauonk**, n. event, C. 166; *spun-ûnûnûsh*, 'diseases', Matt. 4, 23.

ushpushenat, ushpenat, v. i. to mount upward, to lift one's self up (?): *ushpenat*, he went up, Gen. 35, 13; *ushpuag, ushpushuag*, they mount upward (on wings), Ezek. 10, 19; Is. 40, 31; (in air) John 1, 51; with inan. subj. *asspinû*, it was drawn up, Acts 11, 10; *uadûh chik-kinasag ushpushûhattit*, 'as sparks (when they) fly upward', Job 5, 7.

[Del. *uspûch wê*, 'ascend, to go up' (?), Zeish. Voc. 14.]

ushquehtahwah. See *squttahwahûn*.

ushquontôsinneat (?), to sew: *attuch-gûnû . . . att ushquontôsinûk*, 'a time to sew', Eccl. 3, 7 (*asûquûn*, he sews (it), Mark 2, 21; *kutushquûn*, thou sewest up (my iniquities), Job 14, 17; *ushquûntûnûn awûag*, 'to sew one's clothes', C.); *uadûh usquûsinûh*, (it) was without seam, John 19, 23. Cf. *asûquûn*.

***us-huwâonk**. See *ûhshûonk*.

uskon. See *usûkûn*.

uspûhwâonk, ushpouâonk, spûh-hôwâonk, n. [a high place (?)] a refuge, 2 Sam. 22, 3; Jer. 16, 19; *spûhhu-ûhshûpinûn*, he is a refuge, Ps. 9, 9; *uspûhhuûnûnûnûnûsh*, they (inan.) shall be a refuge, Num. 35, 15.

uspûhhû, ushp-, sp-, v. i. to flee for refuge: *uspûhhuûsh ôhkit*, flee thou away to the land of . . . , Amos 7, 12; *spûhhuûwûg*, they fled, Josh. 8, 15.

uspûhhôwâe, spûhhôwâe, adj. of refuge, Num. 35, 11, 12: — *agûonûk*, place of refuge, Is. 4, 6.

uspunauônât, ushpun-, aspun-, ashpun-, spun-, ushpunât, etc. (1) to happen unexpectedly, to chance; (2) to ail or to be ailing; an. subj. *tûh kutushpinûnûn*, what aileth thee? Judg. 18, 23; *tûh kutushpinûnûn*, 2 Sam. 14, 5; *tûh ushpunûwûg wissûnûwûg*, what aileth the people? 1 Sam. 11, 4; *tûhspinûn*, what aileth thee (her?), Gen. 21, 17. The forms of this verb are irregular. It is generally used intransitively after an animate subject, which in the English transla-

uspunaóónat, etc.—continued.

tion becomes the object. Occasionally the animate form (*ushpunaóónat*) is introduced, as in Eccl. 3, 19: *ne ushpunaóóhátít . . . ushkatompóng, ne utashpunaóóneat pappinashinawog, patsuk ushpunaóó wam*, 'that which befallth . . . men [which men may encounter by chance], befallth beasts, even one thing befallth them [all]'; *tatuppe ushpunaóó wam*, 'one event happeneth to them all', Eccl. 2, 14; *nag wam . . . ushpunaóó*, 'chance happeneth to them all', Eccl. 9, 11; *ne ushpunaóóhátít mattawog, ne utashpunaóó*, 'as it happeneth to the fool so it happeneth to me', Eccl. 2, 15; *tahwutch wame gen spinnawog*, why is all this befallen us? Judg. 6, 13; *matto wadhtawm attóh ushpinaí*, not knowing what things shall befall me (may happen to me), Acts 20, 22; *shpunaóóhátít toh kool shpunaí*, 'let come on me what will', Job 13, 13. Cf. *niskinaí*.

[Narr. *tahashpunaóógi* (= *tah aspe*), what ails him?; *tóckétsupunaí*, what ails you?; *tóckétsupunaóóhátít*, what hurt hath he done to you? R. W. 157.]

usquesu wanne teag, he leaves nothing undone, Josh. 11, 15; *wah me kasséqueussumwam*, you should not leave (it) undone, Luke 11, 42. Cf. *aske*, it is raw (unfinished), and *sepuaw*, he remains.

***usquont**, n. a door; pl.—*áunash*, C. 161. See *squntum*.

usquontósu. See *ushpunaóósinuat*.

usseaeen-in, n. a doer, one who does, James 1, 25.

ussénát, asénát, v. t. to do, to perform, to accomplish, to execute, Ps. 149, 7; Matt. 6, 1; 5, 17; *ussen, usen*, he does, or did, Esth. 4, 17; Prov. 14, 17; *ne utussen*, 'that do I', Rom. 7, 15; *attóh koutusse matto utussen*, what I would (wish to do) that do I not, ibid.; *ussét, usít, used*, when he does, if he does, Matt. 7, 24, 26; *toh asé*, what I did (might be doing), Neh. 2, 16; *wah asít*, he who performeth, or executeth (suppos.), Is. 44, 26; Ps. 146, 7; *ussish*, do thou, Ex. 20, 9; *me ussek*, that do ye, James 2, 12; (negat.) *ussiken*, thou shalt not do, Ex. 20, 10; (pass.) *uttoh aséunt*, whatever was done, Gen. 39, 22; *ne asu muk*, what is done, Eccl. 8, 17; pl.

ussénát, asénát—continued.

asumukish, (things) done, Eccl. 8, 16 (*utussim namuk*, I commit evil, C. 186).

[Del. *lusu*, he doth; *lusu*, do it, Zeish, Voc. 9. 'Creed' *éhron*, he moves, has the faculty of moving, Howse 32; *is-pathu*, it so moveth, ibid. 80.]

usseonk, n. doing, dealing, Ps. 7, 16; an example, C. 166. See *áhshéonk*.

usseu. See *ussénát*.

ussinát, wussinát, v. i. to say, to tell; *wussinát ushpe wussissatunt*, 'to pronounce with his lips', Lev. 5, 4; *ussin*, I say, Gal. 1, 9; *kussin*, thou sayest, Matt. 27, 11; Mark 15, 2; *wussin*, he saith, Zech. 1, 3; *ussin*, if I say, when I say, Prov. 30, 9; Ps. 78, 2; *kussin*, when thou sayest, Job 22, 13; Is. 47, 8; *wah ussin*, shall I say? Heb. 11, 32; *tah kussinawam*, what say ye? Matt. 16, 15; *uttoh aséam* (?), whatever thou mayest say, Num. 22, 17; *us*, say thou, 2 Sam. 13, 5; *nag us*,* say thou to them, tell them, Lev. 18, 2; Zech. 1, 3; *ussip*, I said, Eccl. 3, 17, 18; 7, 23; (an.) *kutáshsh*,* thou sayest to me, Ex. 33, 12 (?) (*nassin*, I say; *nattunawap*, I said; *tangua kassin*, what you say?; *nissinawam*, we say; *nissimunnawap*, we said, C. 207; *tah kuttinawam* or *kassin*, what do you say? ibid. 217). [The examples marked with an asterisk are rarely, perhaps not at all, used except in the indicative, suppos. present, and imperative; *nawunát* and *nawunawunát* (*nawunát*) supply the other tenses and persons.] Cf. *nawunát*; *attinunát*.

ussinónat (?), v. t. an. = *uttinunát*, to say to, to tell; *usséyk*, tell (you) me, Gen. 24, 49; *ussesh*, tell thou me, 1 Sam. 14, 43. (See examples (*) under *assinát*.)

ussish[au]ónat, v. t. to run to, toward, into; *ussishónat*, to flee to, Jonah 1, 3; *wah utassisham*, 'that I may run (hasten, go quickly) to (him)', 2 K. 4, 22; *ussisham*, he ran to (them), Gen. 18, 7, (him) 1 Sam. 3, 5; *ussishaw wamngskawah*, he ran to meet him, Gen. 29, 13; *aháshkipe* (*aháshkipea*) *ussishang*, they run to and fro, Joel 2, 9; *ni ussishash*, 'escape (thou) thither', run to it, Gen. 19, 22; *ushshash*, flee thou to, Num. 24, 11; *aháshkipe ussishauk*, run ye to

ussish[au]ónat—continued.

and fro, Jer. 5, 1; 49, 3; *ua ussishash*, run thou to, 'escape thither', Gen. 49, 22; *ua ussishau*, (he) runneth into it, Prov. 18, 10; *kutashishamuran*, ye run to (it), Hag. 1, 9; *ussishau* (*ussussishau*), he runs alone, 2 Sam. 18, 24, 26; *uonshauag*, they run together to, Acts 3, 11; *uonshout* (*uonshou-ussishout*), running before (another), 2 Sam. 18, 27. See *uonshau*.

[Cree *it-iss'eman*, v. i. he flees, speeds thither; *it-iss'awayon*, v. t. he dispatches him thither, Howse 172.]

ussowenónat, usso-, v. t. an. to name, or give a name to (an. obj.); pass. *ussowennat*, to be named; *wuttissowenah Israel*, 'he called his name Israel', Gen. 35, 10, 18; *pish kuttissowen Jesus*, 'thou shalt call his name Jesus', Luke 1, 31, = *avik kuttissowen Jesus*, Matt. 1, 21; *uag kuttissowenaukping*, they named thee, Jer. 30, 17; pass. *utussowennatman kawisowek*, we are called by thy name, Jer. 14, 9.

[Cree *wé'thoyon*, he names him, Howse 46.]

ussowenónat, v. t. to call by the name of, to give the name of to (an. and inan.); *ussowenag*, call you me by the name of, Ruth 1, 20; *ussowenau*, he called her name . . . , Gen. 3, 20. Cf. *hettam*.

[Narr. *tahina* (*toh hettam*), what is his name?; *tahussaw'tam* (*toh ussaw'tam*), what is the name of it?; *tah'ttamen*, what call you this? R. W. 30.]

ussowessu, adj. (is) named, Gen. 27, 36; *toh ussowessu*, what is his name? Prov. 30, 4. The 3d pers. sing. of an irregular verb (*ussowessittinut*?), to be named or called; *kuttissowis*, *kuttissowes*, thou art named, Gen. 17, 5; 35, 10; *toh kuttissowis*, what is thy name? Judg. 13, 17; *ussowessit*, when he is named, being named, 2 Sam. 13, 1, 3; *ussowes*, call his name, name him (?), Hos. 1, 6, 9 (from *ussowessittinut*, v. t. an. (?); *ussowessuag*, if you should call me, Ruth 1, 21).

[Narr. *utussowessu*, I am called; *tuck-tussowessitch* (*toh kuttissowis*), what is your name? "Obscure and meane persons amongst them have no names", R. W. 29. He gives "*uathowessuuekum*, I have no name; *uowuuechek* *uowuuewek*, I

ussowessu—continued.

have forgot my name, which is common amongst some of them."]

ussowessenat, v. t. an. to name, or give a name to (inan. obj.). Pass. *ussowennat*, to be named.

ussowessenat, v. i. to be called, or to have the name of; *ussowessu Jakob*, he is named Jacob, Gen. 27, 36; *pish kuttissowessu J.*, thy name shall be A., Gen. 17, 5; *pish kuttissowessu J.*, thou shalt be called J., Gen. 35, 10; *pish ussowessu*, his name shall be called, Is. 9, 6; *kuttissowessimuran*, ye are called, or named, 2 K. 17, 34 (*ussowessit*, called, C. 184). Cf. *hettam*.

ussowetamunát, usso-, v. t. to name, or give a name to (inan. obj.), nominare; *utussowetamun ut ohke*, he called the name of that place (Peniel), Gen. 32, 30; 33, 20; *ussowetamuk Babel*, 'the name of it is called Babel', Gen. 11, 9 (*toh kuttissowetamuk tabh*, what you call table? C. 184).

[Cree *wettum*, he names or tells it, Howse 46.]

ussu. See *ussinut*.

ut, (1) (-*ut*) a suffix or inseparable particle, marking the locative case; (2) prep. in, at, by; *uunauyat*, in his way, Is. 42, 24; *kishke uuyat*, by the wayside, Gen. 38, 14, 21; *uene mukkes-ut*, as (like to) a little child, Luke 18, 17; *ut Damaskus*, at Damascus; at *synagogs*, in the synagogues, Acts 9, 19, 20. The vowel of the locative suffix is variable, as *ut uunut*, Acts 8, 8; *ut keshut-hannut*, Is. 43, 16; *en wekut*; *en ohkeit* (or *ohket*); *ut uunatat*, Acts 9, 25; *ut uwhhagkat*, Mark 5, 29. See *adt*.

[Cree *itthi*, adv. there, thither, Howse 33.]

utchuan. See *amitcheran*; *wuttitchuran*, etc.

***utchukküppemis**, n. cedar (tree), C. 164. See *chukku*; **wishquáwtuck*.

utchuwompan [= *atche-wompan* (?). See *adehuwompan*.

***uttae**, adv. woefully, C. 230.

uttinnonauónat, v. t. an. and inan. to say a thing to, to tell something to; *wuttinnonau*, they told it to (him), John 12, 22.

uttinónat [= *unnónat* (?)], v. t. an. to tell, to say to; *uttin*, I say to (this man), Matt. 8, 9; *kuttinsh*, I say to thee, John 13, 38 (*nissin*, I say; *uttinannawap*, I said, C. 297); *uuttinsh*, he said to him, John 8, 25; 9, 35 (*uuttinsh*, Mass. Ps., John 3, 4); he said to them, John 8, 39; *uuttinsh*, they said to him, John 8, 25, 39 (*uuttinawapsh*, he said unto him, Mass. Ps., John 3, 2, 3; *kuttinsh*, 'I say to thee', ibid. 3, 5); *uttinannash muttak*, I say to the world (these things), John 8, 28; *kuttinannannawap*, I say unto you, John 13, 20, 21; *utash*, say thou to (them), Is. 40, 9; *yeu kuttinannannawap*, this we say unto you, Acts 4, 15.

[Narr. *téyap utinannawap*, or *utinawap*, what shall I speak? R. W. 64. Cree *ituyap*, he so says, Howse 42.]

uttiyeu, adv. where (El. Gr. 21); *uttiyeu áw*, wherever, Deut. 28, 37.

[Narr. *túekin típ*, where, R. W. 49; *túekin síchin*, where is the sachin? ibid. 48.]

uttiyeu, 'pron. interrog. of things', which; pl. *uttiyeush* (El. Gr. 7); *uttiyeu*, which (who) of these, Luke 22, 24, 27; an. pl. *uttiyey*, whom, Luke 6, 13.

uttoh [*ut-toh*], adv. to what, whereunto, Matt. 11, 16; whither, Cant. 6, 1; to what, how; *uttoh en wannagen*, how beautiful! ibid. 7, 1; wherein, Gen. 21, 23; how? Job 22, 13 (*uttoh missi*, how great, C. 171; *uttoh unni*, what manner; *uttákan ussh motta*, whether or no, ibid.; *uttoh nashkákupat*, how far? ibid. 228). [A curious analogy might be traced between *ut-toh* and Engl. whi-ther (Old Germ. *hwi-thar*, Goth. *hwa-thar*; Slav. *kolorú*; Sansk. *katavá* (Bopp. 69, 1-2), from *ka*, interrog., and *tava*; Greek *-τερος*, Lat. *terminus*, *trans*, *transgredi*, Cf. *tot*, Bopp. 161.)

[Del. *enda*, Zeisb.]

uttoche, adv. in due season, seasonably, Ps. 104, 27; *watch uttocheu kah ah-quampí*, 'for a season and a time', Dan. 7, 12; *paputime ahuttoche wayout*, at the time of the going down of the sun, Josh. 10, 27; *nú uttocha*, as often as, 1 Cor. 11, 25, 26; *tohuttouchi*, how long, Num. 14, 11. V. subst. *uttocheyuan*, there is a season, fit time, opportunity, Eccl. 3, 2, 3, 4. Cf. *ahquampí*; see *uch*.

W

w'. The inseparable pronoun of the 3d pers. sing. and pl. Before *w* it coalesces with that letter, and the sound of *w* is substituted. Before a vowel *t* or *at* is inserted for euphony, as *ohwomp*, a bow, *ahwoltomp*, his bow.

waábe, adv. above, Is. 6, 2; Ex. 40, 19; *watsh waábe*, from above, Ps. 78, 23. Prep. *waábe wassissittamut*, above his lip, or to his lip above (?), Lev. 13, 45.

waábéiyen, adv. upward, Ezek. 41, 7.

waábenat, **waapenat**, v. i. to rise, to go upward; *watshít*, if or when he rises up, Job 31, 14; *watápin*, there arises or arose (a new king, Ex. 1, 8); *wawabemáut*, infin. 3d pl. (they) to mount upward, Ezek. 10, 16; with inan. subj. *watshemank*, *wawabemank*, when it rises or mounts upward (as smoke), Is. 9, 18; Num. 24, 17; *na pish waapeman*, there (it) shall be raised up, it shall rise up, Is. 15, 5; *nippenash waapimáutsh*,

waábenat, **waapenat**—continued.

the waters rise up, Jer. 47, 2 (*wassíppí waapimank*, thin air, C. 176).

waabese, adj. an. above, Lev. 14, 5, 6.

waábeu, **waápu**, it 'raised itself up', 'went up', Dan. 7, 5; Gen. 2, 6; (with an. or inan. subj.) *wah watshít*, which goeth (may go) upward, Eccl. 3, 21 (*nanwáhem*, I arise, C. 180).

wáadjishadt, v. t. to couple, to fasten, join, unite one thing to another, Ex. 26, 6.

wáadjishunk, n. a coupling, joint, Ex. 26, 4 et seq.

wáanegugish, pl. precious things. See *watáugugish*; *wawugik*.

waántamwouk, n. (El. Gr. 10) wisdom, 2 Chr. 1, 11, 12; 1 K. 4, 29; discretion, Ps. 112, 5; *wawáantamwouk*, my wisdom, Prov. 5, 1; *wawáantamwouk*, his wisdom, 1 K. 4, 30.

wadchanónat—continued.

Gr. 58; pass. *wadchanónat*, to be kept; *wadchanónat*, not to be kept, El. Gr. 62, 63; *anawadchanót*, I am kept; *wadchanan*, he is kept; *wadchanang*, they are kept; suppos. *wadchanatwan*, when I am kept; *wadchanat woh*, when he is kept.

wadchanumunát, v. t. inan. to keep (it), to own or possess (conjugated in El. Gr. 25, 27); to save, Matt. 18, 11. *anawadchanumun*, I keep (it); *kanawadchanumun*, thou keepest it; *anawadchanumun*, he keeps it; *kanawadchanumun*, ye keep it; *wadchanumunang*, they keep it; imperat. *wadchanush*, keep thou (it); *wadchanutsh*, let him keep (it); *wadchanumutsh*, let us keep; *wadchanumawk*, keep ye. Suppos. *wadchanumun*, if I keep; *wadchanumun*, if thou keepest; *wadchanuk*, if he keep (*woh wadchanuk*, he who keeps or possesses; *God wadchanuk kash kash okk*, God the possessor of heaven and earth, Gen. 14, 19, 22); *wadchanumung*, if we keep; *wadchanumung*, if ye keep; *wadchanumutsh-tit*, if they keep. Negat. *wadchanumunmit*, not to keep.

[Narr. *wadchanumun*, keep this for me, R. W. 52.]

wadchanuwan, -in, n. one who keeps or saves, a savior, Is. 45, 21.

[Narr. *wadchanat*, a guardian (of a child); pl. *wadchanawachuk*, R. W. 126.]

wadchaubuk. See *wadchubuk*.

[wadchinat] v. i. to come or proceed out or from: *anashanush wafjishanush*, boats came from (Tiberias), John 6, 23; *atshoh toh kool wafjishat*, it 'bloweth where it listeth', John 3, 8; *toh wadchit*, whence he was (might come from), Judg. 13, 6; *awadchumpachut Pharisat*, 'a man of the Pharisees', Matt. Ps., John 3, 11; *an wadchub*, 'whence I am', John 7, 28; *woh wafjishanut Godat*, 'he which is of God', John 6, 46; *ing wadchitshy Christ*, 'they that are Christ's', Gal. 5, 24; *nish wadchigawsh Jehanah*, these things 'are the Lord's', Deut. 10, 14; *an . . . atcham wittanotossash-oh*, (of) 'that made he a woman', i. e. that he from-ed a woman, Gen. 2, 22; *wafjhet wittanotossash*, 'born of a woman', Gal.

[wadchinat]—continued.

4, 4; *hawta wadchigut Godat*, 'whosoever is born of God', I John 3, 9; 5, 4; *woh wadcha . . . ash wam*, 'of him [as cause or source] are all things', Rom. 11, 36; *wadchigunam*, it belongs to (him), in the sense of it proceeds from or is caused by, Ps. 3, 8; *anwahkewank wadchigunam Godat*, power belongeth to God, Ps. 62, 11; *wahhagat wadchigunawsh (wosh)*, to me belong (these things), Deut. 32, 32; *wosh wafjishanush*, 'these things which concern' him, Acts 28, 31; *kamun kachanawu wadchigunam anachot wahlamun*, ye are from beneath, I am from above, John 8, 23. From *wadcha*, *ach*. Cf. *amunat*.

[Narr. *tanna watschach*, whence come they? R. W. 29, and see other examples under **dashan*. Del. *wadcham*, *cham*, the wind comes from (a particular quarter), Zeish. Gr. 161, 182; *watschichilla*, it comes from (some where), ibid. 182.]

wadchu, n. a mountain, Ps. 78, 68; pl. *ash*, Job 9, 5 (*wadchit*, *ash*, C. 158); *wadchuh*, a great mountain, Rev. 8, 8; *wasadcha koh wadcha*, mountain and hill, Luke 3, 5; *wadchukuta*, 'in the hill country', Josh. 13, 6.

wadchue, adj. mountainous; *en wadchuh okket*, 'to the hill country', Luke 1, 39.

wadchuemes, n. dim. a hill (small mountain), Is. 40, 4; pl. *ash*, Is. 42, 15; *wadchuwamush*, little hills, Ps. 114, 4.

wadhuppa[enat]. See *watthuppa[enat]*.

wadohkinneát, v. i. to dwell (in a place), to be an inhabitant of, Neh. 11, 2; *ing wadohkitchy*, the inhabitants of, they who dwell in (a land, or country), Gen. 26, 7; Is. 9, 2. See *watohkinat*. **wadsh**, **wadteh**, n. a (bird's) nest, Ps. 84, 3; Num. 24, 21; *wadch anawshat*, from her nest, Prov. 27, 8.

[Del. *wadch schu chy*, Zeish. Voc. 31.]

wadtan, **wodtan**, n. the rump, Lev. 3, 9; 7, 3; 8, 25. Cf. *watthakunat*, to bend a bow.

wadtauatankqussnonk, n. (the making a sound,) the voice, Is. 40, 6; *anawdt*, his voice, Is. 42, 2; *-ang*, they make a noise (of the sea), Is. 17, 12; (of

wadtauatonkqussuonk—continued.

wheels, Ezek. 3, 13; *wadtauatonkqussuonk*, the sound of her feet, 1 K. 14, 6; 2 K. 6, 32; *wakpawatonkqussuonk*, a dreadful sound, Job 15, 21.

wadtaumáógish, things which belong to, have influence on, or concern, Luke 19, 42; *wadtaumáúung wáhhogkat*, that which does not concern himself, Prov. 26, 17. Cf. *pisstauatónk*.

wadtch. See *wadsh*.

wadtonkqs. See *adtonkqs*.

wadtutchuan. See *wáttichuan*.

waenenodtumunát, *waenot*-, v. t. inan.

obj. to praise or commend; *wacnót-tunung*, they praise (it), Ps. 89, 5; *wacnótumwéttich*, let them praise (it), Ps. 148, 5; 149, 3; *wacnótum ungagish*, 'it boasteth great things', James 3, 5. With an. obj. *wacnótumunung ung*, 'I boast of you to them', 2 Cor. 9, 2 (double transitive form); *kawacnótumunungunwa*, we commend (her) to you, Rom. 16, 1. See *wáénómounat*.

waénómounat, v. t. an. to praise, to commend, 1 Pet. 2, 14; freq. *wacnómounat*; *wacnómook*, praise ye (him), Ps. 150, 1, 2, 3; *wacnómounoh*, let him praise (him), Ps. 150, 6; *wacnómounáth*, (they) commended her, Gen. 12, 14; *wacnómounoh*, he approved him, Acts 2, 22; *wacnómoun wáhhogkat*, he praises himself, Ps. 36, 2; *wacnómoun wáhhogkat*, 'boasting himself', Prov. 25, 14. See *wáénómóhkanóut*.

waéenu, adj. and adv. round about, Ex. 30, 3; 37, 26; 2 K. 25, 1; Rev. 4, 3, 4; *wéwéshik wacnu*, on the edge of it round about, Ezek. 43, 13; *wénu*, Gen. 31, 8 (*wacnu*, *wánu*, prep. about, C. 225, 234). See *ungagóg*; *wacnóhkanóut*; *wacnóshun*.

waheónat, v. t. an. to know (a person, or an. obj.), to recognize; *wahéan*, he knew (them), Gen. 42, 8; *wáheah*, he knoweth, or knew, them, Ps. 138, 6; Gen. 42, 7; *wénu wáwéah*, I know him, John 7, 29; Gen. 18, 19; *watta pátuk wáwéah*, I do not know one, Is. 44, 8; *kawáhúsh*, I know thee, Gen. 12, 11; Ex. 33, 12; *kawáhéunwa*, ye know me, John 7, 28; *wah watta wáhhogóg*, ye (may) not know him, Job. (*kawáhhish*, I know thee;

waheónat—continued.

wáwéah *wah*, I know him; *wáwéahogóg*, I know them, C. 196, 197. Cotton gives two pages to the conjugation of the several forms of *wáheónat*, *wáheónáat*, *wáheaurahéonát*, etc. 1.)

[Narr. *watta wáwéunwa*, *watta wáwéah*, I knew nothing, R. W. 51 (cf. *watta wáwéahsh*, 'I know not', Gen. 4, 9). Del. *wa wáwéah*, he knows me, Zeish.]

wahheouk, n. knowledge (of persons), Phil. 3, 8.

wahheunát, v. i. to be known (by others), John 7, 4; *wáheunwa*, he is known, Prov. 31, 23.

wahsukeh. See *wasukeh*.

wahteauonk. See *wáhtonk*.

wahteauunát, v. t. inan. to know or have knowledge of, to understand, Eccl. 1, 17; 7, 25 (*-auunát*, C.); 'to perceive', Deut. 29, 4; *wáhtéunú[ut] wáwéghik kah wáwéah*, knowing (to know) good and evil, Gen. 3, 5; *wáhtéun*, he knoweth, understandeth (it), 1 Chr. 28, 9 (*-an*, Ps. 104, 19); suppos. *wah wáwéah*, he that understandeth (v. i.), Prov. 8, 9; *watta wáhtéunwa*, he does not know (it), John 15, 15; *kawáhtéunúunwa*, ye know it, John 7, 28 (*ung wáhtéunog*, they know, C. 196); *kawáhtéoh wáwáhhogwéahsh*, thou knowest their hearts, 1 K. 8, 39; *wáwáhtéunwa*, I know it, Gen. 48, 19; *kawáhtéunwa*, thou knowest it, Rev. 7, 14; *wé wáhtéunwa*, this thing is known, Ex. 2, 14; *wáhtéun*, knowing, when he knew, Mark 5, 30, 33; *wáhtéunsh*, know thou, Dan. 3, 18 (*wáwáhtéun*, I know, I understand; *wáwáhtéunwa*, we know; *wáhtéunúut*, to know; *wáhtéunish*, know thou; *wah wáhtéunsh*, let him know, C. 196).

[Narr. *wáwáhtéun*, I understand; *wáwáhtéun*, you understand [thou understandest]; *wáwáhtéun wáwáhtéunsh wáwáhtéunsh*, do you know why I come? R. W. 31.]

wahteauwaheonát, v. t. an. (caus.) to make one's self known to (another); *wáhtéunwáwáhtéun*, making himself known to (them), Gen. 45, 1; *wénu pish wáwáhtéunwáwáhtéun*, I will make myself known to him, Num. 12, 6 (*wáhtéunwáwáhtéun*, make him to know, C. 196).

wahteauwahuónat, v. t. inan. (caus.) to make a thing known to, Is. 64, 2; Rom. 9, 22 (*pish wahteauwahuan*, he shall make it known, Is. 38, 19); *unwahteauwahikpin*, he made (it) known to me, Eph. 3, 3; *wame nish kowahdeauwahun-undawsh*, I make all these things known to you, John 15, 15.

wahteonk, wahteauonk, n. knowledge, 2 Chr. 1, 14, 12; Is. 40, 14; 44, 19; 1 Cor. 8, 1.

waiyont, sun-setting. See *waiyont*.

waj, wajej (= *watch, watche*), for, because of, Prov. 17, 14; *yon wajej*, for this cause, John 12, 18; *uwajej*, therefore (for that cause), John 12, 17, 19, 21, = *wawaj*, John 13, 31; *uwatche yon waj*, 'for, for this cause', etc., Rom. 13, 6 (*we waj*, for which cause, C. 234; *waj*, conj. for, ibid.). See *watche*.

wame, wamu, adv. all, wholly (El. Gr. 21), full (*wameyone*, usually, C. 230); with v. subst. *wamat*, there is enough, sufficient, Gen. 45, 28; Ex. 9, 28; Matt. 6, 34; *unwamit*, I have enough, there is enough for me, Gen. 33, 11; inan. pl. *wamatash*, sufficient, Ex. 36, 7; *ahke wamat*, there is land enough, Gen. 34, 21; *wamok, wamohk*, when or if it is enough, if it suffice, 1 K. 20, 10; *amuc uc wosh odt wamohk*, more than (when it was) enough, Ex. 36, 5; *wamach*, let it suffice, Dent. 3, 26; *wamatich*, let them suffice, be sufficient, Dent. 33, 7; *wamawan*, he has enough; *mutta pish wamawan*, he has not enough, is not satisfied, Eccl. 1, 8; *unwamawittawamawu*, it sufficeth us, we have enough, John 14, 8. Cf. *tápi* (*tabach*, let it suffice, Ezek. 44, 6). See *pahsh*.

[Narr. *wamut tápi*, it is enough, R. W. 35. Abn. *ýšamí*, tout entierement, Rashi 552. Del. *wamí*, all, Zeish. Gr. 178.]

wamepwunneat, v. i. to be full, to have enough of food, to fill one's self, Luke 15, 16; *wamepwah*, he is satisfied, Is. 44, 16; *wamepwahg*, they are satisfied, are filled, Dent. 14, 29; Mark 8, 8; *wamepwahg*, (she) was sufficed, had enough to eat, Ruth 2, 14; *mutta pish kawamepwawu*, ye shall not be satisfied, Lev. 26, 26; *weg wuh mo wamepwahg*, they which can never have enough, Is. 56, 11; *wamepw-*

wamepwunneat—continued.

wam, *wampanu*, when thou art full, Dent. 8, 10, 12. See *muttuppu*.

[Narr. *wawamp*, I have enough; *carwamp*, have you enough? R. W. 36.]

wamesashquish (2), n. the 'swallow', Prov. 26, 2. See *wamesashques*.

wámunat, wómunat. See *wamunit*, to go.

wanahchikomuk [*wamashque-komuk*], n. a chimney, Hos. 13, 3 (*wamuchikomuk*, C. 161).

[Narr. *wamuchikomuk*, R. W. 51.]

wanántamûnat, v. t. inan. to forget a thing or inan. obj. (*awamantamunat*, Heb. 6, 10); [*un*] *wamantam*, I forget, Ps. 102, 4; *wamantam*, he forgets, James 1, 24; *unwamantamog*, they forget, Ps. 78, 11; *ahque wamantash*, do not (thou) forget, Dent. 9, 7; Prov. 4, 5; *nakkwawamantam*, I will (wish to) forget, Job 9, 27 (*unwamantam*, I forget, C. 192).

wanantamwáheónat, v. t. an. and inan. caus. to cause (him) to forget (it), Jer. 23, 27 (*wanantamwahéonau kama*, make or cause us to forget you, C. 192).

wanánunmónat, v. t. an. to forget a person or an. obj.: *unwamunum*, I forget; *kawamunum*, thou forgettest, Hos. 4, 6; *wah awamunumoh*, she may forget them, Is. 49, 15; *wamunumum*, if I forget thee, Ps. 137, 5; neg. *ahque wamunum*, do not (thou) forget, Ps. 10, 12; Prov. 3, 1; *wamunumocheg*, they who forget (him), Ps. 9, 17; *unwamunumukpog*, I am forgotten (they forget me), Ps. 31, 12.

wanashque, wunnash-, wannasq-, prep. on the top of, Gen. 28, 18; *wanashque wataurahhau*, on the top of his staff, Heb. 11, 21; (of the scepter,) Esth. 5, 2; *wannasqu appungunat*, the top of the throne, 1 K. 10, 19; *wanashquawpsqut* (objective), 'the top of a rock', Ezek. 26, 14. (Rashi gives to the corresponding Abnaki word a more extended meaning: *Samaskšiši*, *Samaskšicemaskšik*, le bout, au bout; *Samaskšittan*, le bout du nez, etc.) See *wamush*.

wanashquodtinnogish, n. pl. mountain tops, Ezek. 6, 13; Gen. 8, 5; suppos. *wamashquodtinnu watehnut*, (when) on the top of the mountain, Ezek. 43, 12.

wanashquonk, n. the top (de bout); the top of the bough (tree), Is. 17, 6.

waneemsquag [*wana-wāsqū*'], crim-son (cloth), Jer. 4, 30.

wanegik. See *wana*; *wanegik*.

wannantamōe, -ōe, forgetful, James 1, 25. See *wannantamōmūt*.

wannasque. See *wanashqua*.

wanne, without, destitute of (strictly, it is an indeclinable adjective meaning none, not any; as an adverb it expresses exclusion, loss, or destitution, and is occasionally used by Eliot for direct negation): *matta wana wabashē*, *wana wabashē*, without father, without mother, Heb. 7, 3; *wana waltōe*, without knowledge, Job 35, 35; *wane obwan*, there shall be none, Ex. 16, 26; *wane kashōm*, thou hast not, Jer. 30, 13; *wane wippan*, there was no water in it (it was without water), Gen. 37, 24; *wane wshōkōe obdōe*, no murderer hath, etc., 1 John 3, 15; *wana kashōkōe*, there is no spot in thee, Cant. 4, 7; *wane hōwaw*, there was no one (left alive), Num. 21, 35. Cf. *hōwan*; *wane*; -ur.

wannehheōnat, **wanheōnat**, v. t. an. to lose (a person or an. obj.): *wanawhomp wannechōwag*, I have lost my children, Is. 49, 29; part. *wannechōwag*, losing, he who loses, Luke 15, 4; Matt. 16, 26; *wahēhē wannehheōnat*, after thou hast lost, having lost, Is. 49, 20; *matta pōwōk wannehheōh*, I have lost none, John 18, 9; *w wannehheōh*, that which (an.) was lost, Luke 15, 4; but *nōh wannehheōh*, who was lost (pass.), v. 6.

[Creo *wānaw hōwag*, Howse 41.]

wannehteauunāt, **wanteauunāt** (-unneat), v. t. to lose, inan. obj., or intrans. to be deprived of, to be without: *ne wannehtōwag*, that which I lost, Luke 15, 9; *matta pish wannehtōwag*, he shall not lose (it), Acts 27, 22; *pish wannehtōwag*, *wannehtōwag*, he shall lose it, Matt. 10, 39; 16, 25; Mark 8, 35; *wannehtōwag*, *wannehtōwag*, if he lose, losing, Matt. 10, 39; Luke 13, 8; pass. *w wannehtōwag*, that which is lost, Matt. 18, 11; -ōmuk, Lev. 6, 3.

[Creo *wānawm*, Howse 41.]

wannonkōōk. See *wannōnkōōk*.

wannōnau, n. (his) cheek, Lam. 3, 30; pl. *wannōnash*, his cheeks, Cant. 5, 13; *kōmōnōnash*, thy cheeks, Cant. 1, 10. See *wannōnau* (*wānōnau*).

wanonkquae, **wannonkou**, adv. in the evening, yesterday. See *wannōnkquae*.

wānontōwagk, -ōwagk, n. music, Dan. 3, 5, 7, 10.

wānōnuhkōwau, **wawunonukōae**, adv. by flattery, Dan. 11, 32, 34. See *wānōnuhkōwau*; *wānōnuhkōwau*.

wanteauunāt. See *wannehtōwag*.

waompog; *gōwau wāwompog*, 'in the (morning) twilight', 2 K. 7, 7.

wāōnat. See *wāōnat*.

waonégugish, **waonegigish**, **wāane**, n. pl. precious things, Gen. 24, 53; Deut. 33, 13, 14; Prov. 24, 4. See *wāonegik*; cf. *wāonegish*, rings.

wāōnit, if he go astray. See *wāōnat*.

waout, sun-setting. See *wāout*.

***wapantamūnat**, to hasten: *wāwāpantam*, I am in haste, C. 193.

***wapunnukquas**, n. the swallow, Mass. Ps., Ps. 84, 3, = *wānnecushquas* (q. v.), El.

wapwēkan, n. the fin of a fish; *wāpōk-kāwēkag*, pl. having fins, Lev. 11, 9; Deut. 4, 9.

***wasāquanānētick**, n. a light or candle, C. 161. See *wāpōk-kāwēkag*.

wasenumonche, n. a mother-in-law, husband's or wife's mother, Ruth 1, 14; Matt. 10, 35.

wasénnumukqutche, n. a son-in-law, daughter's husband, Judg. 15, 6. See *wānnecushquas*.

[Narr. *wānnecushquas*, he is my son-in-law, R. W. 124.]

wasit (condit. part.). See *wānnecushquas*, 'seething'.

***waskēke** (Narr.), whalebone, R. W. 103. Cf. *wāskōk*.

wassabbe. See *wāssabbe*, thin.

wasukeh, **wahsukeh**, **wessukeh**, n. (construct.) the husband of, (her) husband, Num. 30, 7; Deut. 25, 3; Rom. 7, 3 (*wāskōkōe*, *wāskōkōe*, a husband, C. 161, 171); *pish kōe wasukeh*, thou shalt be her husband, Deut. 21, 13; *wāskōk*, my husband, Gen. 29, 32; *kōskōk*, thy husband, Gen. 3, 16; *kōskōkōwag*, your husbands, Eph. 5, 24; *wāskōkōwag* (obj.), to their husbands, ibid.; *nōh wāskōkōwag*.

wasukeh, etc.—continued.

kít, she who hath a husband, Rom. 7, 2 [*wah usikkáman*, he whom she follows after?]; collect. *wasokkímanowk*, all husbands, collectively, Eph. 5, 25. See *wasukch*.

[Narr. *wásick*, an husband, R. W. 44. Peq. *whgushowng*, my husband, Stiles.]

***watamwe**, adv. knowingly, C. 228.

***watóncks** (Narr.), a cousin, R. W. 45. See *adtháps*.

***wattáp** (Narr.), a root. See *watéháthak*.

wáunonuhkauónat, v. t. an. to flatter (*wáunonuhkauónat*, C. 192); *wah wáunonuhkauónat*, he who speaketh flattery, Job 17, 5 (*wáunonuhkauónat*, I flatter, C. 191). See *pápanawáun*. Cf. *wáwéunonut*.

***wauónmeg**. See **wauónm*.

wauónat, **wáónat**, **wauwónát**, v. i. to go astray, to go out of the way: *wauwónat*, I have gone astray, Ps. 119, 176; *onutah sheepnat wáónat*, as a lost sheep (as a sheep when it goes astray), ibid.; *wáónat*, he goes astray, Prov. 5, 23; *wáonung*, they go astray, Ps. 58, 3 [*wáonung* *mutta písh wáonung*, the sun shall not go down, Is. 60, 20 (?)]; *wáwónat wáth mayat*, he who wandereth (if he wander) out of the way, Prov. 21, 16; *wáwónat*, going astray (if he go astray), Deut. 22, 1; Matt. 18, 12; *wá wáwónatchég* (obj.), they who go astray, Matt. 18, 12 (*wáwónatchék* (as adj.)², wandering, C. 176; *wáwónung*, they wander; *wáwáwónat*, I wander, ibid. 214). From—*and auónat*. See *utawígen*; *wáwout*.

[Cree *wáwónisá*, he errs; *wáwónisá*, he loses himself, goes astray, Howse 81.]

***wauóntam** (Narr.), n. a wise man or counselor; pl. *wáwóntakíék*, wise men, R. W. 120. See *wáwóntamúnat*.

wauontamaúónat, v. t. an. and inan. to bear witness of, or testify of (it) to (persons): *wáwóntamúnam*, I testify of . . . to . . . Rev. 22, 18; *káwóntamúnamkúncan*, he testifies of (these things) to you, Rev. 22, 16.

wauontamunát, v. t. to testify of (inan. obj.): *wáwóntamunátam*, I testify of it, John 7, 7.

waushpu. See *waushpu*.

wáussummuónat, v. t. an. to worship, 1 Sam. 1, 3. See *wáussummuónat*.

wáussumonchég. See *wáussumonchég*.

***Wáutacone** (Narr.), Englishman; pl. *Wáutacónúng*, 'that is, coat-men, or clothed' (*Wáutákkúwog*, Englishmen, 'such as wear coats', C. 169); *Wáutacón-isk*, an English woman; *Wáutacónúncé*, an English youth, R. W. 65. From *wáut-táncan*, he covers with (it). Other names given to the English were: *Awáungress* (for *gus?*), pl. *-suck*, "as much as to say, these strangers"; *Cháungquáuck*, knife-men, sword-men, R. W. 51, 65. See **wáúán*. Morton (N. E. Canaan, 3, 5) says: "The Salvages of the Massachusetts . . . did call the English planters *Watawqueneage* [-*ange*], which in their language signifieth stabbers or cut-throats". . . . "A southerly Indian that understood English well . . . calling us by the name of *Watawqueneage*, what that doth signify, hee said hee was not able by any demonstration to expresse."

[Del. *wáuk hu heu sin*, to cover, Zeish.]

wautjishaut (?), *wáth wáutjishaut*, 'for the joinings', 1 Chr. 22, 3.

***wáutúliques** (Narr.), 'the coney' (misprinted 'cuck' in the reprint). "They have a reverend esteeme of this creature, and conceive there is some Deitie in it."—R. W. 95, 96. Josselyn (Voyages, pp. 82, 85) calls it the *spuck*, q. v.

wauwaen, n. one who witnesses or testifies, a witness, 1 Pet. 5, 1; *wáwáwéin*, Prov. 14, 5 (*wáwáwéin*, a witness, C. 157).

wauwaonk, n. testimony, witness, 1 John 5, 11; Is. 19, 20.

wauwónát. See *wáwónat*.

wauwónat, **wauwaonát**, v. i. to bear witness, to testify (of), John 1, 7, 9; (v. t. an.) *wá wáwónat*, that which he testifies of or to, John 3, 32; *wáwáwá*, he testifies, Heb. 7, 17; *wáwáwáwá*, I testify, Gal. 5, 3; Eph. 4, 7; *wáwáwáwáwá*, we do testify, 1 John 4, 14; *wá wáwáwáwá*, they who bear witness, 1 John 5, 7, 8; *wáwáwá*, if I testify, Acts 20, 24; *wáwáwáwá*, let it be a witness, let it testify, Gen. 31, 44; *wáwáwáwáwáwá*, let it be a witness, v. 52; *wásh wáwáwáwáwáwá*, the

weechauónat, wecháónat—continued.
chaita, if thou go with me, Judg. 4, 8;
kaweechash, I go with thee, v. 9; *wee-*
chamot, he went with (him), *ibid.*

[Narr. *kaweechash*, I will go with you;
weechaw ewh, he will go with you;
wechamutiten, let us accompany (go to-
gether), R. W. 73.]

weeche, prep. with, in company with
(a person, or an obj.), Ex. 23, 1; Job
1, 4; *kaweeche weumsonush*, I go down
with thee, Gen. 46, 4; *ash weechigemak*,
he was with me, Neh. 4, 18. Cf. *ushipe*,
with (inan. obj.).

[Del. *weitchi*, Zeish.]

weechinnineummoncheg, n. pl. one's
family or company, Lev. 25, 10. See
teashigemmak.

week. See *wék*.

weekinashq. See *wekinsq*.

weekittamun [neat (?)], v. i. to dwell in
tents or houses; *awekittamunumut*, Ps.
78, 55. See *wekimut*.

weekittéinát, v. i. to build a house (for
one's self?), to pitch one's tent; *wekit-*
tan, she builds her house, Prov. 14, 1;
he pitched his tent, Gen. 31, 25; *washe*
wekitten, he began to build, 2 Chr. 3, 2;
wekittenag, they pitched their tents, Gen.
31, 25; *washe pish wekittenag*, they shall
not build houses, Is. 65, 22; *wekittenag*,
build ye the house, Hag. 1, 8; *wekikash*
[for *wekittash* (?)], build thee a house,
1 K. 2, 36. See *atluunag*.

***weekóhquat**, fair weather, C. 158. See
weumohquadt.

weekomónat. See *wchkomínat*.

weekon, wekon, adj. sweet, Prov. 20,
17; 27, 7; Rev. 10, 9; pl. —*ash*, Prov.
16, 24. (Strictly, perhaps, verb impers.
'it is sweet', 'they are sweet'.)

[Del. *win gah*, sweet; *win gul*, tasting
good; *win gi*, gladly, Zeish. Voc. 12.]

weekontamóonk, n. pleasure, gladness,
Eccl. 2, 1; 2 Sam. 6, 12; 1 Chr. 16, 27;
joy, Prov. 14, 10; delight, Prov. 15, 8
(*wekontamóonk*, gladness; *tophetamok*,
cheerfulness, C. 193).

weekontamúnát [= *wekon* (nun) *atamun-*
umut], v. i. to be glad, to rejoice, to
be pleased, Eccl. 3, 12; 8, 15 (C. 192);
to be willing, *ibid.* 215; *weewekontam*,
I am glad, Ps. 9, 2; *wekontam*, he is

weekontamúnát—continued.

glad, Ps. 16, 9; pass. form with inan.
subj. *wekontamunum*, (it) rejoices, is
made glad, *ibid.*; *wekontash*, rejoice
thou, be glad, Joel 2, 21; *wekontamok*,
kah akhe wuskontamok, rejoice (ye)
and be exceeding glad, Matt. 5, 12.
See **wussekittatuhómut*.

[Narr. *weewekontam*, I am glad, R. W.
65. Abn. *asighinamun*, je le trouve
agréable, à mon gré; *asighinam*, je le
veux. Del. *winginamun*, to be pleased
with; *winginamun*, to love or be pleased
with something, Zeish. Gr. 179.]

weekontamwáe, -we, adj. and adv.
glad, joyful, merry, Num. 10, 10; Esth.
5, 9; Prov. 15, 15; 16, 24 (*wekontamé*,
willingly; *mutewekontamé*, unwillingly,
C. 230).

weekshik. See *wchshik*.

weematoh, n. (his) brother; constr. the
brother of, Gen. 25, 26; Acts 12, 2;
Mark 3, 17; *wémat*, my brother, Acts 9,
17; *kwat*, thy brother, Gen. 27, 35;
wématog, my brethren, Matt. 12, 48;
kwatog, thy brethren, Luke 18, 20;
wématog, his brethren, *ibid.* v. 19;
kwatunwag, your brethren, Num. 32,
6; *kwatun* (v. subst.), (I am) your
brother, Gen. 45, 4. See *weetunpash*,
wetukquah.

weemattinneunk, n. collect. the brethren,
the brotherhood, Acts 10, 23; 1 Pet.
2, 17.

ween, wéin, n. the marrow, Job 21, 24;
Prov. 3, 8; 18, 25, 6; Heb. 4, 12.

[Abn. *Sin*, Rashes.]

weenan, his tongue. See *minan*.

weenohke, n. a grave, Prov. 30, 16; Hos.
13, 14. *woskeche weenohket*, on her grave,
Gen. 35, 20; *weenohkegunn ok*, the
grave is my house, Job 17, 13. [*waéén-*
ohke, earth all around (?); *waéén-ohke*,
the winding up place(?).]

weenoninneash [*weenonís-minwéash*,
vine-fruit], n. pl. grapes, Lev. 19, 10;
Matt. 7, 16; *weenum*, a grape, Is. 18, 5.
[Narr. *weenumwéash*, grapes, R. W.
91.]

weenomis, n. a vine, Ezek. 15, 2, = *we-*
weumissippog, Ps. 128, 3. From *waéén*,
roundabout (?).

weenomwussipog, -mesippag, n. a vine, Ps. 80, 8; pl. *ash*, Ps. 105, 33 (lit. vine leaves: *weenomis-weenipog*, the vine in leaf).

weenont, n. raven, Lev. 11, 15 (but 'kite', Dent. 14, 13): *katchukkonkout*, 'raven', Dent. 14, 14; *qussukpuunush*, 'kite', Lev. 11, 14. Cf. *konkout*.

weenshōnat, weenshauōuat, v. t. to beg, to ask alms (from), Luke 16, 3; *weenshant*, he was begging, Mark 10, 46; he begged (bread), Ps. 37, 25; *weenshantch*, let them beg, Ps. 109, 10. See *weenshantauant*.

wéenu. See *wa'enu*.

weenuhkauōuat, v. t. an.: *weenuhkau-ung ung*, they encamp round about them, Ps. 34, 7; *agenuhkum weenuhkik*, camp ye round about against (it), Jer. 50, 29. See *wa'enu*.

weenuhkomununat, v. t. inan. to camp round about (it), to besiege, to compass: *weenuhkomun*, he besieged it, 2 K. 17, 5; *weenuhkomunk otan*, 'compass ye the city', Josh. 6, 7.

weenusheau, -shau, v. i. it goeth around, 'compasseth' (of a boundary line), Josh. 18, 14; 19, 14; *penununat weenishau*, a line compasses it about, 2 Chr. 4, 2. See *wa'enu*.

weenuwásog, n. pl. onions, Num. 11, 5. [Mod. Abn. *wi-uz*, onion, K. A. Del. *wi nun shi*, and *u lee pen*, Zeish. Voc.]

weenwee. See *weenwe*.

weepamōe, wepamuwáonk. See under *wshpamōat*.

weepit, (his) tooth. See *wipit*.

[Narr. *wépit*, pl. *-tush*, R. W. 59.]

weepwoiyeu-ut, 'in the passage' (between two places), 1 Sam. 13, 23.

weequau, (his) thigh. See *nequau*.

wees, weis, n. fat, Lev. 9, 10, 20; *weeis*, its fat, Gen. 45, 18. Asadj. *wishu*, fat, Zech. 11, 16. From *weyans* (?). See *weenuppu*.

[Del. *wisa*, (he is) fat, fleshy, Zeish. Voc. 13; *wil su*, fat meat, ibid. 12.]

weesadtippogquosh, n. pl. bitter herbs, Ex. 12, 8; Num. 9, 11. See *weenuppu*.

weesausshāonk, wesōshāonk, n. a pestilential or infectious disease, the pestilence, Ps. 78, 50; a fever, Mark 1, 31,

weesausshāonk, etc.—continued.

John 4, 52; *weesishan*, she was sick of a fever, Matt. 8, 14; Mark 1, 30. Cf. *annimōonk*.

[Narr. *weesausshāonk*, the plague; *weesausshāonmitch*, the great plague, R. W. 157.]

weeshittōn, n. (mouth-hair,) the beard, Ps. 133, 2; Is. 55, 2; *kweseshittannut*, on thy beard, Ezek. 5, 1; pl. (often used for the sing.) *-ash*, Lev. 19, 27; Is. 7, 20.

weeshquábashin (?), n. a pool of water, Ex. 7, 19 (only).

weesōe, adj. yellow, Lev. 13, 30, 32. Cf. *weesore*, the gall.

[Narr. *weesoi*, R. W. Del. *wisoreii*, v. adj. it is yellow, Zeish. Gr. 164.]

weesogkinōonk, n. bitterness, Prov. 17, 25. See *weesogkin*.

weesōshāonk. See *weesausshāonk*, pestilence.

weesquapinneat, weesquabinneat, v. i. to wrap one's self up: *weesquapiu*, she wrapped herself, Gen. 38, 14; *weesquabinu* (v. t.), he wraps it up, Mic. 7, 3; an. obj. *weisquapunush*, she wrapped him (in it), Luke 2, 7; *weesquabesu*, it is wrapped up (in a cloth), 1 Sam. 21, 9; suppos. inan. *weesquabesik*, (when) 'it was bound up with', Gen. 44, 30; *weesquabeanu*, he bindeth up (the waters in the clouds), Job 26, 8. Cf. Cree *wishu*, around; *we wiskānen*, I surround, inclose (it), Howse 34.

[Narr. *weesquabeanu*, to wrap up body for the grave, R. W. 161.]

weesumussoh, n. (constr.) the younger of sons or daughters, (his or her) younger brother or sister, Gen. 19, 31, 38; *mohtomunegit*, . . . *weesumussoh*, 'the first born', . . . 'his younger brother', Gen. 48, 18, 19; younger sister, Judg. 15, 2. See *nutbāsonu*; *peissis-su*; *wetukquah*.

weeswe, n. the gall, Dent. 29, 18; Ps. 69, 21; *weeswe*, my gall, Job 16, 13. Cf. *weesogkin*, bitter; *weesōe*, yellow. (Cf. also Sax. *ge-alewe*, yellow; *geulba*, gall; Greek *χολή*, bile; *χλόη*, *χλόα*, greenish yellow; Arab. *murr* and *sā'uda*, bile; *murr*, bitter; *āqfer* (fem. *qāfrea*), yellow.)

weetahtu, n. a sister or half-sister, Lev. 20, 17; 21, 3; John 11, 5 (strictly, one of the same household or family, a near relative). (*utukkusq*, my sister, Luke 10, 40.) See *ummissies*; *weetompas*; *weetuksquoh*.

[Narr. *witicks*, *weesummis*, a sister, R. W. 45.]

weetateamung-anin, n. a neighbor, Prov. 27, 10; Jer. 6, 21; *ketatteamung*, thy neighbor, Ex. 20, 16, 17; *weetatteamung*, his neighbor, Ex. 12, 4; pl. *-og*, Luke 14, 12 (*nehtohetamunk*, my neighbor, C. Math., Notit. Ind. 54). See *wehtahinoin*; *wehtah*.

weetauadtean, -in, n. a bride, Jer. 16, 9; Joel 2, 16; Rev. 22, 17. Cf. *weesetanuricu*.

weetauómg (suppos. pres. 1st and 3d pers. sing. 'if I marry her'), n. a betrothed one, 'sponse', Cant. 4, 9, 10, 11.

weetauomónat, v. t. an. to take a wife or husband, to marry, Matt. 19, 10 (*wehtauomónat*, to be married, C. 201); *wehtauoman*, he took (her) to wife, Ex. 2, 1; *noh wehtauadteah*, he who is (when he is) married, 1 Cor. 7, 33; *wehtauadtean*, if thou marry, 1 Cor. 7, 28; *marcehamouah*, 'they had her to wife', married her, Mark 12, 23; pass. *sehtansq noh wehtauomomp sephansuavnin*, a widow who had a priest (for husband), Ezek. 44, 22; *wehtauomat*, he or she marrying, Rom. 7, 3 (*wehtauomatam*, I (a woman) am married; *ummitumweessissu*, I (a man) am married, C. 201). Cf. *ummitumweessent*.

weetauomwaheónat, v. t. an. to cause to marry, to give in marriage; *wehtauomwahom*, he gave (her) to (him) as a wife, Ex. 2, 21.

***weetauoog**, they live together, Ind. Laws, xii, 10. See *pasauurithing*.

[Del. *wititit*, he goes with (somebody), Zeish. Gr. 83; *witarema*, he stays with him, Zeish. Voc. 60; *witanuwemuk*, he is with me, ibid.]

weetemungquot, -quok (suppos.), n. perfume, Prov. 27, 9 (*wehtinangput*, *wehtinukput*, a sweet smell, C. 163).

weetomónat, **weto-**, v. t. an. to dwell with (to live in the house with), Judg. 17, 11; to be 'present with', 2 Cor. 5, 8; *wehtomoh*, dwell thou with me, Judg. 17,

weetomónat, etc.—continued.

10; *marceham*, I dwell with, Prov. 8, 12; Num. 35, 34; *wehtom kibassut*, abide with the king, 2 Sam. 15, 19; *wehtomah*, she dwelt with (her), Ruth 2, 23; *marcehamouh*, they dwelt with him, 1 Sam. 22, 4; *matla woh marcehamouh*, he shall not dwell in my house, Ps. 101, 7. Cf. *wehtomónat*.

[Crese *weéye-maygo*, he lives with him, Howse 43.]

weetomp-ain [*wehtomp*(?)], n. a friend, Ex. 33, 11; Prov. 17, 17; 27, 6; a kinsman; *wehtomp*, my friend, Is. 41, 8; Luke 11, 6; *kéhtomp*, thy friend, 2 Chr. 20, 7; *wehtompog*, my friends, Cant. 5, 1; my kinsmen, Ps. 38, 11; Luke 14, 12. Cf. *wehtinamukunáin*, a kinsman.

weetompas, **weetompassu** (constr.), n. (his or her) brother or sister, the brother or sister of: *wehtompas*, my sister, Gen. 20, 12; 2 Sam. 13, 6; Mark 3, 35; my brother, 2 Sam. 13, 12; *kehtompas* (*ké-*), thy sister (father's or mother's daughter), Lev. 18, 9; thy brother, 2 Sam. 13, 20; *wehtompasu*, his or her sister, 2 Sam. 13, 2; Ezek. 16, 45; his or her brother, 2 Sam. 13, 8, 10, 20; *utukkusq*, my sister, Luke 10, 40 (*wehtompasin*, a sister (*or wif*), C. 162). Cf. *ummissies*; *wehtamah*; *wehtah*.

[Narr. *witicks*, *weesummis*, R. W. 45.]

weetomukqutch, n. a companion, Judg. 14, 20. From *wehtomónat*. Cf. *wehtomukpas*.

weetuksquoh, n. (constr.) the sister of, his or her sister, John 11, 1 (*wehtukeshquoh*, Luke 10, 39); *utukkusq*, my sister, Luke 10, 40. Like *wehtah*, it is not restricted in its application to a sister of the whole blood, or uterine, but signifies any near kinswoman or female inmate of the house. From *wehtah-squah*. See *wehtah*.

It is not certain that Eliot correctly employed or himself understood the various terms employed to express the relationship between male and female offspring of the same parents or parent. In the Gospel of St John, published with the Psalter (1709), the terms brother and sister are rendered as follows: *wehtah*, his brother, John 11, 41 (so Eliot); *wehtahnoh*, her brother, John

weetuksquoh—continued.

11, 2 (*weenuohdankqussah*, Eliot); *we-tah-tuoh*, his sisters, John 11, 3 (*weesam-sah*, Eliot); *we-tah-tu*, the sister of (him), John 11, 39 (so Eliot); *we-tah-kish-quoh*, her sister, John 11, 4; 28, 5 (*we-tah-kish-quah*, *we-tah-tu*, Eliot). So, when the speaker is a female, *we-tah-tu*, my brother (*wehtóankquq*; *we-tah-kish-qu*, my sister, Eliot), John 11, 21; Luke 10, 40.

weeweess, n. the screech-owl, Is. 34, 14. See *kahkookheuss*.

***weéwo** (Narr.), a wife; *weéwó*, my wife (= *weenuwittamuss*), R. W. 44. See *wittamuss*; *wittamussu*.

[Del. *wi wa*, he is married; *wi wail*, his wife, Zeish.]

***wehkomáonk**, vbl. n. (a) calling, C. 182, 184.

wehkomónat, **weék-**, **wék-**, v. t. an. to call to, to call, Matt. 9, 13; *wehkomáon wehkomáon*, he called (him or them), Ex. 24, 16; 1 Sam. 13, 17; *weenuhish wehkomáon kahsuk*, go call thy husband, John 4, 16; *kawehkomáonawap*, I have called you, Prov. 1, 24; *kawehkomáonawap*, I called thee, Num. 24, 10; *wehkomáonah*, he called her, 2 K. 4, 36; *kawehkomáonah*, thou didst call me, 1 Sam. 3, 5, 8; *awékomáon weh-hog*, he called them to him, Acts 20, 1; *wehkomáon* (part.), calling, Is. 41, 2. See *wehquétumónat*, to call upon, to ask.

[Narr. *wéwóna*, call (thou), R. W. 49.]

wehpamónat, v. t. an. to lie with, as man with woman, to have sexual connection with; with prefix of 1st pers. *wehquétumónat*, 2 Sam. 11, 11; *wehquétumónah*, *quáonah*, he lay with her, ibid. 11, 4; 13, 14; *kawehquétumónah*, lie with me, ibid. 13, 11; *wehquétumónat*, lying with, Dent. 22, 23, 25. From *wehpéwát*, to mount up, or (with inan. subj.) *wehpéwáw*. See *weésin-wéw*.

[Del. *wépwéwát*, v. recip. (and *wépwéwáw*, *wépwéwátam*), to lie or sleep with each other, Zeish. Gr. 133, 184.]

wéhpepétu, he is lame (from birth, Acts 3, 2); *wehwehpéwátu*, he is a cripple, Acts 14, 8. See *wehpéwáw*.

wehquémónat. See *wehpamónat*.

wehqshéau, v. t. inan. it reaches to, ends at: — *sepuat*, it reaches to the river, Josh. 19, 11; *wehshéau*, it reaches to, ends at, Zech. 14, 5.

wehqshik, **week-**, **wék-**, n. the end, the utmost limit, 1 K. 6, 24; Ps. 19, 6; 'the uttermost part', 2 K. 7, 5; *wehquéshik wehquáon*, its edge round about, Ezek. 43, 13; *wehqshik ohke*, *wehqshéau ohke*, 'the ends of the earth', Dent. 33, 17; Is. 40, 28; 41, 9. See *wehpéwáw*, he walks; *wéhkshéau*, at the side or sides; *wehpéwát*, at the point or extremity of.

wehquanunkq, n. the stump (of a tree), Dan. 4, 15, 23; *wehquanunkquáw*, of the stump, v. 26.

wehquáw. See *wehpéwáw*, the thigh.

wehque, prep. as far as, 1 Sam. 3, 20; Ex. 23, 31; 'even unto', 1 K. 12, 30; *wehque . . . wehque*, from . . . to; beginning from . . . ending at. Cf. *wehquáw*; *wehquáw*; *wéhkshéau*.

[Narr. *wehpéwáw*, thus far, R. W. 55.]

wehquétumónat, v. t. to call upon, to ask for (an. and inan.): *kawehquétumónat* (-ak) *katamuk*, he asked life of thee, Ps. 21, 4; *kawehquétumónah*, I pray thee, Gen. 38, 25; *wehquétumónat*, he shall call upon me (i. e. for help), Ps. 91, 15; *wehquétumónat*, call thou upon (him), Jonah 1, 6; *wehquétumónat*, call thou upon me, ask (it) of me, 2 Chr. 1, 7; Ps. 2, 8; 50, 15; *wehquétumónat*, that which thou (may have) asked him for, 1 Sam. 1, 17; *wehquétumónat* *wehquétumónat*, all which they (may) call upon thee for, 1 K. 8, 52; *kawehquétumónat*, I have called on thee, Ps. 17, 6 (*kawehquétumónat*, I beseech you, C. 182). Cf. *wehquétumónat*, he questions (him). See *wehkomónat*; *wehpéwáw*.

wehquétumóonk, n. [asking for,] a request, supplication, 1 K. 8, 52; 1 Sam. 1, 27.

wehquétumunát, v. t. to ask for, to call for or upon, inan. obj.: *wehquétum*, he asked for (it), Judg. 5, 25; *wehquétum*, I call upon, ask for, Dent. 4, 26; *wehquétumunat*, I called on (his name), Ps. 116, 4; *kawehquétum wehquétum*, thou asked a hard thing, 2 K. 2, 10; *wehquétum*, *wehquétum*, if he ask for (it), Matt. 7, 8; *wehquétum*, ask thou, 1 K. 3, 5; *wehquétum*, ask ye, Matt. 7, 7 (*wehquétumunat*, to call; *wehquétumunat*, to be called, C. 182).

wéhuog, suppos. blunt: *misschehuog* *wéhuog*, iron when it is blunt, Eccl. 10, 10.

[Del. *wiguan*, (it is) blunt, not sharp, Zeish. Gr. 167.]

***wéhuohke** [*wéhuo-ohke*], the end of the earth ('uttermost part'), Mass. Ps., Ps. 2, 8. See *wéhkáwa*.

wéhuoshauónat, v. t. to go as far as: *wéhuosháog*, they went as far as, Acts 11, 19.

wehsue (?), adj. fat, Zeel. 11, 16. See *wes*; *wamwogye*.

wehtauog, (his) ear. See *wéhtánuog*.

wéhwepétu, he is lame (from birth, Acts 3, 2): *wéhwéepétu*, he is a cripple, Acts 14, 8. See *wésháuwáwa*.

wéin. See *wes*.

weis. See *wes*.

wék, **week**, n. (his) house, tent, or dwelling, Ex. 20, 17; Prov. 14, 11: *wéponánuu wék*, he pitched his tent there, Gen. 12, 8; *wánuu wéu*, he built a house, 1 K. 6, 9. See *wéu*.

[Del. *wi kít*, his house; *wik hé*, to build a house; *wi quóam*, house, Zeish.]

wékinasq, **weekinashq**, n. a reed, Is. 42, 3; (sugar) cane, Is. 43, 24; pl. + *wash*, reeds, Is. 19, 6. Cf. *wishusq*. Perhaps from *wik* and *ashq* (*wéshéht*), house grass, with which the roofs of the wigwams were filled in or covered. "Their houses are very little and homely, being made with small poles pricked into the ground and so bended and fastened at the tops, and on the sides they are matted with boughs and covered on the roof with sedge and old mats."—Higginson's N. E. Plantation, ch. 12. "The meaner sort of wigwams are covered with mats they make of a kind of bulrush."—Cookin, 1 Mass. Hist. Coll. i, 149.

[Narr. *wékinash*, reed; pl. -- *quash*, R. W. 90.]

***wékinéuáquat** (Narr.), fair weather: *wékinéuáquaks*, when it is fair weather, R. W. 81 (*wékháquat*, fair weather; *wékinéuáquat*, warm weather, C. 158). See **ánuáquat*; *wamwáquodt*.

wékinneát, v. i. to occupy or live in a house, tent, or other dwelling place, Prov. 21, 9: *wéwéketu*, when ye dwell therein, Dent. 8, 12. See *wékitánuu* [neat].

wékinueát—continued.

[Narr. *tókwákin*, where dwell you? R. W. 29. Cree *wégunánuu*, he tenteth with him, Howse 22.]

***wéki-tippocat** (Narr.), 'it is a warm night', R. W.

wékitteaonk, n. a building, 2 Cor. 5, 1.

***wékohtea** (?), as interj. 'O brave', C. 234.

wékomónat. See *wékomónat*.

wekon. See *wekon*.

***wékónche**, adv. commonly, C. 227.

[Quir. *wegonje*, 'often', Pier. 5.]

wekshik. See *wéshpshik*.

wékuhkaúónat, **wékuhkónat**, v. t. an. to build a house for (another person, etc.), 2 Chr. 2, 3; 6, 7; or, as in Gen. 33, 17, *wékiánuu*, 'he made booths for (cattle)': *wékuhkun*, he went on building, Neh. 4, 18; *wékuhkun*, build the house for (of the Lord), 1 Chr. 22, 11; *wésh pish náwéshkunk*, he who shall build me a house, ibid. v. 10; *káwéshkúuánuuánuuánuu*, to build thee a house, ibid. 29, 16.

wematin, n. appel. a brother, 1 Cor. 5, 11; Mark 13, 12 (*owemáttin*, C. 162). See *wéshkúshu*.

[Narr. *wemáttinook*, 'they are brothers', R. W. 45.]

wenauwetu [*wamwéwéu*?], adj. an. (is or was) rich, 2 Sam. 12, 1; pl. + *og*, Ruth 3, 10 (*wamwéwéu*, a good house, C. 170); *wenauwetnu*, -in (indef. and general), any rich man, Prov. 28, 11. "A *wénuáwtu*, that is a rich man, or a man of estimation, next in degree to a sachem or sagamore."—Morton's N. E. Canaan, ch. 19. Cf. *wamwéwéu*±.

wenauwetuonk, n. riches, Prov. 30, 8.

***wénise** (Narr.), an old woman; pl. *wénisúak*, R. W. 44. See *késhisqat*.

wenom-in (?), n. a grape: *wénu wénu*, the sour grape, Is. 18, 5. See *min*.

[Del. (?) *wi nu nu*, it is ripe, Zeish. Voc.]

wénshaen, n. a beggar, one who begs, Luke 16, 20, 22; obj. *wénshénuh*, 1 Sam. 2, 8.

wénshamauonat, v. t. to ask (alms) from, (an. and iuan.) to ask for (alms): *wénshamuh wé téguas*, he asked an alms (something) from them, Acts 3, 3. See *wénshámat*.

wenwe, **weenwee**, n. (his) navel, Job. 40, 16; *Enwe, keuwe*, thy navel, Cant. 7, 2; Ezek. 16, 4. See *nanwee* (*u'wé?*).

***wenýgh** (Narr.), woman, Stiles; (Peq.) *wchpogh*, my wife, *ibid.*

wepamœ, **wepamue**, adj. of generation: — *waskamam*, semen virile, Lev. 15, 16, 17, 18.

wepamuwáonk. See *wepatam*.

***wêpe** (occurs in chap. xvii of Roger Williams' Key, prefixed to an accusation, judgment, or sentence, or addressed to a delinquent): *wêpe kumish-anas*, you killed him; *wêpe kukkemian-catin*, you are the murderer; *wêpe cak-kimood*, you have stole, etc., 121, 122; *wepathkianatam wêpe witan*, (he commands that) 'all men now repent', p. 118 ('only', Mass. Ps., Ps. 2, 12). See *wêbi*.

[Peq. *wêpe*, but (= *gat*, El.), Exp. Mayhew, Lord's Prayer.]

wepumauonot, **wehpumónat**, **wepimónat**, etc., v. t. to eat with, to share a meal with: *wchpumop*, he did eat with (them), Gal. 2, 12; *push kawepimuwam*, ye shall eat with me, 1 Sam. 9, 19; *qash wch nanwepumwepog*, they shall 'dine' with me, Gen. 43, 16; *kawchpumopum-ay*, thou didst eat with them, Acts 11, 3 (*wchpittituk*, let us eat together, Exp. Mayhew).

[Del. *wipantun* (recipe), to eat with each other, Zeisb. Gr. 133.]

wepumawáonk, n. carnal connection (natural or unnatural), Lev. 18, 23.

wequai, n. light, Gen. 1, 4; Zech. 14, 6, 7; John 1, 5, 8; *weputinj*, let there be light, let light be; *má wequai*, there was light, Gen. 1, 3.

[Narr. *weputi*, light; *wepúshim* (dimin.), moonlight, R. W. 68.]

wéquánanteg, n. 'candle', Prov. 31, 18; lamp, light, Gen. 15, 17; Ex. 27, 20; Lev. 24, 2. — *wchpohdag*, a burning lamp, Gen. 15, 17; *wéquánantegash*, *chikashash*, lamps burned, Rev. 4, 5 (*wéshquonantick*, a light or candle; *wéquánantch kumúshchuk*, a candlestick, C. 161). The word 'torch' is transferred by Eliot without translation, as in Zech. 12, 6.

[Narr. *wéquánantig*, a candle or light; pl. *anash*; *wékinata*, 'a light fire', R. W. 48.]

wequash, n. the swan, Lev. 11, 18.

[Narr. *wéquash*, pl. *-ánuq*; and *wámpatark*, pl. *-quánuq*, R. W. 86.]

***wéquáshim** (Narr.), moonlight, R. W. 68. See *wéquai*.

wéqutteamúnat (= *wchputamúnat*), **wé-qutteamauónat** (= *wchputamauónat*), **wéqutteamœ** (= *wchputamam*), v. i. she calleth, 'crieth', Prov. 8, 3; *wchput-tamamœ*, when I called, Is. 65, 12 (*nan-wéputtam*, I call, C. 183; *anwéputtam-nân*, we call, *ibid.* 184). See *wchkomá-nat*.

***wéquttinneat**, to be called, C. 184.

***wesattimis**, real oak: *wesokkûnk*, oak wood, C. 164. See **pungútemisk*.

***wesattippog**, bitter water, C. 168.

wesháganash, **wishagkinish**, n. pl. hairs on the body or limbs of man or animals, Ex. 35, 23; Is. 7, 20; Mark 1, 6; Matt. 3, 4 (cf. *mesook*). Adj. *weshagpinúic*, hairy, 2 K. 1, 8; pl. *weshukianúash*, Gen. 27, 23. V. subst. *anweshagun*, he was hairy, Gen. 27, 11 (*akkesshûn* *mosky*, a hairy bear, C. 171; from *kushki*, rough?). [Mr Pickering in index to El. Gr. gives "*weshagun*, hair of animals." The meaning can not be thus restricted, as will be seen from the above examples. It is compounded from — and *hag*, body, or *hogkon*, it clothes, covers the body, as *weshattam* from *tam*, mouth.] See *wish-shawussamk*.

***wésheck** (Narr.), n. the hair, R. W. 58. (Cf. Eth. *sha-ky*, hair-cloth; Sax. *seariga*, hair, shag.)

weske. See *wesko*, young, new.

***weskunck** (Narr.), a pounding mortar, R. W. 50. See *tugguhchouk*.

***wesogkéyeu**, adv. bitterly, C. 227.

wesogkon, adj. bitter, Prov. 27, 7; Rev. 10, 10. See *wesogkianouk*, bitterness. Cf. *wesary*, gall.

[Del. *wé such can*, Zeisb. Voc. 33.]

***wesokkûnk**, oak wood, C. 164. See *wesattimis*.

[Del. *wesachyak*, black oak, Zeisb.]

***wesomkuh**, interj. ah! (of sorrow?), C. 234.

wesôsháonk. See *wesansháonk*.

***wesquabenan** (Narr.), to wrap up a body for the grave, R. W. 161. See *wesquapiumut*.

wessentamwâen, -in, n. a bridegroom, Jer. 16, 9. See *wessentamwâen*.

wessukeh. See *wassukh*, her husband.

wésuonk, *owe*-, n. a name, Gen. 11, 4 (= Narr. *wésuonk*, R. W. 29); *wasuonk*, my name, Is. 42, 8; *kwésuonk*, thy name, Gen. 12, 2. From *wassin*(?). See *wassoressu*.

***wesuonkanehkōnat**, to name; *wasuonkanehkōnat*, I name, C. 202.

wetahtuoh. See *wetahsquoh*.

***wetapimmin** (Narr.), to sit down; *wetapimminwas*, sit and talk with us, R. W. 64 (*tuipimmin*, a wise speaker, *ibid.*; *wasetapimmin*, he sat down with them, Luke 22, 55).

[Cre. *wetapimmin*, 'he sits with him, co-sits him', Howse 43. Del. *wetp*, 'to go with', Zeish. Gr. 183; *wetachpin*, 'to live, dwell with', *ibid.* 184.]

wetaudateahg, pl. the married, they who are married, 1 Cor. 7, 10.

wetauadtuonk, vbl. n. marrying, marriage.

wetauākon[at] (?), v. t. to be married, to marry, 1 Cor. 7, 9 (*wetauākonat*, to be married, C. 201).

wetauwadteog, **wetauad**-, **-teaog**, v. i. (?) they marry (one another), Matt. 22, 30; Luke 20, 35 (= *wetatu* [there is marrying (?)], Mark 12, 25; 1 Tim. 5, 11).

[Narr. *wetawadtuock*, 'they make a match' (marry), R. W. 124, = *wasuonk* (see **wassuonk*). Del. *wetawadtu*, v. recip. to live or dwell with each other, Zeish. Gr. 183; to work together, *ibid.* 183.]

wétu, n. a house (El. Gr. 11), tent, Ps. 78, 60; *wick* (*wick*), my house; *kek*, thy house; *wick*, his house; *wekun*, our house; *kekun*, your house; *wekun*, their house; pl. *wetuwash*, houses, Lev. 25, 31; *kekunash*, your houses, Neh. 4, 14, *wikimunash*, our houses, Neh. 5, 3; *wikē*, in my house; **wekunout* or *wekunout*, in his house. Hence we corrupt this word *wigwam* (El. Gr. 11); *wetu* or *wetimut*, 'a tent to dwell in', Is. 40, 22.

[Narr. *wetu*, R. W. 28; *wetunawek wēshum*, I came from the house, *ibid.*; *wetunawek*, at home; *wikick*, my house;

wétu—continued.

wikick, your house, *ibid.* 47. Quir. *wējo*, Pier. 21. Cre. *wējo*, a tent or dwelling, Howse 22.]

***weween**, n. a horn (?), C. 156.

***wewēne**, prep. about, C. 234. See *wēne*.

weyaus, n. (his) flesh, Is. 22, 13; *kweyaus*, thy flesh, Prov. 5, 11; pl. - *oy*, Ps. 78, 39; venison, Gen. 27, 3, 7; *askyaus*, raw flesh; *kwēitāw weyaus*, sodden flesh, 1 Sam. 2, 15 (*weyausau*, 'of the flesh', Mass. Ps., John 1, 15.) Cf. *āus*, an animal.

[Del. *o ōus*, meat, flesh, Zeish.]

wishagkinish. See *wishūgimush*.

***wishittō** (as wrongly written by Du Ponceau in index to El. Gr.), the beard. See *weshittum*.

wishq, **wisq**, **wiskq**, n. a pot, dish, or vessel, Ex. 16, 33; 2 K. 4, 6; Heb. 9, 4; pl. - *ash*; *wishquā pumun*, a pot of oil, 2 K. 4, 2; *wikkunishquadt*, 'in old bottles', Matt. 9, 17; *waskishquadt*, in new bottles, *ibid.*; *watohishquash*, empty 'pitchers', Judg. 7, 16; empty vessels, 2 K. 4, 3 (*waskq*, a vessel, C. 161; *quāunwask* [*quāun-wiskq*, i. e. long vessel (?), or *quāunwq*, a gourd (?), a bottle, C. 161). Cf. *wesquapimut*.

[Cre. *waska*, around.]

wishquin (?), n. a concubine; *wawishquin*, his concubine, Judg. 19, 2; *wawishquin-wank*, (n. collect.) his concubines, Gen. 25, 6. Cf. *wishappimut*.

wishshuwussuonk (?), n. hair on the body (?), Lev. 19, 20, 21, 25 (as *wassuonk*, hair of the head or beard, v. 30, 31, 32). See *washūgimush*.

wiskq, **wisq**. See *wishq*.

wobpee. See *wobpē*, the hip.

wodtan. See *wadun*, the rump.

wodtāt. See *watāt*, behind.

woduhquab. See *watūhquab*, the skin.

wogkauunonāt, v. t. an. to stir up, to move, to set in motion, to incite to action; *katchi wawogkauunonāt wawatash*, (it) began to move him at times, Judg. 13, 25; *wawogkauunonāt*, they stirred them up, Acts 12, 50; *wogkauunonāt*, he stirreth up (the people), Luke 23, 5; *wogkauunonog*, they stir up (the people), Acts 17, 13; *kwawogkauunononāt*, to stir you up, 2 Pet. 1, 13; pass. *wog-*

wogkauunonot—continued.

kouréwma unanissipunumunak, 'he was moved with cholera', Dan. 8, 7.

wogkoueonk, n. a stir, a tumult, commotion, Hos. 9, 14; Rom. 7, 5; Acts 20, 1.

wogkouunumunát, v. t. to stir up, to set in motion, to excite (inan. obj.): *un-wogkouunum*, I stir up (your hearts), 2 Pet. 3, 1; *wogkouunish*, stir up (thy strength), Ps. 80, 2; pass. *otan wogkouéwma*, the city was moved, Acts 21, 28; *nippe wogkouéwunak*, when the water is troubled, stirred, John 5, 7.

woh, conj. 'of possibility', may or can (El. Gr. 22), a word usually employed to express the 'notion of possibility to be' or to form the potential mode of a verb (El. Gr. 20): *wah kenushch*, 'intendest thou to kill me?' Ex. 2, 14; *utlah woh yensh en unth*, 'how can these things be?' John 3, 9; *matla woh wun-unupokumunash*, he can not answer him, Job 9, 3.

*wohhogke, (a body,) a shell, or *auua* (q. v.), C. 156. See *hogki*.

wôhkôeu, wôhkôe, adv. and adj. at the side or sides, on the sides of, on the ends of: *woskeche kah wôhkien wâéan*, on 'the top thereof and the sides thereof, round about', Ex. 30, 3; *wosé wôhkôe*, 'on the two sides thereof', Ex. 37, 27; *at wôhkien*, 'in thy borders', Ps. 147, 14; *at anahquen*, on the two ends of (the breastplate), Ex. 28, 24; *at ahquacu*, at the ends, v. 22; *in anahquen kishkag*, its breadth (from side to side), v. 16; *anquahogquash*, the ends (of the chains), v. 25. See *ahquâc*.

wôhkuhquôshik, n. the end, conclusion, Prov. 14, 13. *en wôhkuhquashinît*, to the end, to the utmost, thoroughly, Job 35, 36; *at wôhkuhquashik*, unto the end (of a matter, or in time), Ps. 119, 33; *=no pûjeh wôhkuhquashinât*, Rev. 2, 26; *un-wôhkuhquashinûm*, my last end, Num. 23, 10; *aspuam ahquacu*, 'the end shall not be yet', Mark 13, 7. See *wôhshik*.

wôhkukquoshinât, v. i. to come to end, to be ended: *wôhkuhquashin*, (it) ends, is ended, Is. 24, 8; 40, 2; *pish wôhkuhquashinash*, (they) shall be ended, Is. 60, 20; *wôhkuhquashik*, when it ends, ended, Jer. 8, 20; *en wôhkuhquashinît*, to the end, to the utmost, Job 35, 36.

wôhkukquoshitteauunat, v. t. (inan. subj.) to end, to make an end of (inan. obj.), Dan. 9, 24.

wôhkummiyeu, adv. and adj. above, upward, Is. 37, 31; *at wôhkumien*, at the top (of a dress, Ex. 28, 32); *wôhch . . . wassegnit kah wôhkummiyeu*, 'from . . . his loins even upward', Ezek. 1, 27.

wôhpanag, his or her breast, Prov. 5, 20; *wôhpanûgnit*, on the bosom, John 13, 23. See *wôhpanag*; cf. *pôcheau*.

*wôhquatumunat, v. t. to pronounce or emphasize: *sump-wôhquatumunât*, 'to pronounce right', C. 243; *wâttin wôhquatumunakânnan*, 'their manner of pronouncing', ibid. 242.

wôhqut: *wôhch wôhqut*, from above, Ps. 18, 16; *=wôhch wâuba*, 2 Sam. 22, 17.

wôhshinumunât, v. t. to open, Ezek. 21, 22; Rev. 5, 2, 3, 4 (*wôshinumunânât*); to 'uncover', Lev. 18, 7-13; *wôhshinum*, he opens (it), Is. 28, 24; *wôhshinum spûnt*, he opened the door, Acts 5, 19; 1 Sam. 3, 15; *wôshunum*, he uncovered, Lev. 20, 11; *wôshunumunak kenug-kunig*, open you the window, 2 K. 13, 17 (the plural is used, perhaps by mistake, for the singular number, 'open thou'); *wôshunumunum*, he opened it, ibid.; *wôh wôshunum*, he who (may) open, Rev. 3, 8 (*anawôshunum*, I open, C. 202). See *pohki* and its derivatives, also *wôshwetashinac*; *wôshwôhtag*.

wôhshitanaumauônât, v. t. to open to (a person): *anawôhshitanaumunûm nas-spuantamash*, I opened my doors to (him), Job 31, 32.

wôhshitanumunât, wôshwetânunum-nât, v. t. to open (a door or gate): *wôhshitanumash*, -*unish*, open the door, 2 K. 9, 3; — *kashquantash*, open thy doors, Zech. 11, 1; *wôhshitâwag spûntamash*, when we opened the doors, Acts 5, 23. [= *wôhshinum-un-ta*, to open a house (?).]

wôshippahtâe, wôshippôhtâe, wôsupôhtâe, wôôhsuppâe, adj. and adv. bright, shining, glittering, Ezek. 27, 19; hence, *wôshippahtâe*, adj. of copper, Ezra 8, 27 (but in 2 Tim. 4, 14, 'copper smith' is transferred); *wôsuppâe*, bright, Dan. 12, 3; *wôshippôhtâe wegnit*, bright light, Ezek. 32, 8; — *tokkôdleg*, bright sword, Nah. 3, 3; glistering sword, Job

wohshipahtâe, etc.—continued.

20, 25; — *qussukquawsh*, 'glistering stones', 1 Chr. 29, 2; — *quichdag*, glittering spear, Job 39, 23.

[Del. *sabbelen*, 'it sparkles, glitters', Zeish. Gr. 164.]

wohsittâe, **wôsittâe**, adj. bright, Cant. 5, 14; 'glistering', Nah. 3, 3; *wadaw wôsittan*, the fire was bright, Ezek. 1, 13.

wohsumauónat, v. t. an. to shine upon (an. obj.), 2 Cor. 4, 6.

wôhsumôe, **sohsumwâe**, adj. bright, shining, light-giving, Luke 11, 36 (*wossumâe*, C. 168); *wohsumu wequai*, a shining light, Prov. 4, 18, = *sohsumu we wequai*, John 5, 35.

wohsumômunnat, **sohsum-**, v. i. to shine, to emit light: *wequai sohsumu-mu*, the light shineth, John 1, 5; *uukon wohsumu-mu*, the night shineth, is light, Ps. 139, 12; *wohsunômôn*, (it) shone, Matt. 17, 2; *mutta wohsumômunnat*, (it) not to shine, Job 36, 32; *wohsunômunnat*, let (your light) shine, Matt. 5, 16 (*wohsununnat*, to shine, C. 208).

[Del. *waselen*, *washeyeu*, v. adj. clear, light, Zeish. Gr. 165.]

wohsumôonk, n. a shining forth, emitted light: *awohsumôonk wequunnat*, the light of a candle, Rev. 18, 23; *awohsumômunnat*, their shining (of the stars), Joel 2, 10. Cf. *pumôhsumon*; *sohsinamun*.

wohsumunát, **owohsumunát**, **wôsum-**, v. t. (but for the most part used intransitively or without object expressed) to shine upon, to give forth bright light, 2 Cor. 4, 6; Rev. 21, 23; *awohsunun*, (it) did lighten it, Rev. 21, 23; *pish kawôsum*, thou shalt shine forth, Job 11, 17; *pish wôsumwag*, they shall shine, Dan. 12, 3; *wôshish*, shine thou (give light), Is. 60, 1; *wequai wôhsumakith*, let not the light shine on it, Job 3, 4 (*warôssum*, I shine, C. 208; *nepiz wohsum*, the sun shineth, *ibid.*). See **qûlta*.

[Abn. *SasikSê*, lumière; *Sassênemâigan*, -war, chandelle.]

wohtamunát, v. t. to understand, to comprehend, Eph. 3, 18; *uun-mâcheke wohtam auk*, I have more understanding than . . . , Ps. 119, 100 (*wohwohtam*, v. 99); *mutta wohtamwag*

wohtamunát—continued.

asah wohtamwag, they have not known nor understood, Is. 44, 18; *uunwohtamunat* (-un?), we understand it, 2 K. 18, 26; *wohtamuk*, understand ye, Prov. 8, 5; *wantaj*, let him understand, Matt. 24, 15, = *wahtematch*, Mark 13, 14. V. i. freq. *wohwohtamunát*, to possess or exercise the understanding, to understand, Dan. 10, 12; *woh kawohhtemwag* . . . *kamuplîmwan* . . . *kawohhtamun-wag*, ye may know, . . . believe me . . . (and) understand, Is. 43, 10.

wôhtoh: *wôhtoh wôhtôtawut*, (when) he climbs up some other way, John 10, 1.

***wohwatôwau** (as adv.), ho, halloo! C. 233.

wohwayeôagish, pl. rings. See *wayéag*.

wohwohquianumôog, 'they are at their wits' end', Ps. 107, 27. From *wôhkôen* (?).

wohwohtamôonk, n. understanding, Is. 40, 28; 44, 19.

wohwohtamwe, adj. of understanding, Is. 40, 14.

wohwohteaunat, v. i. to bark, as a dog, Is. 56, 10; *mutta wohwohtamwag*, they can not bark (*auun wohwohtem*, the dog barks, C. 181; *wôhwohkônut*, to bark (at an. obj.), *ibid.*).

wohwohtog, (if he understand,) he who is prudent, a prudent (man), or one of understanding, Prov. 14, 6, 15.

wohwoshwohkossaye, **wohwôshwuhkossâe**, adj. cloven footed, dividing the hoof, Lev. 11, 7; Deut. 14, 7; *wôhwôshwuhkossawen*, (it) divides the hoof, Deut. 14, 8. From *wohshinununnat* and *wuhkos*; so, *wôhwôshwuhkossâchey*, *wôhwôshwuhkossâchey*, they who part the hoof, Lev. 11, 3, 4; Deut. 14, 7; *wôshweh wuhkossawen*, they divide not the hoof, Deut. 14, 7. Cf. *wesukossant*; *pasâukossant*.

woi, "adv. of wishing", 'Oh, that it were!', El. Gr. 21; interj. 'of sorrow', El. Gr. 22 (0, woi C. 234).

womantamunát, **womon-**, v. t. to love, inan. obj.: *womantam*, I love (thy law), Ps. 119, 113; *uunmâcheke womantam*, I love (it) very much, Ps. 119, 97; *womantamuk wamegik*, love ye that which is good, Amos 5, 15; *kawomantamunwag*, ye love (them, inan.), Luke

womantamunát, etc.—continued.

11, 42 *womantamunát* *wossukhank*, I love a book, C. 200.

wometuaéu, adv. kindly, lovingly: *wometuaéu wamuhéu*, if you deal kindly with me, Gen. 24, 49.

wómiyeu, **wómiyeu**, adv. downward, Ezek. 1, 27: *wómiyeu wamunéu*, very low, Deut. 28, 43. See *womunneat*, etc.

***womoausinneat**, v. i. to love: *womomuk-qussenneat*, to be loved, C. 200. See *womomukenneat*: *womóat*.

womoausu, adj. an. (he is) kind, loving, 1 Cor. 13, 4.

womoausúe, adj. of love, loving *kawomousúe káttamunéuattéuok*, thy loving kindness, Ps. 92, 2.

womómpenat, v. i. to look downward, *womompé*, he looked down, Ps. 102, 19, *womompish*, look down, Ps. 80, 14, = *womómpsh*, Is. 63, 15; *peph* *womompé*, till he looked down, Lam. 3, 50. Cf. *wossampéat*.

womonáonuk, n. love (abstract), 2 Sam. 13, 15; 1 Sam. 1, 26.

womónat, v. t. to love, to be kind to *womohumunéat*, to love greatly, 'to be ravished with', Prov. 5, 20; *womomana*, I love (her), 2 Sam. 13, 4 (*womomana woskúmpé*, I love a man, C. 200); (*kawomomunsh*, I love thee, Jer. 31, 3 *kawomomunsh*, C. 200); *pish* *womomun*, he will love him, Matt. 6, 24; *womomunsh*, he loves or loved him or her, 2 Sam. 13, 1, *womomompé*, he loved (her) formerly, 2 Sam. 13, 15; *womomun*, love thou (him), Matt. 22, 39; *womomun*, *kamomomunéu*, love your enemies, Luke 6, 35; *womomunéu*, if ye love (them), Luke 6, 32; *womomun*, they love (them), ibid.; *womomunéu* *neq* *missimunéu*, if thou be kind to this people, 2 Chr. 10, 7; *womomun* *womomunéu*, as thou lovest (thyself), Matt. 22, 39; *womomunéu* *Jehorah*, whom the Lord loveth; *womomunéu* *weh*, whom he loveth, Prov. 3, 12. [Dr. Poncan, in Notes to El. Gr. x, derives this verb, as well as *womomunéu* [*unéu*], to bless, from *womomun*, good, "Del. *wah-eh-néu*"; but cf. *womomunéu*, he is merciful to him; *atoh* *wah* *womomunéu*, 'to whom I will show mercy', Ex. 33, 19. Cotton (Voc. 200, 201) gives the verbs *womomunneat* (v. i.), to

womónat—continued.

love: *womunéu* (v. t. an.), and *womomunneat* (v. t. inan.) in the several tenses and persons of the indicative.]

[Narr. *womomunneat* (*kawomomunsh*), I love you; *womomunneat*, he loves you; *womomunsh* (*kawomomunsh*), you are loving, R. W. 31; *womomunsh* (adj. an.), loving, ibid. 125. Del. *ahouéu*, or *w'dahouéu*, he loves, Zeib. Gr. 118.]

womonausouuk, n. love (in exercise, or directed to an object), kindness (manifested), 2 Sam. 1, 26; Cant. 2, 5; Prov. 5, 19; 2 Cor. 13, 14; Eph. 2, 7; Gen. 20, 13.

womonittinneat, v. an. mutual, to love one another: (2d pers. pl.) *kawomonittinneat*, you to love one another, 1 Thess. 4, 9; (with redupl. freq.) *kawomomonittinneat*, 1 John 3, 11; *womonittineat*, let us love one another, 1 John 4, 7; *womonittéuk*, be kind one to another, Eph. 4, 32.

wômônittéonuk, n. love, or kindness [(1) referred to its object, or (2) mutually felt]; Cant. 2, 4; 8, 6; Jer. 31, 3; John 17, 26; (justful) Rom. 1, 26, 27; (favor shown) Prov. 14, 9; *womonittéonuk*, brotherly kindness, 2 Pet. 1, 7 (mutual love, Eph. 4, 2; 'loving kindness', Jer. 31, 3).

***womosinneat**, v. i. to be kind: *womomunéu* *womomun*, I have been kind, C. 196; *káttamomunéu*, be kind to me, ibid. See *káttamomomunéu*.

wompag, n. 'brightness', bright light (oppos. to *pohkaméu*, 'in darkness'), Is. 59, 9; *nehawompag*, when it is day, 'in the morning watch', Jndg. 16, 2; Ex. 14, 24; that which is white: *wompag* *wéu*, the white of an egg, Job 6, 6.

***wompam** (Narr.), pl. *womompé*, *womompéshéuk*, the white money, "made of the stem or stock of the periwinkle [Pyrula], which they call *mutonéuk*, when all the shell is broken off: and of this sort six of their small beads (which they make with holes to string the bracelets), are current with the English for a penny."—R. W. 128, 130. The *wompam* was half the value of the *suck-wéuk* (or black money), q. v. "A kind of beads . . . which they call *wompam*

*wompam—continued.

pink, and it is of two sorts: the one is white, the other is of a violet colour.”—Morton’s N. E. Canaan, 1. 12.

wompam, from *wompā*. See *atohuwompag*; *atohuwompam*, etc.

*Wompanānd [*wompam-atuāt*] (Narr.), the Eastern God, R. W. 110.

wompanne, -neu, adv. all night, Judg. 19, 9; (*wam-*) 16, 2; Luke 6, 12. Cf. *moh-tompam*.

[Narr. *atompamishu*, break of day, R. W. 67. Del. *uapange*, tomorrow (morning), Zeisb. Gr. 178 (cf. *wapam-chewi*, p. 182).]

*wompanniyeu, in the east, Mass. Ps., 18, 75, 6; 103, 12, = *watch-pawigwa* (El.).

[Del. *wapamā*, v. adj. easterly, Zeisb.; *wam pa*, the morning, Zeisb. Voc. 13; *wam-pa-u*, morning, ibid. 60.]

wompasquehtu, ‘in a meadow’, Gen. 41, 2; ‘in the fens’, Job 40, 21.

[Narr. *mielēkuskēte*, a meadow; *tatag-guskitwush*, ‘a fresh meadow’, R. W. 190.]

*wómpatuck (Narr.), a goose; pl. → *quā-nog*, R. W. 86 (*wompōhtuk*, pl. → *quānog*, a goose, geese, C. 156).

*wompēkissēēēe wasketomp, a pale man, C. 173; *wompishkannuk wasketomp*, pale man, ibid. 232, but *wampushkannuk* is a noun substantive (paleness). See *wampushkannuk*; *wasketomp*.

wompēkushonāt, v. i. to be pale, Jer. 30, 6.

wompequāe, adj. with child, Hos. 13, 16; 2 K. 8, 12 (*wompēquā*, C. 168); *wompēquāin*, I am with child, Gen. 38, 25.

wompequauōnāt, wompequāinat, v. i. to conceive, to become pregnant; *wompēquānag*, they conceived, Gen. 30, 39; *auk wōh wompēquānag*, that they might conceive, v. 38, 41; *wompēquān*, *wompēquāin*, Gen. 4, 1, 17; 16, 4; (*quānā*) Hos. 1, 6; *wompēquāt*, if she conceives, Lev. 12, 2; pass. *wompēquāimāt*, to be conceived, Hos. 9, 11; *asquām wompēquāimāt*, before he was conceived, Luke 2, 21. See *mecham*; *mecham*; cf. *wamuchimāt*.

wompequauōnk, -quāōnk, n. conception, Gen. 3, 16; 16, 4; Ruth 4, 13.

wómpi, adj. white, Matt. 5, 36; pl. *wompīgētush* (El. Gr. 13), Esth. 1, 6; *wompī-*

wómpi—continued.

quān, it is white; *wompēsu*, (he is) white; *nawompes*, I am white; *kawompes*, thou art white, etc. (El. Gr. 16); *wompaske-tomp*, a white man (from *wompī*, *waske-tomp*, El. Gr. 15).

[Narr. *wómpi*, white, R. W. 154. Peq. *wamblān*, white; *wamblānūt*, a white blanket, Stiles. Del. (v. adj.) *wampan*, it is white; *wapsu*, *wam-pu*, he is white; *wapēchēn*, it is white (?), Zeisb. Gr. 164, 167.]

*wómpimish (Narr.), a chestnut tree; *wómpimishish*, chestnuts, R. W. 89. See *wampanis*.

[Del. *wam-pim*, chestnut; *wam-pi-mish*, chestnut tree, Zeisb. Voc. 61 (i. e. white-nut tree).]

*wompishocki, adj. gray, C. 170.

*wompohkishōnāt, to be pale, C. 203; *nawompohkisham*, I am pale; *loh watch uene wompohkeshōn*, why art thou so pale? ibid.

wompohshog, -puhshog, n. (white metal.) ‘brass’, Ex. 38, 2, 4; Deut. 8, 9; but in 2 Chr. 3, 4, ‘brasse’ is transferred.

*wompohshogque [*wompī-ushog* (?), white], adj. brazen, Ex. 38, 5; Is. 45, 52. Cf. *wamishog*, (black metal.) iron.

wompōnāk, n. (white cloth.) linen, Ex. 25, 4; Prov. 31, 24; ‘cloth’, Deut. 22, 17. See *wamōk*.

[Peq. *wamblānūt*, a white blanket, Stiles.]

womponākinne, adj. of linen, Jer. 13, 1.

wompōntupont, one having a white head, ‘hoary-headed’, Lev. 19, 32.

*wompontuppāōnk, ‘gray-headed’, C. 170 (but a subst. grayness of head).

wompsikuk, n. the eagle, Lev. 11, 13; (*-kuk*) Job 9, 26; (*wompasakuk*) Deut. 14, 12; (*womsikuk*) Ezek. 17, 3 (*wompasakuk*, C. 156); dimin. *wompsikukpōmēnag*, young eagles, Prov. 30, 17. [= *wam-pi-wassagan*, white-tail. The name is perhaps more descriptive of the fishhawk or osprey (*Pandion haliaetus*) than of the bald eagle (*Haliaetus leucocephalus*), but was very likely applied to both by the Indians of the coast of New England.]

[Narr. *wompissatuk*, pl. *wompasewek-quānag*, R. W. 85. Del. *wam pa lan w-*

wompsikuk—continued.

hald eagle, Zeish. Voc. 60 (from *wompu*, white, and *wo laum*, (a bird's) tail.)

wompu, *oimpu*, he sees, he looks. This primary verb is not found separately in Eliot, but is employed to form numerous compounds, in the sense of to look (to see purposely), as *womumpu* (*womiyen*), he looks down; *pusumpu*, he looks into, etc. It is found in other dialects of the Algonkin, as Cree *wippu*, 'he sees' (Howse 43); Chip. *owwibhanda*, he sees it (Jones, John 11, 9). Cf. *wamunat* and *uuhquacu*. The three verbs signify: *namu*, he sees (voluntarily or involuntarily, without reference to purpose); *uuhquacu*, he directs his eyes, looks (by accident or designedly); *oimpu*, he looks and sees. Cf. *wampi*, bright, white; *wompog*, bright light, 'when he sees'; *wotumpu* (R. W. *wotamban*), break of day, etc. See *wat-taurwampu*.

[Cree *wipum*, it is daylight, Howse 77. Abn. *ippu*, 'voilà' (Rasles, subst. part. *ai*). Old Alg. *ni-oumpamau*, I see (him); *ni-oumbateu*, I see (it), Le Jenne (Arch. Am. 11, 25); *oumbemo*, to see, Lali.]

wompuhquont [*wampi-puhkuk*], particip. having (white or) gray hair, having a gray head, Bent. 32, 25; *wompuhquom*, I am gray haired, 1 Sam. 12, 2; *wompuquai*, (when) I am gray haired, Ps. 71, 18; *wompuhquog*, (they are) gray haired, Job 15, 10 (*wah wompuhqua*, he is gray [headed], C. 232.) See **wompishocki*.

[Del. *womp hoc qua wou*, gray hair, Zeish.]

wompuhshog. See *wompohshog*.

wompumus, n. a chestnut tree, pl. + *scash*, Ezek. 31, 8; Gen. 30, 37. See **wompinish*.

[Narr. *wompinish*, R. W. 89; *wompimincash*, chestnuts, *ibid.*; *wompuumach*, chestnut, Stiles.]

womuhkôag-ish, n. pl. declivities, descents, 'steep places', Ezek. 38, 20. Cf. *womiyen*.

wômunat. See *amunât*, to go from.

wômussinuk. See *wamissinêd*.

wonk, adv. also, Eccl. 3, 11; again, Ps. 78, 39; moreover, Ps. 19, 11 (*wonkanet*, *wonk*, *onk*, again, C. 233). See *onk*.

wonk—continued.

[Narr. *wonk*, more (in the sense of encore, again), R. W. 48. Del. *wonk*, *wak*, and, also, Zeish. Abn. *wônkkî*, mais; *wônkaSi*, l'un après l'autre, per successionem.]

wônkinnumunât, v. t. to bend, to make crooked [from *wonki*]: *wonkinnum kesukquash*, he bowed the heavens, 2 Sam. 22, 10 (= *quawâbuhkum kesuk*, Ps. 18, 9); *wonkinnum wotutump*, he bent his bow, Lam. 2, 4; *wonkiogish ohtomp*, ye who bend the bow, Jer. 50, 14; *wonkiogish ohtomp*, v. 20 (*wonkinnumunât*, to bend; *wonkkênittinêd*, to be bent, C. 182). Cf. *wonkittanônât*; see *pan-tonkanon*; *wuttanikawunât*.

***wonkkenâsu** (adj. an.?) bent, C. 218. See *wonki*.

wonkônous, **wonkoncos**, n. a wall (by the roadside), Num. 22, 24; (of a city), Josh. 6, 5; a fort or stronghold, 2 Sam. 5, 9; Jer. 16, 19; 48, 18, 41 (*wônkanous*, a fence, C. 160).

[Narr. *wonkanûsint*, a fort, R. W.]

wonkqunnêsog, n. pl. (their) claws, of animals, Zech. 11, 17. See *onkqunnêsog*.

wonkqûssis, n. a fox, Neh. 4, 3; C. 240; *wonksus*, Luke 13, 32; pl. *wonkqûssisog*, Judg. 15, 4. From *wonki*, 'crooked'; *wônksu*, 'he is (does) crooked', i. e. he 'doubles'.

[Narr. *pequawus*, a gray fox, R. W. 95; *wishquûshim*, a red fox, *ibid.* (cf. *auqûs*, little squirrel). Peq. *a'wompus*, fox, Stiles. Del. *wat cus*, a fox, Zeish.]

wonkum, v. t. an. greet thou (him), 2 Tim. 4, 19; *kawonkomuk*, he greets thee, *ibid.* v. 21; *awonkomuk*, he greets him, Acts 23, 26 (he embraced him, Acts 20, 1); *wonkuttawongawush*, greetings, Acts 15, 23; *wonkomuk*, greet ye (him), 1 Sam. 25, 5; salute ye, Rom. 16, 6-16; *wonkuttêhêttit*, when we had taken leave of each other, Acts 21, 6.

wonnepog. See *wannepog*, a leaf or herb.

wonogkênat. See *âronogkang*, they burrow, 'have holes'.

wônogq, n. a hole, Ex. 28, 32 (-nog, Ezek. 8, 7); pl. *wonogquash*, the holes or dens of wild beasts, Nah. 2, 12; *at wonogquashu*, in holes (pitfalls), Is. 42, 22; *agwontaw wônogqut*, 'by the hole of

wónogq—continued.

the door', Cant. 5, 4; *wónogqpu passath-eg*, the hole of the pit, Is. 51, 1; *watch hassunónogqut*, from the holes in the rocks, Jer. 16, 16; *petshamat ogpuant*, to fall into a pit, Matt. 12, 11.

[Del. *won lac*, a hole; *wal hoñ*, he is digging a hole; *won heu*, to dig a hole, Zeish.]

wonteauunát, v. i. to dig a hole; *won-awonham*, I have digged, 2 K. 19, 24; *wonteau okhit*, he digged in the earth, Matt. 25, 18; *wontash*, dig thou, Ezek. 8, 8; *wántauon*, when I digged, *ibid.*; *wántauh kah okkutháun*, 'he made a pit and digged it', Ps. 7, 15; *wíntaog*, they dig pits, Ps. 119, 85. See *kuttah-huon*.

wóhshuppáe. See *wóhshippáetáe*.

woonki, adj. and adv. (1) crooked, Prov. 2, 15; *woonki apwongash*, crooked places, Is. 45, 2; *woonkugish*, that which is crooked, Eccl. 1, 15; *woonkugish*, crooked things, Is. 42, 16. (2) perverse, wrong, Hab. 1, 4. *washpu woonkayk*, wrongfully, Jer. 22, 13. Cf. *puññi*; *pepusque*.

[Narr. *wiaki*, crooked, R. W. 54. Cree *wiigow*, it is crooked, Howse 71. Del. *waktschú*, v. adj. it is crooked, Zeish, Gr. 164.]

woonkitteáunát, v. t. (an. and inan.?): *wonkittéon naumutgush*, he makes my paths crooked (for me), Lam. 3, 9.

woósappahtumunát, v. t. to make bright, to furbish, Ezek. 21, 11; *woósappahatunon*, (it is) furbished, Ezek. 21, 9. See *wóhshunumát*.

wóóu, **wóu**, n. an egg, Luke 11, 12; *wó wampy wóon*, the white of an egg, Job 6, 6; pl. *wóuawsh*, Is. 10, 14; *wóuawsh*, her eggs, Job 39, 14 (*won*, pl. *wóuawsh*, an egg, eggs, C. 156). See **wóuawon*. Cf. *wóus*, an animal; *wah*, out of.

[Del. *wahh wall* (pl.), eggs, Zeish, Voc. 12; *wá cho wall*, *ibid.* 31.]

wóshinumunát, **wóshwunnumunát**. See *wóshshinumunát*, to open.

wóshweenit, ('if he open') parting the hoof, Dent. 14, 6. Cf. *wóshkossunt*.

wóshwemø, (the water) 'parted asunder', 2 K. 2, 14.

wóshwetáunumunát. See *wóshshitanumunát*.

wóshwetashine, adj. open (as a door, or gate), Rev. 3, 8. See *wóshshinumunát*; *wóshshitanumunát*.

wóshwi, adj. or adv. open, Ps. 5, 9.

wóshwohtáe, adj. open; pl. *-ohhtash*, Dan. 6, 10; — *anthon*, open mouth, Is. 9, 12.

wóshwohtag, (that which is) open; — *wishy*, an open vessel, Num. 19, 15.

wóshwohtau (from *wóshwohtauunát*), it is or was open, Rev. 10, 2.

wóshwuhkossaechéq; *uq wóshwuhkossaechéq*, they which divide the hoof, Lev. 11, 3; *wóshwóshwuhkossaechéq*, Dent. 14, 7; *uq wóshwósh wuhkossaechéq*, *ibid.*; *uq wóshwóshwunnumunach upphsikossunuch*, they which are cloven-footed, Lev. 11, 3.

wóshwunnumunát. See *wóshshinumunát*.

wósinneunkowae, adv. in the twilight, Ezek. 12, 7, 12.

wóssittáe. See *wóshittáe*.

woskéche, adj. upper, on top, Dent. 24, 6; the tip of, Ex. 29, 20; Lev. 8, 23; the top or highest part of, Ex. 30, 3; Judg. 9, 51; *wosketattung*, the tip of the ear, Lev. 14, 14, 17; *woskottuk*, the forehead, Ex. 28, 38.

woskeche, adv. (1) on the top, on the surface; *woskeche naunú*, on the face of the deep, Gen. 1, 2; *ut woskeche okhit*, on the face of the earth, Dan. 8, 5; — *wosketohkhit*, Lev. 11, 21; *wah wosket*, in that which was uppermost (placed on top of others), Gen. 40, 17; *woskeche pisky*, top of a rock, Ezek. 24, 7; *watch woskecheguttu*, 'from the top of the rocks' (?), Num. 23, 9. (2) 'without' (El. Gr. 21); *unómat kah woskeche*, within and without (i. e. on the outer surface of), Ex. 37, 2. See *woskechepisky*; *woskottuk*. Cf. *woski*; *woskesuk*.

[Narr. *woskíchu*, on the top, R. W. 52. Del. *wóhshíschí*, above, on the top or surface of, Zeish. Gr. 183; *wóhshíthamíq*, on the earth, *ibid.* Qmir. *skeje*, *skeje*, 'upon', Pier.]

woskechepisky, **-pisk**, n. the top of a rock, Ezek. 24, 7; 2 Chr. 25, 12; *woskeche gussakgunút*, a pointed rock, cliff, or crag, Ezek. 24, 8. See *chippísk*; *onpisk*.

woskeetompsqut, on (the top of the) rock, Job 28, 9. See *woskeche*.

woskehattue (?), adj. hurtful; — *tug-kottég*, hurtful sword, Ps. 144, 10.

***woskêheuônât**, to hurt: *woskehittûmât*, to be hurt, C. 195; *maroskheum*, I hurt, *ibid.*

woskehittuonk, n. violence (suffered), a wound, Ex. 21, 25; spoiling, Hab. 1, 3 (= *woskhoumuk* (?), Gen. 6, 13; cf. v. 11).

woskehtinneat, v. t. inan. and v. i. to do harm to (inan. obj.), Rev. 7, 2; = *woskhtuunûit*: *maroskhtûh*, I persecuted (it, the church), Phil. 3, 6; *ahqu woskhtumak ohk*, do not harm (ye) the earth, Rev. 7, 3; *matla woskhtuunûit woskhtuush*, (they) not to hurt the grass, Rev. 9, 4.

woskehuwâe, adj. hurtful, harmful, 1 Tim. 6, 9; *mat woskhuwâe*, 'innocent', Jonah 1, 14.

woskehuwaen, n. one who hurts or harms, 'the spoiler', Jer. 51, 56; pl. (obj.), v. 53: *woskhuwawuonq*, 'spoilers', 2 K. 17, 20; 1 Sam. 13, 17.

woskehuwâonk, n. violence, hurt, Gen. 6, 11.

woskehuwônât. See *woskheônât*.

woskesit, (he is) blemished, deformed, Lev. 21, 17, 18, 21. Cf. *chokkisa*.

wosketohreak: *at wosketohreakou*, on the open fields, Ezek. 29, 5.

wosketomp, n. a man, vir; pl. *wosketompou* (cf. *wissimûn*, a man of another race or nation, a captive): *nâen wosketompouhû*, among men, Ps. 78, 60; *wosketompan* (v. subst.), he is a man, he became a man (El. Gr. 12, 16); *wosketomp keth nâttamwossissah akkeshesh*, 'male and female created he them', Gen. 5, 2 (*nukkum wosk*, an old man, C. 157; *utachutehe wosk*, some men, *ibid.* 175; *oaktog woske*, another man, *ibid.* 232; *unuri woske*, any man, *ibid.*). See *omp*.

[Narr. *skêetomp*, pl. *skêetompouq*, man, men (also *nûin*, *nûinûnq*), R. W. 44; *nûnûnûk*, *nûnûnûssûnûnûk*, *wosketompouq*, "men, folk, people", *ibid.* pref. 19; *uin* or *wosketomp*, a man, *ibid.* 115.]

woskheônât, **woskehuwônât**, **woskhônât**, v. t. an. to hurt, to injure, to do harm to (an. obj.), Prov. 6, 18; *maroskhoukpaat*, to hurt me, Gen. 31, 7; *kar-woskhomûat*, to do thee hurt, v. 29; *maroskhoumûat wosketompûh*, (they) to

woskheônât, etc.—continued.

hurt men, Rev. 9, 10; *matla maroskhoumouq*, we harm them not, 1 Sam. 25, 7; *woskhean*, he wrongeth, injureth, Prov. 8, 36; *wosk woskhean*, (it) may harm (him), Job 35, 8; *woskhean*, particip. harming, one who hurts, Rev. 11, 5; *utah woskhean*, 'whom thou persecutest', injurest, Acts 9, 5; *woskhoumûan*, 'thou that spoilest', Is. 33, 1; *mat pish karoskhukken*, he shall not hurt thee, Acts 18, 10; *matla maroskhean*, hurt thou him not, Luke 4, 35; *woskheûhkon*, do him no harm, Jer. 39, 12; *ahqu woskheuk*, do (them) no harm, Ps. 105, 15 (*woskheueq wahhugkûh*, they hurt themselves (injure themselves), C. 239); pass. *maroskhit*, I am hurt, Jer. 8, 21; *karoskhitop*, thou wast spoiled, Is. 33, 1.

wososhquit(?): *at at wososhquit*, 'the marshes thereof', Ezek. 47, 11 (*wossish-licht*, a meadow, C. 160).

[Del. *wossishquq*, v. adj. marshy, muddy, Zeish. Gr. 164.]

wossabpe, **wassabpe**, adj. and adv. thin, 1 K. 7, 29; Lev. 2, 4 (*wossappi*, C. 176); *wossapetûhûtauray wosukag*, they beat (it) into thin plates, Ex. 39, 3; *pish wossappatamûn*, (it) shall be made thin, become thin, Is. 17, 4. Cf. *saipûc*; *wossappû*.

[Del. *woschappûn*, *wosagyeu*, (it is) thin, Zeish. Gr. 167, 172.]

wôsumunât. See *wahsumunât*, to shine out.

wôsupohtâe. See *woshippûhtûc*.

wôu. See *wâon*.

wounkagk, n. error (that which is crooked), Eccl. 10, 5. See *wounki*.

woushau. See *waashau*.

woweashin, n. a winding about, Ezek. 41, 7. Cf. *wagûng*; *wagunt*; *wâon*.

[Crete *wôwêsheshgûu*, he circumvents him, Howse 41; *wôwaw*, it is circular, *ibid.* 79; *wôwetau*, he roundeth it, *ibid.*]

wowushpouk, n. effeminacy, 'delicacy', Deut. 28, 56. See *washpa*.

wowushpu. See *washpa*.

wowussumônât, **wâus-**, **wowos-**, v. t. an. to worship, 1 Sam. 1, 3; Rev. 19, 10, 1 K. 12, 30 (*wouônât*, C. 216); *wowussumûnq manûta*, they pray to a (false) god, Is. 45, 20; *wowussumûh*, he worships

wowussumónat, etc.—continued.

(it), Is. 44, 15; *wowussumomann*, we worship (intrans.), Gen. 22, 5; *wag wussumancheg*, they who worship, Ps. 97, 7 (*wagwussumann*, we worship, C. 216; *wowussom* God, worship God, ibid.); *wawussittanagat*, to be worshipped, ibid.). Cf. *wowannam*, he bows down; *powam*, he prays.

wowussumoncheg, **wáus-**, pl. worshipers, they who worship, Ps. 97, 7; 2 K. 10, 19.

wóm-. See *wamnat*.

wómiyeu. See *wómiyeu*, downward.

wómsinneát, **wómsinnueát**, v. i. to go downward, Judg. 7, 10; Gen. 46, 3; *wamssu eu, wamssu eu*, he went down to (a place), 1 Sam. 15, 12; Jonah 1, 3; Ex. 2, 5; *wamssung*, they go down (to the gates), Judg. 5, 11; *wah wamssit*, he who goeth down, Eccl. 3, 21; *watuh papánnashim wamssit*, he goeth down as a beast, Is. 63, 14; *kaweeche wamssunsh*, I go down with thee (into Egypt), Gen. 46, 4; *my wamssitcheg u passoltheguit*, they that descend into the pit, Ezek. 26, 20; 31, 16; *u ahhut wómsinnuk*, the descent, downward slope (of a mountain), Luke 19, 37; *wamwamssin wudehant*, I came down from the mount, Dent. 10, 5. See *wómiyeu*. [Narr. *wamssu* [*wamssu*], down hill, R. W. 76.]

wómsuonuk, n. a ravine (?), a steep descent; *kishke wamssunguit*, 'by the cliff of (Ziz)', 2 Chr. 20, 16. Cf. *wamshkóy*.

***wuchechepúnock** (Narr.), "a great bunch of hair bound up behind."—R. W. 58.

***wuchickapêuck** (Narr.), "birching bark and chestnut bark, which they dress finely and make a summer covering for their houses."—R. W. 48.

wudchinat. See *wachinat*.

wuhhog, (his) body, himself, Lev. 21, 4; Prov. 31, 22; Cant. 3, 9. See *wahhóg*.

wuhhogki, that which covers the body; hence a shell, and in pl. *wahhogkiash* (q. v.), scales (of fish), Job 41, 15; *wahhogkitcheg*, (fish) having scales, Lev. 11, 9.

[Narr. *suckwáhuck*, *suckwáhuck* [*súcki-wuhhogki*, black-shell], black money,

wuhhogki—continued.

R. W. 104; *poquáhuck* [*kappagki-wuhhogki* (?)], 'a little thick shell-fish', ibid., the round clam; *actwáhuck* [— and *wahhogki*], 'the periwinkle' (*Pyruca carica* or *canaliculata*), ibid.

wuhhogkomuineash, n. pl. husks, Luke 15, 16; *wahhogkomant*, to the husk, Num. 6, 4.

wúhkós, okos, n. a hoof (his hoof), his nails or claw, Dan. 4, 33; Dent. 21, 12. See *múhkos*.

wuhpeteog, wuhpit, wuhpeg. See *wuhpr*.

wuhtáuog, pl. *ash*, (his) ear, ears, Is. 32, 3; 33, 15. See *múhtáuog*.

wuhtuk, wuttugk [*wut-uhuk*, of the tree], n. a branch, John 15, 2; Is. 9, 14; (*wuttahky*) Is. 19, 15; Ezek. 15, 2; *wahquann*, his branch, Job 15, 32; 18, 16; *wahquannawant*, on my branch, Job 29, 19; pl. *wuttahquannash*, branches, (wood for) fuel, Is. 9, 5; Gen. 22, 6. See *wut-uhuk*.

***wukse** (and *womssigai*), adj. alone, C. 167. Cf. *wassa*.

wunánetuonk. See *wunánetuonk*.

wunassomónat, v. t. an. to betray, *wunassom*, I betray, Matt. 27, 4; *wah wamssunoh*, who betrayed him, Matt. 10, 4, = *wah wamssunukqutcheh*, Mark 3, 19; *wonche wamssunawag*, 'if ye be come to betray me', 1 Chr. 12, 17; *wamssunawant*, to betray him, John 13, 2 (*wamssunant*, he was betrayed (?), C. 182 [when he was betrayed (condit.), as in 1 Cor. 11, 23, whence Cotton probably took this word]).

wunassomuwáe, adv. treacherously, Is. 21, 2.

wunassomuwáenin, n. one who deals treacherously, Is. 21, 2.

***wunnachkémuk**. See *wamchakamuk*, a chimney.

***wunnágehau**, or **wunnêgin wáupi** (Narr.), a fair wind; *wunnêgitch wattia*, when the wind is fair, R. W. 84. Cf. *wunághau*, a cross wind, ibid.

wunnagetahhamwe qussukquonash, hewed stones, 1 K. 7, 9 (*ugkuttahham*, v. 11, 12).

wunnag[k]ittahwau:—*chikkup-puh*, he heweth down cedars, Is. 44, 14.

wunnagkittuhhausuen, -in, a carpenter, Is. 44, 13.

wunnaiyeu, adj. and adv. (he is) happy. See *wunniyeu*.

***wunnām** (Narr.), "their red painting, which they most delight in."—R. W. 154.

wunnamamōonk (?), n. healthfulness, promotion of health, Prov. 16, 24; = *wunnamamōonk*, a blessing (?). See *nettskōonk* (under *nettskōon*).

[Del. *molamalsi*, I am well, Zeish.]

wunnāmonaenat, v. i. to beget a son or sons; *wunnamonau*, he begets a son, Eccl. 5, 14; *pish wunnamonau*, he shall beget sons, Gen. 17, 20; *wunnamoniga*, he beget (us), James 1, 18; *noh wunnamonit*, -suit, if he beget a son, Prov. 17, 21; Ezek. 18, 10, 14; *noh wunnamonit*, he who beget thee, Prov. 23, 22; *wunnamonauk*, beget (ye) sons, Jer. 29, 6 (*wunnamonigeta*, I beget (a son or sons), C. 181). Cf. *wunnamonau*.

wunnampōhaumauōnat, v. t. an. and inan. to answer (a question) to (anyone), Matt. 22, 46; Acts 24, 10. See *wunpōhaumau*.

wunnamptamōonk, n. belief, faith, Heb. 11, 1; C. 182; *kamamptamōonk*, thy belief, 2 Thess. 2, 13; thy faith, Matt. 9, 22; *washpa wunnamptamōonk*, -ōonk, by faith, Heb. 11, 3, 4, 5, etc.

wunnamptamunat, (1) v. t. to believe, Luke 24, 25 [with an. obj. expressed, to believe or believe in (a person)]. (2) *wunnamptamunat* (an. and inan.), to obey; *amamptamau*, 'he hearkened to' (him), Gen. 23, 16; *wunnamptam*, I believe, Mark 9, 24; Acts 27, 25; C. 182; *kamamptamauwau God*, ye believe in God, John 14, 1; *wunnamptamauwau*, they believed, Ex. 4, 31; *wunnamptam*, *amamptam*, he believes, Prov. 14, 15 (*wunnamptamōonk*, to be believed, C. 182); *wunnamptamauwau*, they believed (him), Ex. 14, 31; *nah mat amamptamoh*, he did not believe them, Gen. 45, 26; *kamamptam*, dost thou believe on (him)? John 9, 35; *nah wah amamptam*, that I may believe on (him), v. 36; *howan amamptamauwau*, whose believeth in (him), Rom. 9, 33; = *howan amamptam*, 1 John 5, 1, 5.

wunnamptamunat—continued.

[Narr. *wunnamptamunat*, I believe you or I will obey you. "This word they use just as the Greek tongue doth that verb [*πίστεύω*] *πίστεύειν*, for believing or obeying, as it is often used in the New Testament."—R. W. 65.]

wunnamuhqut, adv. truly, verily (El. Gr. 21), Matt. 11, 11; Heb. 11, 15; surely, Is. 40, 7.

wunnamuhquttee, -teyeu, adj. true, 1 K. 10, 6; Jer. 42, 5 (*wunnamuhkutiga*, truly, C. 230); *wunnamuhqutteyeu*, (it) is true, Dan. 6, 12; -*yeumash*, (words) are true, 2 Sam. 7, 28; *wunnamuhkutigeonk*, that which is true (truth concrete), 1 K. 22, 16; = *wunnamuhqutteyeonk*, 2 Sam. 15, 20; *wunnamuhqutteyeonk*, truth (abstract), Ps. 15, 2.

[Del. *walamau*, he says true or the truth; *walamauy*, v. adj. it is true, right, Zeish. Gr. 165.]

***wunnamwāteouūnat**, to prove; (i. e. to know-true, to demonstrate), C. 205.

wunnānittuonk, **wunānetuonk**, n. a blessing (referred to the object), Deut. 28, 2.

wunnāntamunat, **wunnānittamunāt** [*wunne-amututāmunāt*], v. t. inan. to bless (it), Deut. 28, 12; 2 Sam. 7, 29; *wunantash*, bless thou (it), Deut. 33, 11; *pish wunantam*, he will bless (it), Deut. 7, 13; *wuchau wunantamunauwau*, let (it) be blessed forever, 2 Sam. 7, 29. Primarily, to be pleased with a thing.

[Narr. *wunwāntam*, *wunwāntam*, I am glad, R. W. 65. Del. *wahwāntam*, I rejoice, am glad; *wahwāntam*, I am happy, Zeish. Voc. 50. Cree *wunantamau*, we rejoice, Howse.]

wunnānumaonk, n. a blessing (referred to the giver or agent), Deut. 33, 7. See *wunnamamōonk*.

wunnānumau, **wonnumau**, he is happy (is blessed), pass. Rom. 14, 22; Prov. 3, 13. See *wunne*.

[Del. *molimau*, I like it, Zeish.]

wunnānumōnat, v. t. an. to bless, to invoke blessings on (Num. 24, 1) or confer blessings (*wunnamamunat*, C. 182; *nen amānam*, I bless, ibid.); *wunnamamauwau*, he blessed (them), Deut. 33, 1; *amamamamunat*, they to bless (them), Deut. 27, 12; *kamamamauwau*, I will bless

wunnánunomónat—continued.

thée, Gen. 22, 17; *wannunom*, I bless (her), Gen. 17, 16; *wannunomuh*, bless me, Gen. 27, 34; pass. *pish konanunuit*, thou shalt be blessed, Deut. 27, 3; *pish wannunittamun*, (it) shall be blessed, v. 4, 5 (*wannunittamut*, to be blessed, C. 182).

***wunnappinneat** (?): *kunnpotun*, welcome, C. 217.

wunnash, v. to erect, to set upright (lit. to set on end): *wunnashata*, he set up (a pillar), 1 K. 7, 21; *wah wunnashant ahpehantuh*, he that setteth snares, Jer. 5, 26; *wunnash*, set (a watchman on the tower), Is. 21, 6; *wunnash ahkukh*, set on a pot (on the fire), Ezek. 24, 3. See *wannash-teannut*. Cf. *wunnashpa*, on the top of, or rather 'on end'.

[Del. *wo nuch qui wi*, top of a house or tree, Zeish.]

wunnashauonk, (his) spirit, Prov. 18, 14. See *washatouk*.

wunnashque. See *wunnashpa*, on the top of.

wunnatotamauónat, v. t. an. and inan. to question, to ask anyone questions, Matt. 22, 46; Mark 9, 32, etc. See *antototamau*.

***wunnaunoônuck** (Narr.), a shallow; *wunnaunonuckypise*, a skiff. "Although themselves have neither, yet they give them such names, which in their language signifieth carrying vessels."—R. W. 98. Cf. *kánuuk*.

***wunnäug** (Narr.), a tray; pl. *+ânash*, R. W. 50; *wunnaugunimesa*, a little tray, ibid. See *wannouk*.

***wunnaugonhómmín** (Narr.), 'to play at dice', that is, by throwing painted plumbstones (*asatánash*) into a tray, R. W. 146.

wunnaunoniin, n. appellative, a son (i. e. anybody's son), Prov. 17, 25; Heb. 5, 8 (*wunnaunoniin*, C. 162).

wunnaumonuh, n. constr. (his or her) son, Gen. 22, 3; 21, 2, 3, 5, 7; (the son of) 2 K. 4, 37; *otunnaumon*, my son, Gen. 21, 23; 22, 7, 8; *wunnaumon wunnaumonuh*, my son's son, Gen. 21, 23; *konunum*, thy son, Gen. 22, 2, 12; Lev. 18, 10 (*konunon*, thy son, pl. *konunonung*, C. 162); *en wunnaumonut*, toward or to his son, Deut. 28, 56, 57; on

wunnaumonuh—continued.

his son, Gen. 22, 6; pl. *wunnaumonung*, my sons, Gen. 48 (collectively, all my sons, *wunnaumonunk*, Gen. 48, 9; 1 Sam. 2, 24); *wunnaumonuh*, his sons, the sons of, 1 Chr. 21, 20; 2 Sam. 23, 6; Gen. 50, 12.

***wunnáunwash** (Narr.), speak the truth: *wunnáunwash wáá*, he speaks true; *caunáunwara*, you speak true, R. W. 63. The two last "are words of great flattery, which they use to each other, but constantly to their princes at their speeches", etc. *wunnaun-wáága*, 'if he say true', ibid. 64 (*wunnaunam*, I speak truth, 1 Tim. 2, 7; *wunnaunwáága*, if I speak true, John 8, 46).

***wunnaunwáuonck** (Narr.), n. 'faithfulness', R. W. 64.

wunnaunchemokaonk [*wunnaunchemokaonk*], n. good news, Prov. 25, 25; the gospel, Gal. 2, 2. See *anunchem-káú*; *wunnaunchemokaunáut*.

wunnauónat, 3d pers. infin. of *wunáut*, *wunáutnat*, to see him, 2 Sam. 13, 6.

wunne, *one*, adv. and adj. well, beautifully, pleasantly (Lat. bene); good, beautiful, pleasant: *wunne wattanantash*, be of good courage, 1 Chr. 19, 13; *wunne ahke*, a good land, Deut. 8, 7; *am mié-chamannash*, his pleasant fruits, Cant. 4, 16; *wah kaw makkamáunawata*, ye might well bear with him, 2 Cor. 11, 4; adj. an. with prefix, *kami*, thou art happy, Deut. 33, 29; *pish kami*, thou shalt be secure, Job 11, 18; *ouk wah muni wath ken*, that it may be well with me for thy sake, Gen. 12, 13; *kanutimaw nish ussáúg*, happy are ye if ye do them, John 13, 17; *wunáútegeg*, they who are happy, the happy, Mal. 3, 15. See *wunnegeu*; *wunáúga*.

[Quir. *weera*, *wunáúwee*, well (adv.), Pier. 52 and passim. Del. *wáúit*, good; *wéúik*, the best; (an.) *wéúit*, the best, holy, Zeish. Voc. 12, 13. Chip. *weera*, adv. 'well, right, just, exactly, diligently', Bar. Cf. Chip. *mié*, as prefix.]

wunnechoteagk, v. (imperat. 2d pers. pl.) 'set on bread', i. e. serve the food, Gen. 43, 31. Cf. *wunáúg* (Narr.), a tray, R. W. 50.

wunneechânât, -ônat, v. i. 3d pers. infinit. of *wunneehânât*, to conceive, Heb. 11, 11. See *wunneehânât*.

wunneechâneunk, n. off-spring, collectively, Rom. 9, 8 (all children).

wunneechan(oh), his child, constr. the child of, i. e. off-spring, son or daughter, indeterminate of age or sex; pl. *wunneechanunung*, children, off-spring, as related to *wunneehânât*, their parents, Matt. 10, 21. See *wunneehânât*.

wunneechanônât, v. t. an. to beget (a child); *noh wunneehânât*, he who begets (a child), Dan. 11, 6.

wunneetupanatamwe. In the title of Eliot's Bible, excellent, 'holy'; grace, 'grace of God', Acts 14, 43; Abl. n., holy man, Mark 6, 20. Cf. *wunneetupanatam*, 'profaned', Ezek. 22, 26.

wunnegen, 'adv. of quality' (El. Gr. 22) and adj. (it is) good, pleasant (used by Eliot sometimes as the equivalent of *wunne*, but, strictly regarded, *wunne* or *wunni* is applicable to the abstract, the possible or suppositive, or the subject, *wunnegen* to the concrete, the actual, or the object; yet Eliot was compelled to employ the latter form to express abstract good. See *wunnegik**); *wunneunnu* . . . *na en wunnegen*, he saw . . . that it was good, Gen. 1, 4, 10, 18; *na wunnega ut wunnesukut*, the thing was good in his eyes, Gen. 41, 37; 'he was content' with it, Lev. 10, 20; *ann wunnega*, (it is) better, a better thing, Matt. 18, 8, 9; *ut wunnega ohkeit*, . . . *wunnega utahtanouk*, 'in pleasant places, . . . I (have) a goodly heritage', Ps. 16, 6; (rare in) pl. *wunnegunish*, good things, Matt. 12, 35; v. subst. negat. *natla wunnegenunnu*, -no, it is not good, Gen. 2, 18; 2 Sam. 17, 7; Matt. 19, 10; *quana wunne wunnegunishgik*, thenceforth it is (will be) good for nothing, Matt. 5, 13; *wunne wunnegunishgik*, no good thing will (he withhold), Ps. 84, 11.

[*Foot Note.—"On reflection I am convinced that *wunnega* is, primarily, the contracted infinitive, or 3d pers. sing. indie pres. of a verb *wunnegit*, to be good, as *wunnesut*, to do good or well. From this verb *wunnegik* and (negat.) *wunnegunishgik*, etc., are regularly formed. No, it is the inanimate noun, or 3d pers. pres. indie., meaning 'good thing' (*bonum* or *καλον*) or 'it is good'."]

wunnegen—continued.

[Abn. *Scygha*, 'cela est bon, beau', Rasles. Narr. *wunnegin, cōwish* [*kīnesh*], welcome, sleep here, R. W. 38. Del. *wa li chen*, it is good or well done, Zeish. Voc. 34.]

***wunnegennūe**, adv. famously, C. 228.

wunnegik, wanegik, -guk, that which is good, a good thing, 2 Tim. 1, 14; *nishuoh wanegik*, every good thing, Philen. 6; *na teagna wanegik*, any good thing, Josh. 21, 45; *wahconun wanegik kah wunuk*, to know good and evil, Gen. 3, 5; pl. *wunnegikish, wanegikish* (more commonly *wunnegish*), good things, Josh. 23, 14, 15; Ps. 103, 5. See *wunnegish*.

***wunnēgin wāupi**. See **wunnegham*.

wunnehteauunāt, v. t. inan. to beautify (it), to render beautiful or pleasing, Is. 60, 13; *noh wunnehtau nishuoh tag*, he has made everything beautiful, Eccl. 3, 11.

[Del. *wahiton*, to make (something) well; *unutan*, to make (?), Zeish. R. 160; *paliton*, to spoil something, to do it wrong, *ibid.*]

wunnehtonuhquamuco, it buds, Is. 27, 6.

***wunnekuonk**, n. the birth of a child, birth, Ind. Laws vii, 7.

***wunneneehuaē**, kindly, C. 228.

wunneneheónat, v. t. an. to do well toward (or do good to) another; *wunne-heog nāy wunnechukpenyig*, if ye do good to them that do good to you, Luke 6, 33; *wunnechokken*, (do not my words) do good to (him), Mic. 2, 7; *wah kenneheoōng*, (when) ye may do them good, Mark 14, 7; *wunnecheonituh wunne*, let us do good to all men, Gal. 6, 10. From *wunne-wunneheonit*.

wunneónat, v. t. an. to beautify, to make beautiful, to make good (?); *wunnech, kuhong washye* . . . *wunnechouk*, 'deck thyself with . . . excellency' (beauty), Job 40, 10. See *wunneheheónat*.

wunnepog, n. a leaf, Lev. 26, 36; Is. 64, 6; (*wunne-pog*) Job 13, 25 (*wunne-pog*, C. 164); *unepog*, his leaf, Jer. 17, 8 (*oonce-pog*, Mass. Ps., Ps. 1, 3); pl. + *quish*, Dan. 4, 12, 14; *ut wunneunne wunnepoggut*, on the tender herb, Dent. 32, 2; *wunnechu wunnepogquish*, he eats herbs, Rom.

wunnepog—continued.

14, 2, = *wunnepogquash*, Ps. 105, 35, = *wunnepogquash*, Mark 4, 32; *wunnepogquash meetsuank*, 'a dinner of herbs', Prov. 15, 17. Cf. *weesattipogquash*, bitter herbs, Ex. 12, 8; Num. 9, 11.

[Narr. *wunnepog*, leaf, pl. *-gash*, R. W. 89. Del. *wu ni pak*, Zeisb. Voc. 35.]

wunneseinat [*wunne-asseinat*], v. i. to do good, to do well. Num. 24, 13; Mark 3, 4.

[Del. *wulissin*, to be good; *wulisso*, good, handsome, Zeisb. Gr. 166.]

***wunnetoōahtāuinat**, v. t. caus. to make good; 3d pers. *ōmōōahtāuinat*, 'to make (it) good', C. 226.

wunnetue, **wunnetu**, adj. an. good, Ps. 112, 5; beautiful, Gen. 29, 17; 1 Chr. 16, 29 (*wunnetōō*), good, bonus, (C. 226); *wunnetau*, a good man, Ps. 112, 5; Matt. 12, 35. Cf. *wunnetueta*, rich.

[Narr. *wunnetu*, 'proper and personal', R. W. 60; *wunnetueta*, my heart is good, ibid.]

***wunnetūnat**, to be good; *konetūnat*, (thou) to be good, C. 226.

wunnetuonk, **ōne-**, n. goodness, Prov. 20, 6; excellency, beauty, Job 14, 10; *amtuonk*, his beauty, its beauty, 2 Sam. 1, 19; 14, 25; *watche konnetuonk*, for thy good, Dent. 10, 13.

***wunniish** (or *uchunishshush*), fare you well, C. 227.

***wunnikketeauunat** (?): *wuttanūkkā wunnikkētām*, I am pretty well, C. 225. See *keteau*.

[Narr. *konketeau*, they are well, R. W. 28.]

wunninabpechteau, he maketh (it) dry, of the sea, Hag. 1, 4. See *wunasseinat*.

wunniyeu, **wunnaiyeu** [*ana yeu*], adj. an. (?) (he is) happy, Job 5, 17; Ps. 127, 5; 137, 8, 9; *nuh wunniyeu*, happy is he who, Prov. 16, 20; *anue wunniyeu*, more happy, 1 Cor. 7, 40 (*sun . . . wunniyeu*), are (they) well? C. 225). See *wunne*; *wunniyeu*.

***wunniyeūe**, adv. happily, C. 228.

wunnógkus, (his) belly, Lev. 11, 42; *kenógkus*, thy belly, Cant. 7, 2. See *menógkus*.

wunnogkussue, -usse, adj. of the belly; as n. bowels, Col. 3, 12; Acts 1, 18.

wunnogque, **wunogkœe** [= *wunne-hogk*, good-bodied or well-covered], adj. fat, 1 Sam. 28, 24; Ezek. 34, 20; as v. *wunogkœe*, they shall grow fat, Dent. 31, 20; *nu alche wunogkœe*, he was very fat, Judg. 3, 17.

[Narr. *wunwunogkœe*, it is fat, R. W. 143.]

wunnogqutcheq, pl. they who are fat, the fat, Is. 10, 16; Ezek. 34, 16; = *wunogqutcheq*.

wunnohquodt: *pish wunohquodt*, it will be fair weather, Matt. 16, 2 (*welohquodt*, fair weather; *wunohquodt*, pleasant weather; *welohquodt*, warm weather, (C. 158). See *wunohquodt*.

[Narr. *welohquodt*, fair weather, R. W. 81.]

wunnóteahuau, he maketh peace, Ps. 147, 14.

wunnohteauunát, v. t. to set up, to erect; *wunnohting*, they set up (towers), Is. 23, 13. See *wunohquodt*.

wunnompamukquok (after *ult*), 'in an open place', Gen. 38, 14.

wunnompuehkohteauonk, n. craftiness, Eph. 4, 14; *wunnonmpuehkohteauonk*, a conspiracy, 2 K. 17, 4. Cf. *usoketukhteauonk*, **wunnompuehkonát**, v. t. an. to beguile, to deceive by craft; *wunnonmpuehkonomp*, he beguiled (Eve), 2 Cor. 11, 3.

wunnompewessu, adj. an. 'subtile', Gen. 3, 1 (= *welohquodt*, 2 Sam. 13, 31); *wunnonmpewessueta*, adv. subtilely, 1 Sam. 23, 22; (-*aweta*) with guile, Ex. 21, 14; *wunnonmpewessueta*, with subtility, Gen. 27, 35; 2 K. 10, 19.

wunnompuwussinnet, v. i. to be crafty or subtle, to deceive by craft (with affix of 3d pers. pl. Eph. 4, 14).

wunnompuwessuonk, n. subtility (*onomp*, his subtility, 2 Cor. 11, 3).

wunnonmwauseonk, n. righteousness, right-doing, Prov. 11, 18; Matt. 5, 6.

wunnonmwáyeuonk, n. truth (abstract), Ex. 34, 6; Prov. 8, 7; Rom. 1, 18. Cf. *wunnonmwáyeuonk*.

wunnonk, n. a dish, 2 K. 21, 13; *wunnon-gnit*, in my dish, Matt. 26, 23; C. 161; *wunnongnit*, in the dish, Mark 14, 20; *wunnonk*, 'platter', Matt. 23, 25. Cf. *wunnogkus*, belly; *wunoggy*, a hole (dug out?).

wunnonk—continued.

[Narr. *wunnang* [*wunnang*], 'a tray', R. W. 50; pl. *wunnupimish*. Miem. *shakon*, 'un plat', Maill. 10. Del. *alacatus*, a dish; *alacatachen*, to make dishes; *alacatache-munshi*, (dish-tree) elm tree, Zeish.]

wunnonkou, adv. yesterday (El. Gr. 21), i. e. last evening, John 4, 52; *pajeh wunnonkaut*, until evening, Josh. 10, 26.

[Del. *wa lu en*, evening, Zeish. Voc. 34.]

wunnonkwok, wannonkwok, n. (when it was) evening, the evening, Gen. 1, 5, 8, 13, 18.

[Narr. *wunnupit*, evening, R. W. 67. Del. *wahamiri*, in the evening; *wahapike*, 'last night', Zeish. Gr. 171 ('this evening', ibid. 178).]

wunnonkquae, adj. and adv. in the evening, of evening, Zeph. 3, 3; Gen. 30, 16; Esth. 2, 14.

[Miem. *shag*, 'ce soir', Maillard 28. Del. *wahka*, (in the) evening, Zeish. Gr. 171.]

wunnonuhkauonát. See *wunnumuhkinunát*, to flatter.

wunnonuhkowauok, n. flattery, Dan. 11, 21 (*wunerkawauok*, C. 220).

wunnoohwhosinneat, v. i. (to be) adorned, C. 217 (as participle: *pish kawshap wunnoohos*, then shalt be adorned with, Jer. 31, 4. See *wunnonat*).

wunnonhamoonk, n. a valuation or estimated value (for ransom?), Lev. 27, 16; *kawadhamoonk*, thy valuation (value fixed by thee), Lev. 27, 12, 13.

wunnowáonk [*wunnu-mawáonk*], n. a covenant, an agreement: *wunnowáonk*, my covenant, Gen. 17, 4; *outagim wunnowáonk*, I make my covenant, v. 2; *wunnowáonk*, his covenant, the covenant of, Ps. 78, 10; 105, 8; *wunnowáonk ayimwuk watshe waganouk*, 'make a covenant with me by a present', Is. 36, 16.

wunnowónat, v. t. an. to make a league with, Dan. 11, 6; to covenant with: *wunnowáonk*, he maketh peace, Ps. 147, 14.

*wunnuhketeeonkánnu: *sun wunnuhketeeonkánnu*, 'is it a healthy time?' is it healthy? C. 225.

wunnumuhkinunát, v. t. to turn a thing upside down, 2 K. 21, 13; *wunnumuhkinunata*, he turned it upside down, Ps. 146, 9.

*wunnuupkomiyáonk, n. opportunity, C. 163.

wunnuappauhwhunne, adj. winged, Dent. 4, 17.

wunnuappoh, (her or its) wing, the wing or wings of (constr.), Job 39, 26; 1 K. 6, 24; *pashok wunnuappoh*, one wing (of), 2 Chr. 3, 12 (*wunnuappoh*, a wing, pl. *+chunash*, C. 156).

[Narr. *wunnuap*, wing, pl. *+pash*, R. W. 85.]

wunnuappohwhun, wunnuappuhun, wunnuupwhun, n. (his, her, or its) wing (constr. *-oh*, the wing or wings of), Dent. 32, 11; *wunnuappohwhunoh*, their wings, 2 Chr. 3, 11; Job 39, 26; *pashok wunnuappohwhunoh*, one wing (of), 2 Chr. 3, 11; *at wunnuappuhunut*, on the wings of, 2 Sam. 22, 11; *at woskche wunnuappohwhunut*, upon her wings, Dent. 32, 11; *woskchunappohwhun*, having great wings; *quagquonappohwhun*, long-winged, Ezek. 17, 3. See *appoh*. wunnuupwoauok, pl. *-uapsh*, (his) proverb, proverbs, Prov. 25, 1. See *singkuwauok*; *wauutamaryemak*.

wunnuussuog, n. pl. (his) testicles, Dent. 23, 1; adj. *wunnuussa*, Job 40, 17; *quash-quunussauok*, one who has his testicles broken, Lev. 21, 20. From *wessung*, a pair (?).

wunnuutcheq, wunnutch, n. (his) hand. See *wunnuutcheq*.

wunogkwæ. See *wunnuogkwæ*.

wunowhónat, v. t. an. to fix a valuation on, to value (for ransom?); *pish amunwháh*, he shall value him, Lev. 27, 12; inan. *wunowhónat*; *pish amunwháon*, he shall estimate it, Lev. 27, 14. Cf. *amunwháon*.

wus, n. the brim or edge, (of a cup) 2 Chr. 4, 5; *at wussat*, on the edge of (a curtain), Ex. 26, 4, 5; on the brim of, 2 Chr. 4, 5; pl. *wussatsh*, the borders of, 2 K. 16, 17.

[Narr. *wüss*, 'the edge or list' (of cloth), R. W. 134.]

wusápinuk, wussapinuk [*wus-appinuk*], that which is on the edge of, n. the bank or margin (of a river, etc.), 2 K.

wusápinuk, wussapinuk—continued.

2, 13; Dan. 12, 5: *kishke wusápinuk*, by the bank, Deut. 4, 48; *wussápinuk at seput*, on the bank of the river, Gen. 41, 17; *ánuwetchum wussápinukyoosh*, (it) overflowed its banks, Josh. 3, 15 (*wussápinuk*, a bank, C. 158, 160).

wushikō, he sneezed, 2 K. 4, 35. See **annuonk*; **annuyakonk*; **sanuyakonk*.

wushim-in, n. a daughter-in-law, a son's wife, Matt. 10, 35; *kushim*, thy daughter-in-law, Gen. 38, 24; (son's wife) Lev. 18, 15; *wushimoh* (constr.), his daughter-in-law, Lev. 20, 12.

[Del. *chumun*, Zeish. Abn. *wesem*, 'ma bru (dit le père)'.]

wushimoh, n. constr. (his) daughter-in-law, (his) son's wife, Gen. 38, 11; *wushimoh*, 16.

***wushówanan** (Narr.), n. the hawk, R. W. 87. See *quannam*.

wushpunnauónat, v. t. an. and inan. to bind up, to bind to or upon, an. ending and inan. obj.: *ushpunnauish uachum-urehtahwauogush*, he bound up his wounds, Luke 10, 34; *wushpunnauish kummawauush*, bind on thy sandals, Acts 12, 8; *uoh wushpunnuk sheawesush*, he who binds the sheaves, Ps. 129, 7. Cf. *assepinum*; *kishpinum*, etc.

wuskannēm, n. seed (semen), lit. his or its seed (?) (cf. *skannēmumush*, seeds, Gen. 1, 11, 12); of plants or grain, Lev. 27, 16; Matt. 8, 20, 22, 23; *wuskannēm mustard*, a mustard seed, Matt. 13, 31; of man, Gen. 38, 9; *wespanuore* (-*muure*), *wuskannēm*, semen virile, Lev. 15, 16, 18; 19, 20; pl. *wuskannēmumush*, -*ush*, seeds, Matt. 13, 31; seed corn, Gen. 47, 19, 23, 24; *askan-*, his seed, Lev. 27, 16; *kaskan-*, thy seed, Deut. 11, 10. [*wuskenimueash* (?), but cf. *wuskenummat*, to be young.*] See *sahqui*.

[*NOTE.—In another place in the manuscript occurs the note "*skannem-an*, with pronom. prefix."]

[Del. *wuch ga nihm*, seed, Zeish. Voc. 34.]

wuskappeum (?), n. (his) concubine; *koskappeumog*, thy concubines, Dan. 5, 23. See *askappeum*.

wuske, weske, adj. and adv. (1) new, Is. 65, 17; *wuske ketassant*, a new king, Ex. 1, 8; *wuske teag*, a new thing, Num.

wuske, weske—continued.

16, 30; *wuske nuonuk*, new cloth, Matt. 9, 16; pl. *wuskeuash kah uokume kash*, things new and old, Matt. 13, 52. (2) young; *wuske penomp*, a young virgin, 1 K. 1, 2; but rarely used in this sense except in compound words; cf. *wuskoshim*, etc. (3) first in time, of or at the beginning; *weske kutchissik*, in the beginning, Gen. 1, 1; *wutch weske kesukalt*, from the first day, Dan. 10, 12; *wutch weske*, from the very first, Luke 1, 3. Cf. *aske*.

[Cree *wískutch*, formerly, Howse 33. Del. *wuskipyu*, it is new, Zeish. Gr. 165; *wuski*, new, *ibid.* 168; a little while ago, *ibid.* 172.]

wuskehettuonk, n. See *wuskehittuonk*, violence or hurt suffered, a wound, etc.

wuskehuwáonk, n. See *wuskehuruonk*, violence, etc.

wusken, -in, n. a youth, a young man, Gen. 4, 23; 41, 12; Eccl. 11, 9; Matt. 19, 20, 22; dim. *wuskenes*; *ken wuskenes*, thou art but a youth, 1 Sam. 17, 33; *wuskenes*, adj. an. he was a youth, 1 Sam. 17, 42 (*wúskenn*, *wuskuomp*, a young man; *wuskenin*, a girl, C. 157). Cf. *wuskuomp*.

[Narr. *wúskén*, a young man, R. W. 124.]

wuskenue, adj. and adv. of youth; *kaskuue*, of thy youth, Eccl. 11, 9; 12, 1.

wuskenuwonk, n. youth, the season of youth, Eccl. 11, 10; Ps. 103, 5.

wuskenunneat, v. i. to be young; *wutche wuskenunneat*, from his youth, 1 Sam. 17, 33; *wutche wuskenunneat*, from my youth, Matt. 19, 20; *wuskenwuskenan*, he is young (as n. a young man, a youth, 1 Sam. 17, 55; obj. *wuskenuth*, Gen. 18, 7); *wuske nuog*, they are young (as n. pl. young men, youths, Is. 40, 30; Jer. 31, 13); *ush wuskenua*, he was yet a youth, Judg. 8, 20. [The form indicates 'to become', 'to grow' (-*nan*).]

wuskesuk, (his) eye, (his) face. See *wuskesuk*.

wuskishim. See *wuskoshim*.

wuskittamwus [*wuske-nittamwus*], n. a young woman, Ruth 4, 12; (pl. obj.) Tit. 2, 4.

wuskodtuk, n. the forehead, Ex. 28, 38; Ezek. 3, 9; *kaskodtuk*, thy forehead, v. S; at *wuskodtuput*, on his forehead, Rev. 14, 9. See *wuskodtuk*; *wuskechu*.

[Narr. *wusdittuck*, the forehead, R. W. 58.]

wuskón, n. (his) bone, Job 2, 5; Ezek. 37, 7; pl. *-ash*, Judg. 19, 29; Ezek. 37, 1, 3; *wuskunash*, the bones, Prov. 14, 30 (*wishkon*, *wishken*, C. 157 [but perhaps only of a broken bone]). See *askon*; *wuskon*; *ohkan*; *oskon*.

[Del. *wach kan*, bone, Zeish.]

wuskonóntup, n. the skull, 2 K. 9, 35; Judg. 9, 53; Mark 15, 22; = *wuskon-úntup*, bone-head; so, *wishkonúntup* [= *wish-wuskon-úntup*], John 19, 17 (*wuskonúntup*, C. 157). Cf. *chupúntup*; *wishkonúntup*.

wuskoshim, **wuskishim**, adj. young (of an animal); *ofoe wuskoshim*, a young calf, Lev. 9, 2; *wuskishim*, a young (pigeon), Gen. 15, 9.

[Del. *wusk chum*, a young creature, Zeish.]

wuskoshimwus, n. a whelp; pl. *-sag*, Prov. 17, 2; Nah. 2, 12; dim. *wuskoshimwus*, Deut. 33, 22; Nah. 2, 12.

wuskuhwhun-an, n. a dove, Cant. 5, 12; Hos. 11, 11; Jer. 8, 7.

[Narr. *wuskúhán*, a pigeon; *wuskuwhunannúkit* [*wuskurhunan-ánúkit*?], the pigeon country, R. W. 87.]

wusqheonkane, **-ongane**, adj. bloody, Ex. 4, 25, 26.

[Narr. *wishpú*, *wépack*, the blood; *wishpúwush*, the veins, R. W. 60 (*wusquwush*, ibid. 158).]

wusq'ueheonk, n. (his) blood, Num. 35, 33; Rev. 14, 20; Matt. 16, 17; *wusqheonk*, my blood, John 6, 54, 55, 56; *wusqheonk*, his blood, Gen. 37, 26; 42, 22; Ezek. 3, 18. Cf. *wusq'heonk*, blood.

wussagsóhou, n. (her) earring, Gen. 24, 30. See *sagkussóhou*.

wussampenát, v. i. to view or look out (from); *wusámp*, I looked (from my window), Prov. 7, 6; *wussámpa*, he looked (from the window), Cant. 2, 9; *yeng wusámpatchey*, they who look (out from windows), Eccl. 12, 3. Cf. *náthwámp*; *wusámpenát*.

[Narr. *wussámpatámin*, to view or look about, R. W. 75; *wussámpa patámonak*, a prospect, ibid.]

wussapinu't. See *wusápanuk*.

***wussáppe**, adv. thinly, C. 230; *wussáppa wáppanuk*, thin air, ibid. 176. See *wussáppe*.

wussaume, adv. too, extremely, very greatly, Gen. 34, 7 (*wussáum*, C. 173); *wussáumá pashin*, 'too strait', 2 K. 6, 1; *wussáumá musquimáwag*, they were very wroth, Gen. 34, 7; *wishshagquá wussáumá*, 'the famine was grievous', Gen. 12, 10; *wussáumá wóók*, 'if the way be too long', if the place be too far off, Dent. 14, 24.

[Narr. *wussáum kusápa*, it is too hot (to be eaten); *wussáumá wásháumá*, you have poured out too much, R. W. 34. Cree *wáshim*, overmuch, Howse 33. Del. *wáshim*, too much, Zeish, Gr. 172.]

wussaumepóh, (he is) gluttonous, a glutton, Matt. 11, 19 (= *áhquáumá wáshim*, Luke 7, 34). See **wussáumá-páshuk*.

wussaumepowaénin, n. a glutton, Dent. 21, 20; *wussáumá-páshim*, Prov. 23, 21.

wussee't, n. (his) foot. See *wussee't*.

***wusséke** (Narr.), 'the hinder part of a deer' (or other animal), R. W. 143.

[Del. *wusé*, the hind part of any creature, Zeish, Voc. 11.]

***wussekittéahhuónat** (*wussekittéahúnt*, C. 237), to please; *-hittimát*, to be pleased; *wussekittéah*, I please, C. 204. See *wussekittéahúnt*.

wussenát, v. i. to flee; *wusén*, I flee, (or) I fled, 1 Sam. 4, 16; *pish wusénim*, we will flee, Is. 30, 16; *kuswén*, you flee; *wusénimog*, they flee, v. 17; Prov. 28, 1; *wusénim* (= *aw*), he fled from, Ex. 2, 15; *wusénimák*, flee ye, Jer. 49, 8; *tah-watch wusénimá*, wherefore didst thou flee away? Gen. 31, 27. Cf. *wusénimát*.

***wusséntam** (Narr.), 'he goes a wooing', R. W. 124; *wusénimák*, 'they make a match', ibid. See *wusénimát*, etc.

wusséntamóonk, n. a wedding, Matt. 22, 7.

***wusséntamúnat**, to marry; *wuséntam*, I marry, C. 201. See *wusénimát*.

wusséntamwáén, n. a bridegroom (one who marries); *wuséntamwáén*, Jer. 16, 9.

wussénimónat, v. i. to be a son-in-law of (to marry the daughter of?), 1 Sam. 18, 18, 23, 27; *wusénimá kélassat*, 'be the

wussukhumunát, etc.—continued.

[Narr. *wussúkwash*, 'write a letter'; *wussúkwéhe*, *qimmi* (?), write, 'make me a letter' [for *wussúkwéhe* *qimmi* (?)]; *wussúkwéhe*, *wussúkwéhe*, a letter. "From *wussúkwéhe* *whimmi*, to paint; for, having no letters, their painting comes the nearest."—R. W. 66.]

wussúkwun, n. a tail of an animal, Job 40, 17; Is. 9, 14; *wussúkwun*, by the tail, Ex. 4, 4.

[Narr. *wussúkwun*, a tail, R. W. 103. Aln. *Sógwé*, quene (de castor). Del. *seu eku ney*, Zeish.]

***wussukquohhonk**, n. a book, C. 216.

***wussukwhósuonk**, n. writing, Ex. 32, 16; ('evidence') Jer. 32, 14, 16, etc.; *ut wussukwhósuonk*, 'in a book', Ex. 17, 14, but elsewhere *ut hakuut wussukwhósuonk*, Dan. 5, 25. (On a blank leaf of the copy of Eliot's Bible which is before me a former owner has left his autograph, "*uwa Elisha, uwa wussukwhósuonk*" (my book), and underneath, in English, "I Elisha, this my hand.")

wussumitteonk, n. judgment or sentence (incurred, referred to the object), Job 27, 2.

wussumónat, v. t. an. to judge, to pass sentence on, to condemn, 1 K. 3, 9; (3d pers. sing.) *wussumónat*, Is. 3, 13; *kassun kakhog*, thou condemnest thyself, Rom. 2, 1; — *wussumónat* (for *kassumónat*?), thou judgest the law, James 4, 11; *ah-que wussumónat*, judge (ye) not, Matt. 7, 1; *wéssumónat*, *wéssumónat*, *wéssumónat*, particip. judging, he who judges, 2 Tim. 4, 1; James 4, 11; Job 21, 22; (*wéss-*) Prov. 29, 14; *wéssumónat*, he judges (them), Ps. 7, 11; *wéssumónat*, he sentenced him ('gave sentence'), Luke 23, 24; *wéssumónat*, they judge him, 1 Cor. 14, 24; *kassumónat*, ye have condemned (him), James 5, 6; *kassumónat*, ye are condemned, v. 9; *matta wéssumónat* *wéssumónat*, he is not condemned, John 3, 18.

wussusses. See *wéssusses*.

wut-, prefixed to the name of a place or people, forms a gentile or ancestral noun, as *wut-Hebrew*, the Hebrew, Gen. 14, 13; *wut-Amorite*, ibid.; *suukkanat*, the Canaanites, v. 21; *wut-Egyptianseng*, the Egyptians, Ex. 7, 18; *wut-ohkit*, an inhabitant of; *wut-óhku*, Acts 20, 4.

wutahtomp, (his) bow. See *óhtomp*.

wutamehpunaonk, n. trouble, Neh. 9, 32. See *wutamatpunaonk*.

wutamiyeu (adv. as n.), the hind parts of man or other animal, behind; *ut wutamiyeu*, 'into the draught', Matt. 15, 17; *utamiyeu*, his hinder part (opposed to *wéssusak*), Joel 2, 20; *utamiyeu* *wéssusak*, their hinder parts (of animals), 2 Chr. 4, 4 (*wutamiyeu*, as prep. behind, C. 235). See *wutát*.

[Cree *utámiuk*, underneath, Howse 34.]

wutappin, n. his bed, Cant. 3, 7. See *appin*.

wutchaiyeumw, it belongs to (him). See *wutchinut*.

wutchaubuk. See *watcháuk*.

wutche, **wutch**, **wotch**, prep. from, Eccl. 3, 11; Ps. 78, 4; for, Eccl. 3, 1; instead of, in the place of, 1 Pet. 3, 18; because of; *wéssut wutche*, for the same cause, Phil. 2, 18; *ut wutche*, for the cause that, for that cause, therefore (see *wéssutche*); *wéss wutche*, 'of him' (as a cause or source), Rom. 11, 36. See *wéss*; *wutchinut*; *wéss*. Cf. *atshoh* (*wutchishéu*), the active form.

[Narr. *gú wutche*, from hence, R. W. 74. Del. *wutshi*, of, by, therefore; *wéssutshi*, of, on account of; *wéssutshi*, therefore, for this reason, Zeish. Gr. 178; *wutshi*, *wéssutshi*, of, from, on account of, for the sake of, ibid. 182.]

***wutchéhwau** (?), her mother, C. 162. See *ákas*.

[Narr. *wutchéhuu* (and *ókánu*), a mother; *wésséhuu*, my mother, R. W. 44.]

wutcheken, **wutchehen**, it bears, yields, brings forth, produces; *wutchehen wésséhuu*, it bore fruit, Luke 8, 8; *wutcheken* . . . *ahumússish*, it yielded almonds, Num. 17, 8; *pish wutcheken* . . . *wésséhuu*, he shall yield . . . dainties, Gen. 49, 20; *pish wutcheken pashuk bath*, (the land) shall yield one bath, Is. 5, 10.

wutchekwéss; *wéssutchehen wutcheken*, his hand was leprous, Ex. 4, 6.

wutcheksuaye, **-iyeu**, adv. westward, to the west, Gen. 13, 14; *wutcheksuau*, northwestward, Acts 27, 12 (= *púhtáutánu* and *maqumittánu*, Mass. Ps., Ps. 75, 6; 103, 12; 107, 3).

wutcheksuayeu, -iyeu—continued.

[Narr. *chikesau*, the northwest, R. W. 83; *chikesauand*, the western god, *ibid.* 110.]

wutchepwaiyeu, -wōiyeu, -woayeu, adv. eastward, to the east: *wutche wutchepwaiyeu*, from the east, Is. 41, 2; Ps. 107, 3.

[Narr. *chepewissia*, the northeast wind, R. W. 83.]

wutchepwosh, n. the east wind, Job 27, 21 [the northeast wind (?); see (Narr.) *chepewissia*] (*wutchepwosh wittin*, east wind, C. 158); suppos. *wadchepwoshik*, when the wind is east, when the east wind blows, Is. 27, 8.

***wutchettuongānog**, ancestors, C. 162. See *archtungunguy*, parents.

***wutcheyēuē**, adv. merely, C. 229.

wutchiinneat, v. i. to be profited or advantaged (to profit by). See *achinneat*.

wutchimau, v. (he blames?); pass. he is blamed, 1 Tim. 3, 2.

wutchinat, wutchinneat. See *wutchinat*; **titchem*.

***wutchipattūkque mēsunk**, curled hair, C. 168.

wutchōmqut: *ut wutchōmqut kēdabhtauāt*, in the bottom of the sea, Amos 9, 3.

wutchonquom: *wutchonquom matagut*, to the root of the tree, Matt. 3, 10, = *wutchahquom*, Luke 3, 9. Cf. *wadchābuk*, a root.

***wutchumonate**, v. t. to blame: *nen wachum*, I blame; *wutchittinnat*, to be blamed, C. 182. See **wachum*, I blame.

wutohkinneat, wadohkinneāt, v. i. to be an inhabitant of or to dwell in (a land or country), Neh. 11, 2; *yeu wadohkin*, here will I dwell, Ps. 132, 14; *wadohkinamp*, I dwell, Gen. 24, 37; *utloh wadohkinamp*, *ut loh wadohke*, (the land) which ye shall inhabit, wherein I (shall) dwell, Num. 35, 34 (cf. *utligu kutohk*, what is thy country? Jonah 1, 8); pass. *wutokinat*, to be inhabited, Is. 13, 20; *howau wah wadohket ka . . . wadehmanat*, who may dwell in thy . . . hill? Ps. 15, 1; *wadohkish en ohkik*, dwell thou in the land, Gen. 26, 2; *my wadohkithey*, they who dwell in (a place or country), the inhabitants of, Gen. 26, 7; Is. 9, 2. This

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wutohkinneat, etc.—continued.

is one of a considerable number of words which Eliot made use of to express, approximately, an idea which the Indian was slow to receive—that of fixed and permanent habitation. Thus *ohhtannāt*, to possess (a place); *apinnat*, to be or remain in a place, to stay; *watayinnat*, to be in a place named, in this place (*yea, ayenank*), and, so, to dwell in (a house, a tent, etc.); *wadannāt* (from *wita*), to dwell with, to live in the house of or with; *wutohkinneat*, to be of the land of (*wut-ohke*), to inhabit, etc. See *wadohkinneat*.

wutohtimoin, n. a nation, Is. 60, 12; Jer. 7, 28 (*wutohtimoin*, C. 157); pl. *wutohtimoinash*, Gen. 10, 32; Is. 40, 15, 17; *wutohtimoinenok*, the nations (collectively or corporately), Jer. 31, 10.

wutohtu, n. an inhabitant of or one belonging to a place: *Sopater wutohtu Berea*, 'Sopater of Berea', Acts 20, 4; *wadch wutohtuāt Israel*, (a captive) 'from the land of Israel', 2 K. 5, 2; *wutohtu*, 'he dwelt' (was a dweller in, etc.), Gen. 20, 1; 26, 6.

wutompeuk, wuttompek, n. (his) jaws, Judg. 15, 16, 19; *wutompeukunamash*, their jaws, Job 29, 17; adj. *wutompakum*, Prov. 30, 14.

wutonkquosketūeonk, n. poison, Ps. 58, 4. See *ūhquosket*.

wutonse[nat (?)], v. i. to proceed from or grow from: *wutonsem kah uam Godat*, 'I proceeded forth and came from God', John 8, 42.

wutontseonk, n. descent, lineage (a proceeding from), 2 Chr. 31, 19; pl. *-angush*, 'genealogies', 2 Chr. 12, 15. See *onsen*.

wutōu: *nō adlit wutōu uametsunak*, she 'bringeth her food from afar', Prov. 31, 14.

wutōshimau, n. appel. the father, individual for the class, Mark 13, 12. See *ashe*.

Wutōshin(ne), n. the Father; obj. *Wutashunneh*, John 6, 45, 46.

wutōshinneunk, n. the fathers (collectively), Num. 31, 26; Mal. 2, 10; 1 John 2, 13. See *ashe*.

wuttaeyeu, adj. inan. behind, 2 Sam. 10, 9. [Probably for *wutamigau*.]

***wuttægkesinneat**, to be wet; *wuttægkes*, I am wet; *wuttægkesinnun*, we are wet, C. 215. See *wuttægki*.

wuttah, his heart. See *wétah* (*m'tah*).
wuttahhamonk, -unk, n. a well, Gen. 21, 25, 30; 24, 11; John 4, 11; *Jakob othomonk*, Jacob's well, John 4, 6; *wuttahhamonk*, 'the well', ibid. See *kuttahham*, he digs (it).

***wuttáhimneash** (Narr.), n. pl. strawberries, R. W. 90 (*wuttahmimash*, a strawberry, C. 164).

[Chip. *otáimik*, heart berry, Bar. 441. Del. *ete him*, Zeish. (= *wuttahmimash*). Alg. *otáimik*, pl. + *aw*.]

wuttahtukquosh, n. pl. (his) temples, Judg. 5, 26 [*wut-achaw*, on each side (?), or *wutah-kuquosh*, brothers or sisters (?)].

wuttaihe, his, (is) his, belongs to him, Lev. 27, 15, 19, 26; *wuttaiheh kah nu wuttaiheh*, (he) is mine and I am his, Cant. 2, 16; *wish wuttaihehsh Cesar*, the things which are Cesar's, Mark 12, 17; *wah wuttaiheh*, 'the whose right it is', to whom it belongs, Ezek. 21, 27; *wuttaihe*, (is) mine, belongs to me, Ps. 60, 7; *wippa wuttaihe*, the water is ours, Gen. 26, 20; *wam w wuttamun wuttaihe*, all that thou seest is mine, Gen. 31, 43; *wam . . . wuttaihe*, all . . . is ours, Gen. 31, 16; *aháonk kutahai*, the inheritance shall be ours, Mark 12, 7; *wam wuttaihehsh, kutahai*, all (an. pl.) mine are thine, John 17, 10.

wuttamantamunat, v. t. to be troubled, to have care or trouble about anything (*wuttamantamunat*, to care, C. 184); *kutamutabun*, thou art careful, full of care, Luke 10, 42; *wuttamantamun*, he is or was troubled, Dan. 5, 9; *wuttamantamun*, I am troubled, Ps. 38, 6; *wuttamantamunak*, be ye troubled, Is. 32, 11. See *wuttamantamunat*.

[Narr. *náon wuttamantamunat*, friend, I am busy, R. W. 49. Cree *áthem-issu*, he is difficult (?); — *chayoo*, he perplexeth, embarrasseth him, Howse.]

***wuttamáuog**, n. tobacco; *wuttamásim*, give me tobacco, R. W. 55; *wuttamunagon* (and *hupinuk*), a pipe, ibid. 56. Peq. *wuttamunne*, a pipe, Stiles. Mass. *sau wah kutam*, will you smoke? C. 241, = *kutattam* (?), drink (?). [*wuttam* (he

***wuttamáuog**—continued.

smokes) is, I think, for *wuttamun*, t. an. form of *wuttattam*, he drinks. Cf. the Abn. *Sáimui*, 'petun' (tobacco); *Sáimé* (= *wuttamun*, El.), il petune, Rasles.] See *áhpawogkash*; *wuttahpawogkash*.

wuttameheónat, v. t. an. to trouble, to disturb, to discomfort, to hinder; *otam-choonotand*, to trouble them, 2 Chr. 32, 18; *ahque wuttameheh*, do not trouble me, Luke 11, 7; *ahque wuttameheh kahlog*, do not trouble thyself, Luke 7, 6; *howan wuttamehehkitsh*, let no man trouble me, Gal. 6, 17 (*wuttamhuónat*, to hinder; *wuttamehehwaui*, I hinder, C. 194).

[Narr. *otamunish* (*kutamish*, C. 194), I hinder you; *otamunish, otamun*, you trouble me, R. W. 49. Cree *otamunne-thaw*, he is busy; *otamunne-hayoo*, he interrupts him, Howse 82.]

wuttaonk, n. a path: *nu-may-euc wuttaongunash*, 'the paths of their way', Job 6, 18; *wuttaongunit*, 'in their paths', Prov. 2, 15; *wuttaongunash*, her paths, Prov. 3, 17.

[Abn. *uñšli*, chemin; (suppos.) *uñšdik*. (*may* is not found in Rasles.)]

***wuttapóhquot**, wet (weather), C. 176. See *wuttægki*.

wuttash, pl. *wuttaj*, let it seethe (boil)? Ezek. 24, 5 (or is *wuttaj* for -*ash*, 2d pers. sing.?). Cf. *wassu*.

wuttát, adv. behind (El. Gr. 21), Judg. 18, 12; behind all, hindermost, Gen. 33, 2 (*wuttat*, after, behind, C. 235); *wuttat wagig*, they who are last, Matt. 19, 30; *wuttát ohtagish*, 'things behind', Phil. 3, 13. See *wuttanipon*.

[Del. *wutak*, afterwards, Zeish. Gr. 172; at last, the last, ibid. 178.]

wuttattamóonk, *otta*, n. drink, Matt. 25, 35, 42; *wuttattamóonk*, my drink, Ps. 102, 9; *ot-*, his drink, Is. 32, 6.

wuttattamunat, *wadt-*, v. i. to drink, 2 Sam. 11, 11; Neh. 8, 12; Esth. 3, 15; *wuttattam*, he drank, 1 K. 19, 6; *wuttattamurog*, they drank, Ex. 24, 11; *oh wuttattam*, what he drinks, 2 Sam. 19, 35; *wuttattamog*, if you drink, 1 Cor. 10, 31; *wuttattash*, drink thou, Gen. 24, 14, 18; Lev. 10, 9; *wuttattamuk*, drink ye, Cant. 5, 1; *wuttattaj*, let him drink, John 7, 37 (*wuttattam*, I drink; *nágon wuttattam*, he-drinks, C. 189). (*wuttattamunat* has

wuttattamunat, etc.—continued.

the form of a verb transitive and frequentative. The earlier form of the intransitive is not found in Eliot. As *moehinat* means primarily to eat vegetal food, the radical verb from which *wuttattamunat* is derived signified to drink water. This earlier form, without reduplication, may be traced in some of the phrases given by Roger Williams and Cotton: *apric wutimotons* (*ahque wamattoush*), do not drink all, R. W. 34; *san woh kutam eya*, will you smoke it now? [i. e. drink (?)], C. 241. There was another word, meaning to drink (intransitive), whose original form it is not easy to trace in its compounds. The radical appears to be *sip*, related perhaps to *sanpá*, *sábie* (q. v.), *suppequash* (tears); possibly to *sape*, *sip*, *kogkissippamwáa*, a drunkard (*kogho-sip*, C.; *kokosip*, Mass. Ps.); *tohmít wóok ohksippamwáa*, 'if you will leave off drinking', C. 240 [*ahqu-sip* (?)]; *wuttanawtam wotokys woh motta missippama sokamunk*, 'I will command the cloud that it rain no rain upon it', Is. 5, 6; *tápsippáwhittá* (*tápsappamwéhhittá*, Mass. Ps.), 'when they have well drunk' [*tápi-sippam*], John 2, 10; *anp-pomgranatsum awéksippáunk*, the (sweet? *wékon*?) juice of my pomegranates, Cant. 8, 2. Cf. *wassappeg*, a tear.

[Narr. *wicéwákatam*, I am thirsty, R. W. 33 (= *wák-kohkutton*); *pántonis wáttám*, give me drink; *wáttáttash*, drink, *ibid.* 34; *wáttáttamúttá*, let us drink, *ibid.* 35.]

wuttattamwaitch, n. a spoon, Num. 7, 62, 68; pl. — *wash*, v. 86; a cup, Jer. 25, 15; 1 Cor. 10, 21; *wáttáttamwáitj*, Gen. 44, 2 (*wáttáttamwáitch*, my cup, C. 161). From *wáttáttamwéhéénat*, to give to drink, to cause to drink, 'let him (it) give drink to me'.

[Narr. *kúndam*, a spoon; pl. *kúmmáwáttóq*, R. W. 50.]

wuttattashónat, v. t. an. to hide (a person), Ex. 2, 3; *wáttáttashoh*, she hid him, Ex. 2, 2. [= *wáttat-áttáshónat*, to hold behind anyone (?); suffix an. form from *áttáshan*, he hides.] Cf. *Wáttácom* (?); *wáttákhmánnáit*.

[MARGINAL NOTE.—"Wrong."]

wuttaun, **wuttaunoh**, (his) daughter; appel. *wúttáuná* (*wúttáuná*, C. 162), a daughter, Matt. 10, 35; constr. *wúttáunoh*, the daughter of, 1 Chr. 2, 49; pl. *wúttáunóq*, *wúttáunóq*, *wúttáunóq*; *wúttáunós* (*wúttáunós*, C. 162), my daughter, Deut. 22, 17; Judg. 11, 35; *kúttáunós*, thy daughter, Gen. 29, 18; *wúttáunáunóq*, our daughters, Gen. 34, 9; *kúttáunáunóq*, your daughters, Gen. 34, 9; Jer. 29, 6; *wúttáunoh wáokas*, my mother's daughter, Gen. 20, 12; *wúttáunáunk*, n. coll. the daughters, all the daughters, Judg. 21, 21. Cf. *wéwháttá*; *wéttompas*. See *wúttá-kít*, second daughter.

[Narr. *wúttáunís*, my daughter, R. W. 45. Del. *wéhan*, daughter; *wéá wáttá*, his daughter, Zeisb.]

wuttaunaenat (?), to have (as father or mother) daughters: *kah wupatak wúttáuná*, 'and afterwards she bare a daughter', Gen. 30, 21; *motta písh kutáunéwé*, thou shalt not have daughters, Jer. 16, 2. Cf. *wúttáunáunéwé*.

wútténantamóonk, n. (his) will, wish, Mark 3, 35; the will of, the purpose of: *woh áwít wútténantamóonk wásh*, he who doeth the will of my father, Matt. 7, 21; *kútténantamóonk n wásh*, thy will be done, Matt. 6, 10 (— *ne wásh*, Luke 11, 2); *motta wútténantamóonk qat kutáihé wásh*, not my will but thine be done, Luke 22, 42. See *wúttáttáunáunk*.

wúttin, **wúttinne**, he himself, she herself, illc ipse, the emphatic pronoun of the 3d pers. sing.: *áttóh wúttin táwas-sáunim*, how has she become a desolation? Zeph. 2, 15. See *wúttánnánnat*.

wúttininumékhossinat, to serve; *wúttin-umúhkháunim*, to be served, C. 208.

wúttinneumúhkaúonk, n. his service, a serving (him), service rendered to, Ezra 6, 18.

wúttinneumúhkaúonát, v. t. an. to serve (him), 2 Chr. 29, 11; 34, 33; *wúttinneumúhkháunim*, they served (him), Gen. 14, 4; *káttánnúhkaúunim*, I have served thee, Gen. 30, 26; caus. *wúttinneumúhkháunimáukap*, thou wast made to serve, Is. 14, 3; *motta kúttinneumúhkháunimáukimá*, I have not caused thee to serve, Is. 43, 23.

wúttinniin (?), 3d pers. sing. pres. indic. from *wúttánnánnat*, = *wúttánnánnat*.

wuttitchuwan, etc.—continued.

nately); *sahwātchuan*, it flowed out of, forth from; *sahkhatchuan*, it gushed out, burst out, Is. 35, 6; *awūtichuan*, it flowed to, ran to; *wawēyapuchuan*, it flowed round about, 1 K. 18, 35.

[Abn. *ari'tsānān*, il coule, v. g. le sang.]

wuttogki, n. moisture, Luke 8, 6. See *appushki*, wet, moist; **wuttapāhquod*, wet weather; *wuttogkesianat*, to become wet.

[Peq. *wuttāggia eyōw-kīczuk* wough, wet today, very; *woughūggachy*, a deer, i. e. wet nose', Stiles.]

wuttogque. See *appāq*.

***wuttōhkokhōminneōnash**, pl. blackberries, C. 164.

wuttōhuppa[enat]. See *wuttahuppa[enat]*.

wuttompek. See *watompak*.

wuttōntauunat, v. t. to climb to or into; *wuttāntauunat*, if he climb up (into it), John 10, 1; *kutāntauunat*, he climbed up, went by climbing (on his hands and feet), 1 Sam. 14, 13; *nāntauūhōttit kesukut*, if they climb up to heaven, attain to by climbing, Amos 9, 2. See *tah-kōntauunat*.

[Narr. *abūantaurash*, climb the tree; *abūantaurēm*, I climb, R. W. 91.]

wuttoohpōomweonish, n. tobacco, C. 241. See (Narr.) *wuttāmūng*; *ūhpā-ankash*.

***wuttoōnat**, to complain; *wuttōnawem*, I complain; *wattoenep*, I did complain, C. 186; *saw kōtanawem wūdhag*, did you complain of me? *ibid.*

***wuttōtūkkon**: *hachē wuttōtūkkon*, 'it jerketh or suddenly twitcheth', C. 195.

wuttōantamunāt, v. t. to care about, to be careful of, inan. obj. (*wuttāntamunāt*, to care, C. 186); *wuttāntam*, he careth for, 1 Cor. 7, 32, 34. Cf. *wuttat antamunāt*.

wuttōhuppa[enat]. See *wuttahuppa[enat]*.

***wuttōkummissin**, a grandmother, C. 162; *kōkummas*, thy grandmother, 2 Tim. 1, 5; (*kōkummas*) thy aunt, Lev. 18, 14.

wuttōm, (his) mouth, the mouth of (him), Ex. 4, 11; Prov. 10, 31. See *wuttām*.

***wuttōnautamoonk** (?), n. 'valor', Man. Pom. 86, l. 1.

***wuttōtchikkinneasin**, a grandfather, C. 162.

***wuttōwosketompaog**, pl. 'men of high degree', Ps. 62, 7.

wuttugk. See *wahduk*.

wuttuhhunk, n. a paddle, Dent. 23, 13. [Narr. *wūtkuuck*, a paddle or oar, R. W. 99; *pātkans wātchkuuck* [= *pātk-tans wātchkuuck*], bring hither my paddle, *ibid.* Del. *tahucan*, paddle, oar, Zeish. Voc. 29.]

wuttuhppa[enat] (?), **wuttōhup-**, **wadhup-**, **wuttōhup-**, v. i. to draw water (*wuttuhuppauut*, Mass. Ps., John 4, 7, 15); *wuttahuppapog*, *watuhpapog*, they drew water, Ex. 2, 16; 2 Sam. 23, 16 (= *quomphippapog*, 1 Chr. 11, 18); *watuhuppak*, draw ye water, Nah. 3, 14; *wadhupahōttit*, when they drew water, Gen. 24, 13; *watuhpapu* I drew water for (them), Gen. 24, 19; *wuttōhuppamau*, she drew water for (them), v. 20. Cf. *sokhippog*, 'draw out' (water), John 2, 8; *wamwāpog* . . . *wippe*, fill (it) with water, v. 7.

[Del. *thop peck*, a well, Zeish. Voc. 12.]

wuttuhg, **wuttuhqu**, **wuttuk** [*wat-ahag*, of the tree?], n. a branch or bough of a tree, Gen. 49, 22; Jer. 23, 5; 33, 15; firewood, Prov. 26, 20; *watuk*, wood, Is. 60, 17 (*wattoohquwush* or *nishush* (?), wood, C. 164; *pōchātuk* (from *pōkshauut*, to be broken, or from *pōchēan*, it divides, branches), a bough, *ibid.*). See *wahduk*.

[Narr. *wātuckqu*, 'a piece of wood'; *wātūckqernash*, lay on wood (on the fire), R. W. 48; *pūchātūquwāsh*, pl. branches (of a tree), R. W. 89.]

***wuttuhthukmunat**, v. i. to arrive; *watuhthukom*, I arrive, C.

[Cree *tūckassin*, he arrives (by land), Howse 50. Narr. *atiukū wāshem*, I came by land, R. W. 31.]

wuttuk. See *wahduk*; *watuhg*.

wuttunkhumunāt, v. t. to cover with: *wuttunkhumun monak*, she covered it

wuttunkhumunát—continued.

with a cloth, 1 Sam. 19, 13. See also *ankhumunát*; cf. **Wautacow*.

wuttunkin[ónat] ahtompeh, to bend a bow: *nah wuttunkinout ahtompeh*, he who bends a bow; *wuttunkinmuh wutoh-tompeh*, let him bend his bow, Jer. 51, 3; but *kenawa wunkinúgish ahtompeh*, you that bend the bow, Jer. 50, 14, 29; *ng*

wuttunkin[ónat] ahtompeh—cont'd.
putunkanowcheg ahtompeh, they who bend the bow, Jer. 46, 9; 18, 66, 19. See *putunkanaw*; *wunkinmuh*.

wutuhsame, adv. (?) on this side, Josh. 8, 33 (opposed to *onkka*, on that side, beyond): *wutuhsame septat*, on this side of the river, Dan. 12, 5 (*wuttoshimayen*, on this side, C. 235).

Y

yá. See *yo*; *yóá*.

yaneimn: *wam yaneimn wateh wutawang*, 'is not seemly for a fool', Prov. 26, 1.

yânequohhō, n. a veil, Gen. 24, 65, = *puttoqpuquohhō*, Gen. 38, 14, = *ong-ququohhō*, Ex. 34, 33; 2 Cor. 3, 14.

yáneyéu: *pish yáneyéu*, it shall be as, or like, Is. 17, 5 (circumstance to circumstance or fact to fact); *w wook yau*, and likewise (in the same manner), John 6, 11. Cf. *wam*; *outah*; *totappe*.

yánitchan [*qanitannun-watcheg*, he shuts the hand (?)], n. a handful, Lev. 2, 2; pl. -*ash*, Ezek. 13, 19; *septatichan*, a handful of, 1 K. 17, 12.

yánittanumunát, **yeau**-, v. t. to shut (a door, gate, etc.): *qanitannun septat*, he shuts the door, Judg. 3, 23; *qanitannumang*, they shut the gate, Josh. 2, 7; *yánittanumun* (v. i.), he shut the door, Gen. 19, 6; *pish yánittanumun*, thou shalt shut the door, 2 K. 4, 4.

yánuumununát, v. t. to shut: *qinunum wuskesakquash*, he shuts their eyes, Is. 44, 18; *qunumash*, shut thou (their eyes), Is. 6, 10; *nah yunumuk*, he who shuts (his eyes) Is. 33, 15.

[*Narr. yonish*, shut the door after you, R. W. 50.]

yau [*yauwe*], num. four (El. Gr. 14), Ezek. 1, 10; *qawog*, *yauwog*, an. pl. four (living beings), Gen. 14, 9; Ezek. 1, 5, 8; *yauwunash*, pl. inan. four (things), Prov. 30, 18, 21; *qawut wai*, four square, Ex. 38, 1; *yauqinúgkok*, on the fourth day, 2 Chr. 20, 26; *naba yau*, fourteen; *yauwuchay* (-*kodlog*, -*kodtush*), forty, El. Gr. 14.

[*Narr. yóh*, four, R. W. 41. Peq. *yauh*, Stiles. Del. *we wo*, Zeisb.]

yeau [*yá-wa*, to yonder, thither], prep. to, as far as: *wateh . . . yeau*, from . . . to, Mic. 7, 12, = *yó'u*, Zech. 9, 10. See *yeu unne*.

yeannittanumunát. See *qinittanumunát*.

yeu, (1) demonstr. pron. inan. this: an. *yewoh*; pl. inan. *yesh*, an. *yay*, these; pl. an. *yéah*, these (accus.), Gen. 15, 10; *utligau*, interrog. which?; pl. *utligash* (El. Gr. 7); *yau apataz*, this month, Ex. 12, 2; *yau kodtumuk*, this year, Luke 13, 7; *yau waj*, for this cause (El. Gr. 22); *yau in kah yau in*, thus and thus, 2 Sam. 17, 15. (2) adv. here, in this place, 2 K. 2, 8; Gen. 22, 1, = *qewat*, Gen. 21, 23; *yau unqupe*, toward this way (El. Gr. 21); hither, 2 K. 2, 8. See *yaua*.

[Del. *yau*, here, Zeisb. Gr. 171. Quir. *yewoh*, Pier. 5. Narr. *yo* (q. v. i.). Cree (an.) *ow'a*, (inan.) *ow'a*, this, Howse 188. Chip. (an.) *wawh*, (inan.) *wawh*, Howse 188. Micm. *st*, 'hei', Maillard 30.]

***yéuh** (Narr.), man (*wewúgh*, woman), Stiles.

[Peq. *wchycugh*, my wife; *wchycushumang*, my husband, Stiles.]

yeuhquog, n. pl. lice, Ps. 105, 31, = *yew-kat(og)*, *yewhkat(og)*, Ex. 8, 16, 17, 18.

yeuoh, this, (an.) 'this man', El. Gr. 7. See (Narr.) *ewé*; cf. *nah*.

yeu unne, adv. in this manner, thus, John 11, 48, = *yau in*, 2 Sam. 17, 15 (*yau unni*, thus, C. 234).

yeu yeu, adv. now (El. Gr. 21), Gen. 21, 23; 22, 2; 2 Cor. 6, 2.

***yo** (Narr.), = *yew*: *yau wépey*, thus far; *yáwa*, thus, R. W. 55; *yá wateh*, from hence, ibid. 74 (= Mass. *yau wateh*, Ex. 33, 15).

[Del. *yau-wantschi*, from hence, therefore, Zeisb. Gr. 171.]

yô, yâ, adv. yonder, that way: *yeu nong-que in kah yô in*, hither and thither, to this side and to that; *yô nittânu*, we will go yonder, Gen. 22, 5 (*wank hô kappayannu*, we will come again [hither (?) to you, *ibid.*]); *nunchish yeu wutch, yeunsh*, go hence to yonder place, i. e. go hence, go to yonder (from *yô-unquat*), Matt. 17, 20.

[Narr. *yo narekin*, I dwell here, R. W. 29.]

yôái, yôaeu, yoáe [*yô yeu*], adv. on that side, 2 Sam. 2, 13; Dan. 7, 5; *wutch yôáe kesukput kah yeu ank in wongkone*, from the one side of heaven unto the other, Dent. 4, 32; *wutch yôáe . . . nongue*, on the one side . . . on the other, 1 Sam. 14, 4; *yôáen . . . nahodtâ* *yôáye wank*, on the one side (of the ark) . . . on the other side, Ex. 37, 3; *ut yôáe*, at the sides of (the ark), v. 5; *wutch*

yôái, yôaeu, yoáe—continued.

yôáen . . . ongkânu, out of one side . . . out of the other (of the candlestick), v. 18; *pasuk yôáyeu . . . ankatak ongkânu*, one on one side (of him) . . . another on the other, Ex. 17, 12; *yôáen nannunniyeu*, on the northward side, Lev. 1, 11. Cf. *wongkone*.

[Del. *yawi*, on one side, Zeisb. Gr. 171.]

***yôte** (Narr.), fire; *Yôáanit*, 'the fire god', R. W. 47, 110. See *natan*.

[Peq. *ywet*, fire, Stiles.]

yowutche [*yeu-wutche*, because of this], adv. wherefore, Matt. 18, 8.

[Del. *yu wantshi*, from hence, Zeisb.]

yoyatche, adv. always, Matt. 28, 20; 26, 11 (usually, C. 230); *yeyatche*, Is. 45, 17. See *wameyeu*. Cf. *wagwattâe*.

[Micm. *yapchâs*, 'tonjours', Maillard 28. Del. *yawewi*, Zeisb.]

ENGLISH—NATICK

A

abhor, *ahpauumau*; inan. *ahpauam*, he has an extreme aversion to; *ahpauamau*, he is abhorred, is loathsome; *ahpauumukquok* (when it is abhorred), an abominable or detestable thing.

abide, *appu*; it abides in, *appchum-uu*.

able, *tapemau* (*tápmuu*), he is able, potest. From *tápi*, sufficient.

abomination, *ahpauumukquok*.

abound, *muat*, when there is much or plenty; *muat-much kohoh*, I abound, Phil. 4, 18.

about, (concerning) *papamau*; (round about) *quimuppe*; *waúau* (*waúu*, *we-wúu*, C.).

above, *waabé*, *wedup*; *waché wédup*, *waché waabú*, from above; *wahkumiyen*, upward; *kukukupa*, higher up.

abundance, *ne wasegik*, when it is plentiful; *missehóuuk*, C.), an abounding; *mutuotash*, *nishámutash*, 'great store', R. W.; *muunishkóol uuchuu*, 'store of victuals'; *monotash*, many things, abundance; *monauk*, abundance; *muutit*, when there is plenty.

accept, *tapemau*, he receives with satisfaction; *tapemauumauk*, acceptance; *tapemaukquok*, that which is acceptable. From *tápi*, sufficient, enough.

accompany, *wéchau*, he goes with, an. obj.; *kawéchaush* (*kawéchaush*, R. W.), I go with you; *wéchauutlita*, let us accompany, R. W. From *wéche-au*, he goes with.

according to, *neauuak* [*ne auuak*, that which is so].

acorn, pl. *auúchumínéush*, R. W. See nut.

across. See crossover.

act (agere), *ussenat*, to do, to act; *ussa*, he does; *ussen*, he acts; *uunékhuan*, he does with respect to others, he conducts himself, *uunwécheau*, he did well to, conducted himself well toward; *yeu uutiuhikyeu*, thus he deals with me. See conduct one's self; do to.

action, *ussauk*, a doing.

add, *kutuchtau*, *kutuchtau*, he adds (it, to it); *akkutuchtau*, he adds to it, makes an addition to it; *kuchtau* [*kutche-ohtau*], he adds to.

adorn, *wanncheau*, he adorns (makes beautiful) himself; *wanné kuhheg*, adorn thyself (*wassim*, he adorns himself, C.); *wannchteau*, he adorns (inan. obj.).

adorned, inan. *wannchteauk*, an. *wannchéhosa*.

adultery, *mutussa*, he commits adultery; *mutassé kou*, thou shalt not commit adultery; *mutassau a-in*, an adulterer (*mutauáisa*, pl. *mutauáishichik*, R. W.); *mutáishquássa a-in*, an adulteress. See fornication.

advantage. See profit.

adversary. See against; enemy; opposite.

advice, *kenauittauuk*, good advice received. See counsel.

advise, *kagkachtamau*, v. t. he gives advice to, advises (*kagkaghattau*, he advises, C.); *wéaghattauuk kuh kenatamuk*, 'give your advice and counsel', Judg. 20, 7.

affair (matter of business), *uunigéuuk*.

affrighted, *chepshan*, *chepshoutau*, he is affrighted, startled, astonished (*kitcheshshau*, he affrights; *kitcheshshauittiméat*, to be affrighted (?); *kuttijschauittauuk*, fright, C.).

afraid, *wabasu*, he fears, is afraid; *uawabé*, I am afraid; *gushau wabesuméau*, he is afraid of (him); *quéúhtau*, he is afraid (to do, to go)—not implying slavish or disgraceful fear (*wéssass*, (he is) afraid; *uawéssass*? are you afraid?; *uawéssass*? why fear you?; *uawéssass*, I fear none, R. W.). See fear.

after, adv. after that, afterward, *ne mahé* (see have, auxil.); prep. *asukkaué* [*asukkauen*, it goes after, follows]: *ne-goune ouk neu . . . asukkaué ouk neu*, before me . . . after me, next after

after—continued.

(in order of time or place): *atohohôa* (secundus, -a, -um); *noh asakkid*, he who goes or comes after. Cf. *asub*, or; *nessé* [*ni-sse*], two.

afternoon, *qatitahquâpâi*, C.; *paivâim-paw*, *maivâim-paw*, R. W.; *qatitâk-quâ-paw*, after dinner, *ibid.*. See day.

afterward (in the future), *anpatak*.

again, (a second time) *uumpu*; (in addition) *uauk* (*uaukunt*, *uak*, or *uauk*, again, C.).

against, *ayauhkom*; mutually opposed, *ayauhkomâtta* (*ayauhkomâtta*, C.); *ayauhkomau*, he goes against, he makes war on (tan.); *uup-quâutau-ak*, he is against (at variance with, contending with) me; *pâihoku*, over against, opposite to; reciprocally opposite, over against each other, *pâihokak*. Cf. *pâihoku*; *pâihoku*; *uauk paska*, it is double; *piskimau*, he doubles (it). See opposite; war.

age. See old; old age.

ago. See long time ago.

agreement. See covenant.

ah! alas! awei! awei!

ail, *tah kut-asquâum*? what aileth thee? also *tah kut-asquâum* (and *tackitâspatam*, R. W.); *tah asquâum* (*tahâspatâgi*, R. W.), *tahâspatâgi*? what ails him, what does he happen on, what chances he?; so, *uig wame* . . . *ashpâutog*, 'chance happeneth to them all', Eccl. 9, 11; *tatuppa asquâutog wame*, 'one event happeneth to them all' (they chance all alike), Eccl. 2, 14.

air (atmosphere), *manahcha kasak*, = *manahchigat kasak*, the empty or void sky.

alarm. See war.

alewife. See fish; menhaden.

alike, *tatuppa*, equally.

alive, *pamutog* (when he lives, living).

all, *wame*, *wame* (*ommino*; *wame* (when there is all) enough, *mâmiss* (*mâmiss*, R. W.), *tatus*, ex toto (*mâmissâgâut*, wholly, entirely, C.). From *mâssi* (*mâssi*), great, by reduplication.

almost, *nâhen*, nearly, nigh to (*amâgach*, C.).

alone, *missu*, *missu* [*noh ussu*, he who does?]; *u'ishushim*, I am alone, R. W. *mâmissâgâut*; *waks*, *mâmissâgâut*, all alone, C.; *uau-nâssi-up*, I was alone, *ibid.*

alone—continued.

uau, of himself only, I. P.; *nâut*, R. W.; *pâsak nâut* God, there is only one God, *ibid.*

also, *uauk*, again, moreover.

always, *uaypâtta*, continually; *uaypâtta* {=*uay wâtta*, from this time?}, *uicham*, forever. See ever.

am. See *appu*; *ayau*; *uay*; *uau*; *ohkan*.

amazement, *chepshauk*, a startling; *chepshau*, he is amazed, affrighted; *uau-chauam*, he wonders. See wonder.

among, *kuang*, *kuauk*. Related to *kuaukchatahan*, he pierces, penetrates (?), *kuaukchatahan*, penetrating, piercing; from *kuang*, that which is sharp. Cf. Lat. inter, interere, intrare.

ancestors, *uatchâtungâung*, C. From *uatchau*, suppos, *uatchit*. See parents.

anchor, *kuaukquab*, *kuaukquap*, *kuaukquap* (*kuaukquap*, R. W.); *kuaukquaukquap*, C.).

and, *kah*. From 'k progressive.

angle, *nâi*, angular, having corners or angles; *uigug* (when it is angular or cornering), a point, angle, or corner; *ut yau wau*, at the four corners of; *yau uigug wau*, the four corners of the house. Cf. *kuau*, sharp; *kuau*, that which is sharp. *puachog*, an interior angle or corner. See corner.

angry, *uauquâutau*, he is angry; suppos. part. *noh uauquâutau*, he who is angry, i. e. any angry man; imperat. prohib. *ahpau uauquâutau*, be not angry (so, R. W.); *uauquâutau*, I am angry, C.); act. verbal *uauquâutauuauk* (*uauquâutauuauk*, C.); pass. verbal *uauquâutauuauk*, anger. V. t. an. *uauquâutauuau*, he is angry at or with (an. obj.).

From *uauquâutau*, red, bloody, and *uau*, minded, purposing, or having in mind.

animal, *ââas*, *ââas*, *hauas* (*ââas*, *hauas*, *ââas*, C.), animal, creature (pl. *ââasâg*, *uauâgâg*); *uauhoh* *ââas* *pâutâg*, 'every thing that liveth' (*pâutâgâg*, *uauâgâg*, 'living creatures', C.). *uâgâg* (pl.), tame or domestic animals (*uâgâg*, R. W.). *pâpâgâg* (*pâpâgâg*, R. W.), pl. *uauâg*, beast. Cf. *pâpâgâg*, *pâpâgâg*, bird, avis. *ââas*, *hauas*, is evidently related to *hauan* (*hauan*, R. W.), someone, anyone, a person. The termination repre-

ashamed, *akodelchu*, he is ashamed; *ut-akolj* (*ut-ayghodelch*, C.), I am ashamed; *akodelchhuan*, he makes (him) ashamed, puts (him) to shame (*ut-ayghodelchahik-qan*, it ashameth me, C.).

ashes, *pakypce*. Cf. *pukit* (Narr. *páik*), smoke; *pakypce*, mire, mud; *pohyut* (that which is broken off), a brand.

ash tree, *monunks*, Is. 44, 14.

ask, *ututotomau*, he asks (him) a question, questions; *ututotomarchtan*, *ututotomih-tan*, he inquires, asks a question; *ututotomihkhan*, he makes inquiry of, he asks questions of (about anything) (*ututotomarchkhan*, *ututotomihkhan*, he asks, inquires, C.); *u'ututotomácktan*, I will ask the way (inquire about it), R. W.; *kun-ututotomá?* do you ask me? *ibid.*).

ask for, *wehquctan*, he asks for (it); *weh-quctumau*, he asks (him) for (it) (*ka-wequctumauash*, I beseech you, C.). Cf. *wehkomau*, *wákomau*, he calls (him).

assemble, *miawcag*, *miawpúwag*, they assemble, meet together; *múkkianwuk moewau* or *miáwánu*, the assembly meets (is gathered together); freq. *mohmúwag*, they meet often or habitually (*miawí-tuck*, let us meet; *miawíthetit*, when they meet, R. W.). From *miá*, *miáur*, *múwé* (*moypce*, C.), together. V. t. an. *miawau*, he assembles, causes (them) to assemble, gathers together (*miáwreuc*, a court or meeting, R. W.).

assembly, *mawowchkomuk*, *mishocuk*, a great many together; *múkkianwuk*, a gathering.

astonished, *chapshau*, he is astonished, amazed; *mowchawatum*, he wonders. See amazement; wonder.

astray, *putau*, out of the way; *putnéwá*, he goes astray; suppos. part. an. *putnéwau*,

astray—continued.

going astray, erring. *wáumau*, *wáman*, he goes astray, wanders out of the way; suppos. part. an. *wáwáit*, *wáwáit*, going astray; hence, *wáwáit*, *wáwáit*, sunseting (*wáwáwáit*, they wander, C.). From *wáwáit* (*wáwáit*, C.) and *au*, he goes round.

as yet, *ashpáumau*, *ash páum*.

at, *alt*, *ahhat*, *at*. At or in a place (the locative case), expressed by the termination *-at*, *-at*, or *-it*, with or without a governing preposition.

attempt, *kodassu* [*kut-assu*], he attempts (*uén ankodássép*, I attempted, C.).

aunt (?), *okummas* [from *okas*, related to the mother]; *kukummas*, thy aunt, Lev. 18, 14, but thy grandmother, 1 Tim. 1, 5. See grandmother.

autumn, *wápu* (*wápuu*, R. W.; *wápuáwé*, C.), the harvest season, the latter part of summer and beginning of autumn (*tupúwéck*, the fall of the leaf, R. W.; *wáwáwáwáit*, fall, C.). See seasons.

avoid, *chippáumau*, he avoids (it), puts it away; *chippáumau*, he avoids, keeps away from (it); *quasóhkom* (?), he shuns or avoids (*nuk-quisóhkom*, I shun or avoid, C.).

awl, *m'ukys* (*múckuck*, awl blades, R. W.). Cf. *kóns*, a thorn; *m'úhkos*, a nail or talon. *puckwáigamash*, awl blades, R. W., from *puckhumáin*, to bore, *ibid.* See point.

ax, *togkuk* (*togkom*, C.), pl. *-ash*, that which strikes; suppos. part. inan. from *togkom*, he strikes an an. obj. *chichágin*, a hatchet, R. W.; pl. *chicháigamash*. Cf. Del. *pucksháicu* or *ksháicu*, a knife; *m'chanshíicu*, a large knife, Hkw., Corr

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babe. See child; infant.

back, *muppusk*, *wuppisk* (*wuppusky*, C.; *wuppusau*, R. W.), from *poske*, *posken*, it is bare, naked, unprotected, with indef. prefix, *m'poske*; *kuppusk*, thy back; *wuppusk*, *wuppisk*, my back; *wuppisk*, his back; *wuppusquáut*, *wuppusquáut*, at his back, on his back, behind him.

backward, (oppos. to forward) *utáumau*; *utáumau* *penáshau* or *utáshau*, he fell backward; (oppos. to forward) *qushké'*; *qushken*, he goes back, returns; *qushkenwé*, it goes backward; *nukqushken* (*nuk-quisshken*, C.), I go back. *asóáshau*, he retrogrades, moves backward; *ut-ássóáshau*, I go backward.

bad, *matché* (Lat. male); suppos. part. inan. *matchit*, when it is bad; concrete n. *matchuk*, *matchuk*, evil, that which is bad; adj. *matcheton* [*matcheta*, he is bad], bad, evil, wicked; *matchesa* [*match-esu*, he does badly], a bad person, i. e. (one, he, who) acts badly; vbl. n. of agency *matchesaen-in*, an evil doer; act. vbl. *matchetoonk*, badness, wickedness (in disposition, purpose, or nature); pass. vbl. *matchewchettoonk*, wickedness encountered or referred to its object; act. vbl. *matchesonok* [from *matchesa*], the doing of evil, badness in action. From *matu*, *mat*, adverb of negation. Cf. Engl. not, naught, naughty.

bag, **basket**, *muwat* [*m'nat*], pl. *m'natash*; *muwaté*, a basket, R. W.; *muwatig*, Stiles; *suqkissinute*, a hand basket, C. "Instead of shelves, they have several baskets, wherein they put all their household stuff; they have some great bags or sacks, made of hemp, which will hold 5 or 6 bushels."—R. W. 50. "Notasson, or bags which they plait from hemp."—De Vries, Megapolensis, 2 N. Y. H. S. Coll. iii, 95, 107, 158. From *natin-at*, to lift or take up a burden (*natitash*, 'take it on your back', R. W.); see bear. *putuk* (when it is put in; suppos. part. inan. from *putuam*, he puts it into), a bag or pouch for carrying small articles: "*putuawassinig*, their tobacco bag, which hangs at their neck, or sticks at their girdle, which is to them instead of an English pocket."—R. W. 108.

bait (for fishing), *mutawapimutkaun*, R. W. Cf. Abn. *asauigan*, Rashes.

bake (roast), *apowau*, *apewau*, *apowau*, he bakes, roasts, or cooks; *apowau wigans*, to roast flesh (*apowash wigans*, roast the meat, C.). The primary signification appears to be to prepare for food.

bald, *masi* (smooth); *nokkukki* (bare); *masontuppu*, he is bald, has a bald head (*masintup*, a bald head, C.), *makukkintuppu*, he is bald.

ball (for playing), *pompasuchukuk*. From *pompu*, he plays, *asuhkau*, he chases, follows after: *pomp-asuhkau*, he chases in sport.

bank (of river), *wassipinuk* (*wassippinuk*, C.), = *was-appin-uk*, where the edge or margin is, that which is at the edge (*was*).

bare, *makkukki* (*muckkiki*, 'bare, without nap', R. W., of cloth); *mukkaney*, 'strip yourselves', Is. 32, 11. Hence *mukkaninua*, he robs, plunders, strips bare; *mukkanimuraen-in* (n. agent.), a robber, and perhaps *mukki*, *mukketoonks* (*muckpachucks*, R. W.), a child, a boy. See bald; naked.

bargain (agreement), *wunuwatook*, = *wunne-nawatook*, good saying, satisfactory talk. See trade.

bark (v.—as a dog), *wohwahdean*, he barks (*wohwahdean*, C.); *wohwahkan*, he barks at, keeps barking (onomatopoeic; so *wohwahawau*, 'ho! hullo!', C.).

bark (n.), *wunawdean*, C.; *wuchickapinuk*, 'birchen bark and chestnut bark, which they dress finely and make a summer covering for their houses.'—R. W. 48. Cf. Abn. *masiké*, pl. *-késir*, 'écorce de bouleau à cabaner', etc., Rashes.

barn, *ampin-wash*, barns, R. W.

barren, *michien*, *mehchéyeu* (she or it is empty, is nought); *mehchéyeu*, barren (*mehchéyeu*, empty, C.); *mehchéyeuwuk*, barrenness, sterility; *matchekine ohke*, barren land. From *mat*, *matché*, or *muhshéan*.

barter. See sell; trade.

basket. See bag.

bass (a fish), *Labrax lineatus* (?), *missuck-ke*, R. W.; pl. *-kiquock*; *suckeqmog* (pl.), Stiles. Peq. *m'ssagkhege*, *quinnawig*, bass, C. (?).

bastard, *munretu* (*munretu*, C.). From *muaw*, general, communis, and *wetu*.

bat, *mutappasquas*, *mutaputques*.

battle, *ayenwattoonk*, *ayecatook* [making war, vbl. from *ayenwau*, he makes war against], *mutecatook*, R. W. Cf. *mutwau*, he is an enemy.

bay, *putuppuq*, *putuppuq*.

be. See *appa*; *ayen*; *wa*; *nont*; *ohdean*.

beads. See wampum.

beans, *tuppuhquim-ash* (pl.) [from *tuppuhquim*, it turns or rolls]; *masusquash-ash*, R. W.; Peq. *mushquasedes*, Stiles.

bear (n.), *mosq*, *musq*, *masq* (*mosq*, C.; *mosk* or *paukimawawaw*, R. W.; Muh.

bear—continued.

mapoh, Edw.; Del. *mok'hk*, *ma'bhk*, Hkw.). From *ma'chah*, (*map'chah*, R. W.), he devours, eats, an. obj. (?). Peq. *a'hérgant*, Stiles; Narr. *kamuh*, ibid. See wolf.

bear (v.), *kennanum*, he bears or carries (it), takes it along; with an. obj. *kennan*, *kannan*, he carries (him); with suffix *akkenunih*, he carries or bears him; *kannunut* (suppos. part. an.), when he carries or bears; *kannunut alhtunph*, carrying a bow (see take). *kannun*, he bears, sustains, holds up; suppos. part. inan. *kannuk*, when it carries, it carrying, a carriage or anything used for carrying burdens; freq. *kakannunum*, he supports, holds strongly or firmly. *nagantun*, he bears (it) on his person as a burden; imperat. 2d pers. sing. *nagantash*, bear or carry it (*náitash*, take it on your back, R. W.); suppos. pass. part. *nagenuuk*, *ni'iamuk*, (when he is) borne or carried on the back (of a man or beast), hence *nagenuuk*, when he rides: *nagenuukpuy kam'ish*, 'they rode on camels', Gen. 24, 61; *nah nam-nookpat* (*nagenuukpat*), he who rides, a horseman; pl. *nag nagenukpatchey*, riders, horsemen. So *nahnapánuwot*, R. W.; *nahnapánuwotit*, a horse 'or a creature that carries', C.; Del. *nagan-dam*, to carry on the back or shoulders; *nagangues*, a horse, 'the beast which carries on its back', Hkw. Perhaps from *nagawen*, he bends down; *nawachtam*, he bends or stoops to it. See horse.

bear children, *ne'chaw*, *né'chaw*, she is in travail or brings forth (*né'chaw*; *pang-céche* [*pakéche*] *ne'chawaw*, she is already delivered, R. W.). See beget.

bear fruit. See produce.

beard, *weshittan*, = *weshak-tan*, hair (of the) mouth (?). See hair.

beast, *puppanushim*, pl. + *wag* (*penushim*, pl. + *wuck*, R. W.). See animal.

beat, *taltaykoman*, he beats (him); suffix *wat-taltaykamúah*, they beat him; *taltaykooltan*, *tohtaykooltan*, he beats (it). Freq. from *taykoman*, he strikes (him), and *taykooltan*, he strikes (it). *paggah-ham* (*poekhómmim*, to beat out corn, R. W.), he threshes or beats out corn. See grind; strike.

beautiful, *wannegen* (good), handsome, desirable, pleasing; *wannechhan*, he beautifies himself, makes handsome; *wannichsan*, he makes (it) beautiful or pleasing.

beaver, *tannúuk*, pl. + *puug* (*tannunpuug*, Peq.; *tánnúuk*, C.; *tannúek*, R. W.). From *tannunpuukhán*, he cuts off (sc. trees)? Cf. Abn. *tenu'ksí*, pl. *-ksak*, castor vivat. *nóosapmúog* (pl.) and *sámhappmúog*, R. W. See **amispu*.

because, *nawatche*, *ne watche* (for this, from this). See cause; therefore; wherefore.

become. Cotton gives 'I am become, *nattinní*': 'to become, *annínnat*'. Eliot has the verb *annínnat*, 'so to be' (1 Cor. 7, 26), evidently from *nani*, such or of the kind, to be of the kind, to be such, to become such. In two or three instances this verb is employed as the representative of the verb 'to become', though it is not to be regarded as its exact equivalent; thus *toh ánnit*, what may have become of him, Ex. 32, 1, 23 (= *toh áides*, where he might be, Acts 7, 40).

bed (place for sleeping), *appin*; *wutappin*, his bed [*wutappin*, he sat there].

bees, *ahk'awamansog* (*ahk'awamansog*, C.).

before (in front of), *anaquohday* [when it is opposite, *anapu-a-ohday*], before (it); *anapuhit* [when he is opposite, *anapue-a-pit*], before (him); *anapuhoh*, before me; *anapuhcan*, before thee; *anapuhhatit*, before them (*anapuhit*, before him, C.; *anapuhday wek*, before his house, ibid.) [*anapuea*, opposite, from *nahpuea*, he looks toward], *nepunukhan*, he goes before or in advance of, he leads; *nepantann*, he sends (i. e. in advance of himself) to another. See lead.

before (preexisting in time), *nepantaw*; adv. *nepantaw*, formerly, before time; *asqum*, not yet; *quoshá*, beforehand, anticipatory.

beg (ask alms), *weshshaw*, he is begging; n. agent. *weshshien*, a beggar; *weshshaman*, he asks for (it) as alms: *aweshsham-oh ne'cepuas*, 'he asked an alms from them', Acts 3, 3.

beget, *wannéechman*, he begets (a child or children, without reference to sex); *wannaninowen*, *wannanawgen*, he

beget—continued.

begets (a son or sons); *wuttatunigen, wuttatunen*, he begets (a daughter or daughters). With a feminine nominative the same verbs signify to bear, to bring forth.

begin, expressed by *nache* [*no wutche*] or *kutche* [*ká wutche*] in combination with a verb. The former regards the beginning only as a completed act or point of time without regard to ensuing or progressive action or to lapse of time; the latter (*kache, kutche*) indicates progression from a starting point, beginning of action yet in progress or continuous. See 2 Cor. 8, 6; *negane nache ussip, ne ká kutuppe kedewkipnew*, 'as he had begun, so would he [go on and] finish.' *nache wekittwan*, he began to build; *yeu nache assenauat*, this they began to do; *negane nache ussip*, as he began to do; *kutche ussem, kah wonk wappakodehe ussem*, 'when I begin [to do] I will also make an end' (do thoroughly), 1 Sam. 3, 12; *kutchissik, kádschik*, (when it began) in the beginning, Gen. 1, 1; Is. 64, 4; *wutche kutchissik onk yeu wechshik*, from beginning to the end (*wekitcher* or *nuk-kitcherassen*, I begin; *kutche*, begun, C.); *kuchénuu*, (it begins,) it starts from, issues from (as a stream, etc.). See come from.

beguile. See deceive.

behave. See conduct one's self; do to.

behavior, *ánnigewonk*. See business.

behead, *tunnigquohéwá*, he beheaded (him) (*timequassin*, 'to cut off or behead', R. W.).

behind, *wuttát, wódtát* (*wuttate*, C.); *wuttat wagig* (those who go behind), 'they who are last'; *wódtát ohtagish . . . negwóhtagish*, 'things behind . . . things before', Phil. 3, 13. *wuttamigen* (it is behind), the hind parts or posteriors; 3d pers. *otamigen*, his hind parts. See back.

behold! (interj.), *kussch, lo! behohl!* see thou! Cf. Lat. *ecce* (= *ee-ee*), Fr. *voici*.

believe, *wannamptan*, he believes (it); *wannamptan*, he believes (him); *wannamptan*, I believe (*wannamptamónk*, belief, faith; pl. *wannamptagig*, believers, C.). "This word they use just as the Greek tongue doth that

believe—continued.

verb *πισεῖν*, for believing or obeying, and they say, *wannamptan*, I will obey you [or, I believe you]."—R. W. 65.

***bell**, *kakokanogs* (onomatope).

***bellows**, *popapatauranámuk*, C. [that which is blown with; from *patanuen*, he blows].

belly, *menogkus* (*munogus*, bowels, C.); *wannogkus*, his belly (*wanniks*, R. W.), from *wonogq*, a hole (?). *misshát*, C. for *misshéht*, suppos. part. from *misshéhen*, he is lifted up, made great, enlarged. See bowels.

belong to, *wuttaihe*, it belongs to me, is mine; *kuttaihe*, it is thine; *wuttaihe*, it is his; *wuttaihéin, wuttaihen*, it is ours; *nish wuttaihe-ash*, the things which are his. *ohtau* (he has), it belongs to (him) as a quality, attribute, or appendage; *kut-ahtau-un ketassatanónk*, 'thine is the kingdom', Matt. 6, 13; *noh ohtunk*, he having, the owner, he to whom it belongs; *ne twaguts ohtunk*, anything which is (belongs to), Ex. 20, 17. Vbl. n. *ohtónk, ohtónk*, a having or belonging, a possession. In compound words *-ohtát* signifies belonging to, of the nature or quality of. *wutchigewman*, it belongs to, in the sense of it proceeds from, is caused by, or the like; *wonuhkesumuk wutchigewman Godut*, power belongs to God, Ps. 62, 11. See his; mine; thine.

below, adv. and prep. *agwe, agwa, agwa*. *ohkeigen* (*ohkriew*, C.), below, i. e. earthward. *agwe*, or *agwa*, the more common form, is apparently contracted from *ohkriwa*.

bend, *wonki* (*wínki*, R. W.), it bends, is crooked; *wínkinuum*, he bends (it) (*wonkinuum*, C.); *ne wonkag*, that which is bent; pl. *wonkagish*, bent or crooked (things). See crooked.

bend one's self, *nauwawu*, he bends down or stoops; *nauwáwá, nauwáwá* [*nauwáwá-ussu*], he performs the act of bending or stooping; *náánsu*, when he bends, bending, *nauwawum apphkkuk*, he bends his head; *nauwáwádam*, he bends down to or before (it); *nauwákompan, nauwáskompan*, he bends or stoops.

bent. See crooked.

berry, in compound names, *-mīnne*, pl. *mīnawash*, small fruit of any kind (*wat-tāh-mīnawash*, strawberries, R. W.; *wat-tāh-mīnawash*, a strawberry, C.). See whortleberry.

besides, *auk m* (more than that, further), C.; *wauk*; as conjunction, *chawabokkish*, 'except, besides', El. Gr. 22; *chawchippu* (*chippu*, Mass. Ps.), he or it excepted, saving, excepting; *kotm*, C. [for *qut m*?].

besiege, *wauhkatuwaag aeg*, they besiege or encamp round about them; *wauh-kam*, he besieged (it) [= *wauhau-ahkam*, he goes round about].

bestow. See give.

betray, *wauwssamau*, he betrayed (him); *wauwssamit*, when he was betrayed (*wauwssamit*, betrayed, C.); *wauwssam*, I betray; n. agent, *wauwssamwauwau*, a betrayer, one dealing treacherously.

between, *washatw* (*washatw*, C.); *washatw aegwash*, between the paths.

beyond, *angkau*, *wangkau* (*aukkāu*, C.); *auhahshau* . . . *angkau*, on this side . . . beyond (a river, etc.); *angkau*, *angkau*, on the other side of; *yāu* . . . *angkau*, on this side . . . on the other side (*auwauwau*, R. W.; so, *auwauwau-ut*, England, *ibid.*, = *angkau-au-ut*, in the land on the other side or beyond; Alg. *gawmiak*, on the other side, Lah.). From *aukhau*, he covers or hides (it).

bind, *kishpiuau*, he binds, ties, makes (it) fast; *kishpiuash* (*kshpiuash*, R. W.), bind it or tie it fast; *kishpiuau*, he binds (him); v. i. act. *kishpiuau*, he makes fast, and pass. he is made fast or tied. *togkappuau*, he binds, holds fast by bonds (him); freq. or intens. *togtagk*, *togtagk*, *togtagkappuau*, *washpiuau*, he binds up or together, = *asspiuau*. *kāu piuau*, he binds (him), as by oath, imposes an obligation.

birch bark. See bark (n.).

bird, *puppiashuas* (pl. *-ag*), a bird or fowl, avis (*au'pashatag*, pl., fowl, R. W.; *puppiashatag*, Mass. Ps.). Cf. Chip. *puwisi*, *pasokos*, 'a little bird', pl. *-ag* (*pusse kassak*, R. W.; *pusse kassak*, birds, C., i. e. very small birds, a diminutive of the 2d degree).

birth, *auwauk*, *auwauk* [from *aua*, *auk*, a bringing forth, and pass. a being brought forth]; *wauwauwauk*, *wauwauwauk*, his birth. See born.

bit, *chaggy*; *chokkay*, a spot, spotted; *kud-chāhki*, a piece or fragment. See piece; spot.

bite, *sogkapanu*, he biteth; *sogkapanu* (*auwauwauwauwau*, I bite, C.); *sagpas*, *auh sogkapanu*, he who is bitten. Cf. *sogkanu*, he catches hold of, hooks into. See hook.

bitter, *wisogkan*; vbl. n. *wisogkanauk*, bitterness (*wisogkayen*, bitterly, C.). Cf. *wisau*, the gall; *wisau*, yellow.

black, *mau* (*māu*, *sūki*, R. W.); adj. an. *mau*, (he is) black; pl. inan. *mau-egwash*; an. *mauau* (*mauau waske*, black man, C., = *mauau tonpu*, El. Gr.), *sūki*, R. W.; an. *sūki'su*: "hence they call a blackamoor *sūki'auwau*, a coal-black man; for *sūki* is black, and *auwau*, one that wears clothes," R. W.; but, strictly speaking, *sūki* is dark colored and not black. The dark purple shells from which the more valuable pearl was made, and the dark peag itself—blue, purple, or violet—were named from their color *sūki'auwau*.

blackberries, *wat-tāh-kahkhami'auwauwau* (?), C.

blackbird, *chāgan*; pl. *-auwau*, R. W.: "Of this sort there be millions, which are great devourers of the Indian corn", *ibid.* Peq. *auwauwau* [= *chāh'auwau*, *chāh'auwau*, spotted?], *auwauwau*, Stiles, the bobolink, *Emberiza oryzivora*?

bladder, *wauwauwau*; *wauwauwau waske*, stone in the bladder, Man. Pom. 88.

blame, *wat-tāh-mau*, to blame; *wat-tāh-mau*, I blame, C. (?); *wat-tāh-mau*, he is blamed, 1 Tim. 3. 2; *wat-tāh-mauwau*, let me bear the blame; *wat-tāh-mauwau*, he is blameless (is nothing blamed). See condemn.

blast (of air), *paupatuauwau*, a blowing strongly. From *paupatu*, intens. from *paupau*, he blows.

blasting (of grain), *piuauwauwau*, *piuauwauwau*. Cf. *piuauwau*, mud; *piuauwau* (*piuauwau*, C.), dirt, mire.

***blanket**, *pinauqet*, *qunauuauok*, C.; *sqauus aihauqet*, a woman's mantle; *acoh*, the deer skin (worn by men), R. W.; *mauuk* (= *manuk*), *uqutiahiagut*, an English coat or mantle, *ibid.* See clothing.

blemished. See deformed; maimed.

bless, *uunauutam*, he blesses (it) [= *uunauutam*, he is good-minded, regards favorably or feels kindly]; *uunauutam*, I bless (it), I give blessing. Hence the name Nonantum of the first village of 'praying Indians' gathered by Eliot, *uunauutuau* (*uunauutuau*, C.), he blesses (him); *ybl. n. (act.) uunauuauuauk*, a blessing given; (*pass.*) *uunauuauuauk*, a blessing received.

blind, *poqkenuu*, he is blind (*n' poqkenuu*, I am blind, R. W.); *suppos. part. poqkenuk*, blind; *pl. poqkenukay*, the blind. From *poqkenui* (*poqkenui*, C.), it is dark.

blood, *uaspuhauk* [*u'spuhauk*]; *uaspuhauk*, *uaspuhauk*, his blood; *uaspuhauk*, my blood (*uishpuu*, *u'epuk*, blood; *uishpuu*, veins, R. W.). From *uaspuu*, *uaspuu*, (it is) red; *uaspuhauu*, it makes red, causes redness; *suppos. part. inan. uaspuhauk*, making red.

bloom, blossom, *peshauu*, it blossoms, bursts forth; *pishauu*, it is blossomed; *suppos. part. pass. pishauuauk*, blossomed. From *poqshau*, it breaks. See flower.

blow (n.), *toqkomauuauk* [*act. ybl.*, a striking of an animate object, from *toqkomau*, he strikes]; *toqkomauuauk* (*pass. ybl.*, a being struck); *toqkottuauk*, a stroke or stripe, primarily the striking of inan. object; *tuttuauk*, a stroke, C. See beat; strike.

blow (v.), *potauu*, *potauu*, he blows. This form is not found in Eliot, but is indicated by derivatives; from it is formed the intensive and transitive *potauuauk* (*act. ybl.*), a strong blowing or blast. *potauuauk*, he blows or breathes on (it) (*potoutau*, he blows; *uappu-potauuauuau*, I blow, C.); *imperat. potauuauk*, blow thou on (it) (*potauuauk*, 'blow the fire', R. W.; *potauuauk*, 'make a fire', *ibid.* [for *potauuauk*, as above]). *uauau atshoh*, the wind blows, John 3, 8 [for *uauuauuauk*, comes from].

blue, *peshauu*, R. W.; *peshauu*, C.; *peshauuauk*, blue color, C., i. e. *peshauuauk*, when it is painted (or looks) blue (cf. *peshauu*, *u'p-peshauu*, a flower). *auu*, blue; *auuauk*, blue cloth (cf. *auu*, deep).

bluefish (*Temnodon saltator*), *Peq. aquauuauk* (Stiles).

board (n.), *poqshauuauk*, *pl. u'p-peshauuauk*. From *poqshauuauk*, he cleaves or divides (it).

boast, *uashauu*, *uashauu*, he boasts; *pl. u'p-peshauuauk*, he praises; *uashauuauk uahhauk*, praising himself, boasting; *pl. uashauuauk*, he boasts, *uashauuauk uahhauk*, he boasts, *uashauuauk uahhauk*, he boasts.

boat, *uashauu*, *uashauu* (*uashauu*, C.; *Peq. uashauu*, Stiles; *uashauu*, 'an Indian boat or canoe made of a pine, oak, or chestnut tree', R. W.; *dimin. uashauuauk*, a little canoe, *ibid.*; *uashauuauk*, they go by water (by boat), *ibid.*; *uashauuauk*, C.; *uashauu*, boat; *uashauu*, a 'little ship', Mass. Ps., John 6, 22; 21, 8; Narr. *uashauu*, a canoe, Stiles; *uashauuauk*, an oak canoe; *uashauuauk*, a pincanoe; *uashauuauk*, a chestnut canoe; *uashauuauk*, a shallop; *dimin. uashauuauk*, a skiff, R. W. "Although themselves have neither, yet they give them such names, which in their language signifieth carrying vessels"). *uashauuauk*, *uashauuauk*, a ship (*uashauuauk*, R. W.; *uashauuauk*, C.).

body, *uashauu*, *uashauu* (*uashauu*, C.), a body of man or animal; *uashauu* (*uashauu*, C.; *uashauu*, R. W.), my body, myself; *uashauuauk*, our bodies, C.; *uashauu* (*uashauu*, C.; *uashauu*, R. W.), thy body, thyself; *uashauu* (*uashauu*, R. W.), his body, himself.

boil (n.), *uashauuauk*, = *uashauuauk*, it swells or bulges out; from *uashauu*, great.

boil (v.), *uashauuauk*, *uashauuauk*, he boiled the flesh (i. e. he put it in water). *uashauuauk*, *uashauuauk*, boil (thou) pottage (*uashauuauk*, *uashauuauk*, to boil the pot, C., from *uashauuauk*). *uashauuauk*, it boils or seethes, is boiling; *uashauuauk*, (when it is) boiled, 'soaked'; *uashauuauk*, I boil (it), i. e. make it boiled [from *uashauuauk*, it is in the water]. *uashauuauk*, a boiling pot; *uashauuauk*, make the pot boil; *uashauuauk*, a pot when it boils, *uashauuauk*.

boil—continued.

quáchekeumcheau nippeash, fire causeth the waters to boil, Is. 64, 2.

bonds, *kishpissungash*, pl. of *kishpissauk*, from *kishpissu*, he ties.

bone, *muskom*, his bone, the bone of; *wasukou* (*weshkeu*, *wishkou*, C.); pl. *muskomash*, bones; *waskowash*, his bones. Cf. *áskou*, a horn; *askán*, *úskou*, a hide (*uskán*, C.); *wataskou*, his hide. *wesweu*, a horn, C.

***book**, *wasakukhauk* (*wassakgúohauk*, C.), vbl. n. from *wassakham*, *wassak-kahham*, he writes, continues writing. See write.

bore, *pukpissau*, he bores a hole (in or through); 2 K. 12, 9; *pukhuamin*, 'to bore through', R. W.; *pukquag*, (when it is bored) a hole, eye of a needle, Mark 10, 25; *puckwhégaunash*, awl blades for boring the wampum beads, R. W. Cf. *pukpukke*, hollow; *pupuk-quanne*, *pupquanne*, thoroughly; *pukquá*, open; *pohki*, clear, transparent. *puhkusashhuy mukys*, he bores his ear (bores to him the ear), Ex. 21, 6.

born, *neckit* (when he is brought from); *wetu* (he comes forth, is born, primarily grows); *noh neckit* at *neckit*, 'one born in my house', Gen. 15, 3. See birth.

borrow, *wogkukhou*, he borrows; *wogkukhoum*, (it is) borrowed; n. agent. *wogkukhoumen*, *-énin*, so *-kukhoumenénin*, a borrower. *wamohkau*, he borrows; *wamohkauash wishquash*, 'go borrow vessels', 2 K. 4, 3. The causatives of both verbs are used for the verb to lend: *wamohkauhhuu*, *wamohkauhheau*, he lends; *wogohkauhheau*, *wogohkauhhuu*, he lends; suppos. *noh wogohkauit*, a lender.

bosom (*pectus*, *sinus*), *pachenu* (*appachenu*, C.); *uppachenuait*, in his bosom [*pohshánuén*, it is divided in two, is halved]. See breast.

both, *wesaw*, Matt. 13, 30; 15, 14 (*wesawu*, C. 2); *wesaw*, two.

bottle, *quimansy* (*quánuwasik*, C.), i. e. a gourd; *wisq*, a vessel. From *asp*, a gourd (2).

bottom, *ohket*, at *agwe*; *ohkeiyen m*, the bottom of it; *watch waskeche ouk yuen ohket*, *watch waskeche ouk yuen agwe*, from top to bottom, Matt. 27, 51;

bottom—continued.

Mark 15, 38; at *watchémpit kehlahhanuít*, at *agwe kehlahhanuít*, in the bottom of the sea (*námutuck*, in the bottom, R. W.).

bough, branch, *wuttuhq*, *wuttuk* [*wut-uh-quac*, at the ends or outermost parts?]. *puhchantaquánnéash*, branches, R. W.; *pohchátuk*, a bough, C.; *pohchóhkom pohchátuk*, he breaks a limb, *ibid*. *wáut-tuckpu*, a piece of wood, R. W.; pl. *wuttuhqáunash*, wood, C. *chéuonash*, *chéuonash*, branches (of a vine), Gen. 40, 10, 12.

bought, *adlundehe*. See buy.

boundary, *chadehahéuáumuk*, a bound mark, i. e. division; from *chadehahéuam* (*chadehahéuam*, C.), he divides. *kukkahauk*, a boundary (a marking out); *kukkahkeg*, (that which marks) a bound mark, limit.

bow, n. an. *ohomp*, *ohomp*; *natahtomp* (Peq. *n'toump*, *natteumpsh*, Stiles), my bow; *natahtompch*, their bows; *patom-kundag natahtompch*, they bend their bows, Ps. 64, 3; *ohomp kah kónhquod-tush*, bow and arrows.

bow down, *nawawo*, he bows down; *nawásh*, he makes a bowing or bending; *nawáchtam*, he bows down to (it); *nawáchtanau*, he bows down to (him). See bend.

bowels, *menúgkus* (*aminuogs*, C.), the belly or the bowels. *wuttinunohog*, the entrails, = *wut-anom-hog*, of the inside of the body. See belly.

boy, *mukatchouks* (*múckquachucks*, R. W.; Peq. and Narr. *muckchur*, Stiles), a man child, a boy (*wonkáp*, *wankumpars*, a boy, C.); but *waukomp* is rather a young man; *wauwúckquachucks*, my son, R. W.; *múckquachuckquánnésh*, a little boy, *ibid*.

bracelets, *keh Tippiténipensh*, *keh téppiténipensh*, from *keh*, great, *petáun*, it is put on, *appu* (?); or is it from *keh* and *appch* (suppos. *appchit*), trap, gin, that which holds fast? See ring.

brag, *wishamwín*, he brags or swaggers, C., = *wishchheau* (?), he makes himself great. See boast.

brain, *wattip*, R. W. (where "their opinion is that the soul keeps her chief seat and residence"); *wauwau wattap*,

brain—continued.

a wise brain, C.; *matûppânsh* (pl.), brains, ibid.

bramble. See briar.

branch. See bough.

brand, *natân pohpat*, a firebrand [*pohpat*, when it is broken].

brant goose (*Anas bernicla*), *menuks*, pl. *menuksog*, C.; Peq. *a'kobjêze*, Stiles; *mannûcks*, pl. *mannûcksuck*, R. W.

brave. See man; valiant.

breach, *pokshâunk*, a breaking.

bread, *petukquâneg*, pl. *ash* (*puttack-quinnêg*, R. W.; *petukquâneg*, C.), a cake, bread in a cake [that which is round; from *petukquî*, *puttuckquî*, round]; *petukquânuk*, n. collect. bread: *weckog petukquânuk*, unleavened (i. e. sweet) bread; *weckonuc petukquânugash*, unleavened cakes.

breadth, *wê kishkag*, *wê kishkag*, *wê unawqu kishkag*, its breadth, the breadth of it. From *kishke* (*kishki*, C.), broad, from side to side; *kishke*, at the side of. Vbl. n. *kashkesonuk*, breadth (abstractly). *wishkeshkêc ayewuk*, a broad place; *wishonogod squod* . . . *wishonogok may*, (it is) a wide gate . . . a broad way, Matt. 7, 13; *wishkeshkewangkohtu*, 'in the broad ways', Cant. 3, 2.

break, *pohquannum*, he breaks (it) asunder or in two, as a staff, a thong; *pohquann*, he breaks asunder (an an. obj., a bow, a kettle, etc.); *pohquettaham*, he breaks asunder (an inan. obj. pertaining to or for another); *pohquettahamwog wuhkontash*, they broke his legs; *pohquettahash wepittûash*, break thou their teeth, Ps. 58, 6; *pokshau*, *pokshau*, it breaks or bursts asunder, with violence, it is broken (*pohquâshau*, C.; *pôkeshu*, *pokeshawwa*, R. W.); *pokshadum*, he breaks (it) with violence or suddenly. *sokquannam*, *sukquannam*, he breaks (it) in pieces, as bread; *sokquettaham*, *sukquettaham*, he breaks in pieces (an inan. obj. pertaining to or for another).

breast, (pectus) *pashenau* (it divides in two, is halved); (mammar) *mohpanug* (*mohpânug*, C.); *mapânug*, the breast, R. W.; *wohpanug*, his or her breasts, sometimes pl. *wohpanugash*. See bosom.

breath, *nashanuk*, *nashanuk*, the breath, the spirit, El. Cf. Del. *lechéron*, Hkw.

breathe, *nahûshau*, he breathes, (*nah-nashânat*, to breathe, C.); *nahûshant*, when he breathes.

briar, **bramble**, *kôus*; *asinukôus* [*has-sunc-kôus*, stony (i. e. very hard) briar?], a thorn; pl. *kôussog*, *asinukôussog*. Cf. *mahkos* [*m'kôus?*], the nail of a man or talon of a beast; *mukys*, an awl.

bride, *wetanadtauin* [*wetanadtaut*, when she is married, taken as a wife] (*wetanadtaut*, I (a woman) am married, C.). See wife.

bridegroom, *wassentamwên*, *waûin* [*wassentam*, he marries (*wassentam*, 'he goes a-wooing', R. W.)]. See husband; marry.

***bridge**, *toqusk*, R. W. Cf. *taskonuk*, a ford.

bright, *wâssumâc* (*wassumâc*, C.), bright, shining, as a torch or fire; *wahsippêc*, *wahsippêhtêc*, bright, glittering, as stones, polished metal; *wââhsuppêc* (and *wâsittêc*) *toykottêc*, glittering sword.

brightness, *wahsundêunk*, a shining forth, emitting light. *wompag*, bright light, that which is bright; from *wompî*, white.

brim. See edge.

bring, *paudtau*, he brings (it) hither; *paudtaush* (*paûtaus*, R. W.; *paunish*, C.), bring thou it hither; *paudtah*, bring (it) to me; *paudtôuk* (*paudtawog*, R. W.), bring ye it. *pâsawu*, he brings (him) hither or near; with suffix *appasanth*, he brought him to him (*nah pasaw*, bring him, C.); from *pâhsu*, *pasaw*, he is near. *sokhawwatu*, he brings (him) out, caus. from *sokham*, he goes out; caus. inan. *sokhawwatu*, he brings (it) out. *putakottum*, he brings (it) in. *putchippohûat*, 'to bring up anything from a place', C. (?). See fetch.

bring forth. See bear children; produce; yield.

broad, *kishki*, *kwî*. See breadth.

broken, *pokshâc* (*pôkeshu*, *pokeshawwa*, R. W.; *putêc*, R. W.). See break.

brook, *sepuêc*, *sepuus*; *sepoêc*, little river, R. W.; *sebacêcêc*, *sebacêcêc*, Narr., Stiles.

brook—continued.

Dimin. from *sēpu*, a river. Dimin. of 2d degree *sēpu'māse*, a little rivulet, R. W.
broth, pottage, *sābah'ig*, *sābah'ig*, *sābah'ig*, that which is made soft or thinned.
 From *saupā*, *sābā*, soft, thin, melting.

brother, *wēmat-oh*, his brother, the brother of (him); *wēmat-in* (*wēmatīn*, C.), a brother, i. e. any brother, the brother of any; *wēmat*, my brother; *kēmat*, thy brother; pl. *wēmatog*, his brothers (*wēmatittuok*, they are brothers, R. W.). *wētahtu-oh*, her brother or sister, properly one of the same family or born in the same house (*natat*, a sister, C.). *nnu-nohtānukqus*, my brother; *kēnohtānukqus*, thy brother; *nnu-nohtānukqus-oh*, her brother, the brother of (her). *wētompas-su* (his or her friend), his or her brother or sister (*wētompas-in*, a sister, C.); *wētompas*, my brother or sister; *kētompas*, thy brother or sister (Abn. *nidañbē*, mon frère, seu un étranger que j'aime comme mon frère, Rasles). N. collect. *wēmatinnuuk*, all the brothers, the brotherhood. *wēssunus-soh*, his or her younger brother or sister, the younger of brothers or sisters (*wēssunmis*, a sister, R. W.; Muh. *ughēssum*, a younger brother or sister, Edw. 91). *nohtānnūgīt*, *nohtānnūgīche*, his or her eldest brother or sister, the first born of brothers or sisters (Muh. *nohtān*, an elder brother; *unase*, an elder sister, Edw. 91). See sister.

It is doubtful whether Elliot had himself mastered the distinctions in the expression of degrees of relationship between male and female members of the same family. From a comparison of the revised edition of his translation with the translation of John's Gospel printed with the Massachusetts Psalter in 1709 it appears that *wēmat-oh* expressed the relation of brother to brother, *nnu-nohtānukqus-oh* of brother to sister, *wētahtu-oh* of brother or sister (without distinction of sex) to brother, and *wētompassu* of brother or sister to brother or sister, used by either sex of either sex. For the Abnaki see Rasles under PARENTÉE, SEUR.

build a house, *wēkittēan*, he builds his house, makes his wigwam (houses himself); *wēkukkan*, he builds a house for (another person).

building, n. *wēkittēanuk* (pass. vbl. being built). *-kōmuk*, which seems to signify an inclosed place, a shelter or covert, was used in the composition of names of buildings other than dwelling houses erected by the English. Thus *qunnuuk-que-kōmuk* (*qunnuukui-kōmuk*, C.), a high tower; *niyycakōmuk* [*niyyc-kōmuk*], a meeting house, C.; *wēchinnuk-kōmuk* (feeding house), a barn, ibid.; *wōskeche-kōmuk*, the top or roof of a house, etc.

burden, *wēanua*, *wēnin*; *wēssunua*, he bears a burden; *wēssuk*, when he bears a burden; pl. *niy wēssukig*, bearers of burdens (*nīñtāsh* and *wēarwush*, take it on your back, R. W.).

burn, v. i. *chikohtēan*, *chikohtau*, it burns; *natan chikohtop*, the fire burned (*chik-koh*, C.; *chickot*, fire, R. W.); from *chike*, *chikke*, violent, fierce, and *ohēan*, it has itself, it inherently is); *chikohtāc*, burning, on fire. V. t. *chikkosum*, *chikkosum*, he burns (it); with an. obj. *chikkosso* (*nat-chikkos*, I burn, C.). Vbl. n. (act.) *chikkōssuok*, *chikkōssuok*, a burning; (pass.) *chikkosawittōuk*, a being burned. V. i. *washquēan*, it burns, primarily it rages. Cf. *washquāt* (when it storms violently), a tempest or destructive storm (*nnu-nishquāt*, I rage; *washquātīn*, a northerly storm or a tempest, C.). Suppos. part. concrete *washquittag*, that which burns, a fire (*squtta*, R. W.); *washquunnāc* *nohkossuash*, burning coals. V. t. *washqussu* [*washqu-assa*, he makes burn], he kindles, sets on fire; sometimes v. i. *washquūnānuwohtēan*, he kindles fire. See consume.

burnt, *chikkohtānuu*; *chikkosunuu* (of inan. obj.), pl. *-ash*.

burrow, *wōmōgy* (a hole); *ōwōmōgkuag*, *ōwōmōgkuag*, they burrow (have holes).

burst, *pashkshēan*, it bursts asunder; *pashkukōm*, *pashkukōm*, he bursts (it) asunder. From *pāshē*, half; *pōshēan*, it divides in two. See gun.

bury, *posēkinnu*, he buries (him); suffix *up-posēkin-ōnh*, they buried him (*nup-pōsūkin*, I bury, C.; *pōsūkinna-*

bury—continued.

man, to bury, R. W.; *poskinut* (when he is buried), his burial; *poskinuttenook*, a burial, being-buried. From *posken*, he is naked; *poskinan*, he strips (him) naked or is naked.

bush, *upéunk*; *chippishinnuhtugk*.

business, affair, *ünunigéunk* [act. vbl. from *ünunigéat*, to be so or in such manner], condition, case, circumstances; *ponniyene ünunigéunk*, 'rude behavior, manner, way, state, condition', C.; *ünunigén ünunigéunk*, a good cause, *ibid.*; *matchenigéunk*, 'evil case', EL.; *wuttinunigéunuyush*, his affairs, *pissanunatéunk*, *pissishéunk* (*pissanigéunk*, C.), business, employment.

but, conj. *qut* (*qut*, *qut onch*, C.); *wche*, *wpe* (only), but, Mass. Ps.; *qut onch*, *ohuchikoh*, but yet.

buy, *adtdáin*, he purchases from (him); *nah adtdáit*, he who buys, a buyer;

buy—continued.

adtdádehe, bought, purchased; act. vbl. *adtdáunk*, a purchase (*adtdáukán*, he pays (him)); *adtdáukah*, pay me; *nut-tottóram*, I buy, C.; *manóhamin*, he buys it, R. W.; *kam-manóhamin?* have you bought (it)?; *kam-manóhamoish*, I will buy it of you; *kuttattáamish*, I will buy this of you, *ibid.* Elsewhere, *manóham*; an. obj. *manówhan*, he redeems or ransoms, *taphum*, *tahum* (he satisfies, makes satisfaction), he buys (it); *taphuman*, he buys it of (him); *nut-taphumanop*, I bought (it) of (him). From *típi*, it is enough, it suffices.

by, prep. *nashpe*, by, by means of, with (object, agent, or instrument) (*nashpe*, *nashpéu*, by or through, C.); *watche*, by, proceeding from.

bye and bye, *náim*, *námitch*, R. W.

C

call (v.), *wchkomau*, *wéikomau*, he calls (him); *wchkom kahsok*, call thy husband (*wéikum*, R. W.); *wchqetum*, he calls for (it), asks for (it); *wchqetumau*, he calls on (him) for (it), asks (him) for (it); *kawchqetunumish*, I pray thee (*kawchqetunumish*, I beseech you, C.).

call by a name (appellare), *hettamau*, it is called (*tahéttamen*, what call you this? R. W., = *tahéttamau*, what is it called?); *u pish hettamau may*, it shall be called the way, etc., Is. 35, 8. *hennau*, *hennau*, he is called (by the name of); *tahéttanit?* what is thy name (how are you called)? (*tahéim?* what is his name? R. W.); *hennau, áhennau*, he calls (him); suffix *wuttinoh*, he called him.

call by a name (nominare), *assawenau*, he calls or names (him); *pish kuttussoren Jesus*, thou shalt call his name Jesus, *assawetam*, he calls or names (it); *tahéttaméttam?* (*tahéttaméttam*, R. W.) what is the name of it? *assawessa*, (he is) called or named; *assawessit*, called (when he is called), C.; *utássa-wese*, I am called or named, etc., R. W.

calm, *aurépin*, the wind ceases (*aurépin*, a calm, R. W.; *aurépiné ahquompí*, a calm season, C.; *aurépinsha*, it calms, R. W.). Cf. *wahan*, wind.

camp, *tappaksinnauk* [act. vbl. from *tappaksinnauq*, *tappaksinnauq*, they encamp].

can (auxil.), *wah*, 'may or can', expressing 'a possibility to be', EL. Gr. 20: *utah wah qenah en naih*, how can these things be? John 3, 9; *matta wah wunomuyphatamwah*, he could not answer him. See able; unable.

***candle**, *wéquananteg* (*waséquanantéuk*, C.); *wéquananteg*, R. W.). See light.

canoe. See boat.

cap, *hashannukau* (*ashónaupau*, or *sannétip-pu*, cap or hat, R. W.; *onkquékhan*, a hat, C. Cf. *onkqueg*, *onkwheg*, that which covers over; a cover).

captain, *ungwomp*, *ungquomp*, pl. -*uog* (*keéuomp*, *múekquéuap*, pl. -*puting*, 'captains or valiant men', R. W.; *unuk-quompé*, valiantly, C.), = *uoglé-omp*, great man (relatively great or by com-

captain—continued.

parison). *keemompkewompâc*, valiantly; *keemompâc*, valor, C.).

captive, *missin*, indef. *missinân* (*missinâg*, R. W.); *um-missinâm ew*, this is my captive, R. W.). *missinân* primarily signifies a man (homo) of any other (that is, inferior) nation, as distinguished from *usketomp*, the tribe-man (vir); literally it is 'one of the many', *missinân*; pl. *missininuwig*, people (*nin-nimissinâwec*, 'folk', R. W.), answering to Greek of πολλοί etymologically, but more exactly to βάρβαροι, 'barbarians', in its applied use; *missinân*, *missinâm*, he is a captive, an outside or foreign barbarian.

capture, *missinohkônau*, he takes or carries away captive (him or them); with suffix *nah* *ummissinohkônauh*, he took them captive. See *catch*; *seize*; *take*.

care for, *wattâuntam*, he cares for, is careful of (it); *wattâuntam*, he is careful, or full of care (*wattâuntam*, C.); *uâtâuntâuntam*, 'I am busy', R. W.). *uâtâuntam*, he takes care of (it); *uâtâuntâuntâ*, careful, C.

carry, *kup-pamunirgkun-ish*, I will carry thee; *unp-pamunirgkun-ish*, I carry a stone, C. (?). *sokhamwattan*, he carries (it) forth. See *bear*; *bring*.

carve, *kogkôhsam*, *kogoksam*, *kukkasam*, he carves, shapes by cutting, cuts out, engraves (it); *kogoksamook*, 'engraving', carving; *kogoksamwe*, carved, 'graven'.

cast (a stone), *tokkonat qussak*, to hurl a stone at an object, from the hand or a sling. From *tokkom*, he strikes.

cast away, *pagketam*, he casts (it) away (*unp-pâketam*, I throw away, C.); *pagketam*, he casts (him) off or away (*n'pâketam* [the inanimate form of the verb is here given, wrongly], I put her away, R. W.); *nah pagketam* *ummittam-wassoh*, he who divorces or puts away his wife; *pagmit*, (when she is) put away, divorced.

cast down, *unohkônau*, *nahkônau*, *nahkinam*, he casts (him) down; suffix *wattinohkônauh* *ohkât*, he cast him to the ground; *nahkshat*, *nahkshau*, he

cast down—continued.

casts himself down (quickly or violently); *unohkônau*, he casts (him) down (from a high place); suffix *wan-nahkônauh*, he casts them down; *unohkônau*, he casts (him) into or to; *unohkônau* *uâtut*, they cast (them) into the fire; *unohkônau*, *unohkônau*, he casts (it) down; *penohkônau*, he casts or throws (him) down (*penohkônau*, to throw down, C.); *penohkônau*, he cast down upon (him); *unpenohkônauh* *qussakquash*, he cast down on him stones, Josh. 10, 11; *penohkônau*, he cast down (it) upon (it); *penohkônau* *wahhokgah en ohkônau*, he cast himself down on the earth, 1 K. 18, 42. In all these forms the theme is *uaken*, *uohka*, he descends, - *en ohkônau*, goes earthward.

cast into the water, *chauopham* (*chauwoppâmâm*, to cast overboard; *chauwophasô*, cast (thou) it overboard, R. W.); *chauwophatash om*, 'cast a hook', Matt. 17, 27. So, *chauopham*, he boils or seethes (it), i. e. puts it in water. Cf. *chauwopham*, he casts himself or falls into the water.

catch (ensnare), *puttâhau*, *puttâhau*, he catches by a snare, ensnares; and pass. (but more usually, *puttâhau*, *puttâhau*, he is caught, ensnared); *puttâhauwag*, they are snared; *puttâhahak*, when he is snared; *kappitâhau*, thou art caught (in a snare), Jer. 50, 24; *puttâhauwerhattit*, when they are caught (as fishes in a net); *puttâhahukgachettit*, when they are caught (as birds by a snare), Eccl. 9, 12. Cf. *petshau*, he falls into (a pit or snare); *petshau*, he goes into, enters; *pêtan*, he puts into.

catch (lay hold of), *tohquana* *nosquoh*, he catches a bear; *wahquânauh*, they catch him; *tohquana* (*tohquânau*, C.), he catches, seizes hold of (it). Cf. *togquâ nishur* . . . , 'it received and held three' (thousand baths), 2 Chr. 4, 5. *wattâuntam*, he catches or lays hold on (him) by (a part or member); *wattâuntam* *aweshôttam-it*, I caught him by his beard; *nah awantam* *awantawh* *uchtanagut*, one taking a dog by the ears.

caterpillar, *wapting*, *wapnuak*.

cattle, *netassa* (*netus*, C.), pl. *netassag*, any domestic or tamed animal.

caught (by inan. obj.), *uppahkak sogkuttin*, his head caught (in a tree).

cause; causing. Efficient causality was expressed by a special form of conjugation of the verb, of which Eliot gives an example in his Indian Grammar, page 59, and of which frequent use is made in his translation of the Bible. Its characteristic is the insertion of *-wah-* or *-ch-* after the root of the verb, as *pogkenawung* they are blind, *pogkenawuchag* they are made to be blind; *uatum* he hears (it), *uatum-uchich* cause thou me to hear; *uachteau* he understands, *uachteauwahch* cause thou me to understand; *noh paunéut* he who goes astray, *noh paunéukéut* he who causeth (others) to go astray, etc. The formal cause and the material cause are expressed by *watch*, alone and in compounds, entering into the composition of nearly all verbs which include the idea of source, origin, production, or the like, as referred to the issue or thing produced, the animate or inanimate object proceeding from, issuing from, or caused by another. See *because*; father; from.

cave, cavern, *hassunnekg*.

cedar, *chikkup* (*utchukkippenis*, C.; *nishqudwetuk* [= *nusqui-utug*, red wood], R. W.).

change, *ásawenaw* *uthuykaminush*, he changes his garments; *ásawenawit*, if he change (beast for beast, Lev. 27, 10); *nutta nut-ghásne assu*, I change not (I do not changeably); *ásawenaw*, it is changed, it changes; *pajch ásawenawuk*, till it is (shall be) changed.

cheat, *asakekoddemaw*, he uses deceit, deceives intentionally (*nut-asakekoddemaw*, I cheat, C.); *noh asakekoddemawit*, the deceiver, he who deceives (habitually); n. agent. *asakekoddemawen*, one who deceives (actually). See *deceive*.

cheek, *nawonau*, *n'nanau*; *nannanau*, my cheek; *wannanau* (*wonnónau*, C.), his cheek [*nannau*, he sucks?].

cherish, *nussahkonanoosáwram*, I cherish or nourish (*summáonáttinnéat*, to be cherished or nourished, C.).

chestnut, *wampimnus* (*wámpimish*, R. W.), a chestnut tree; *wámpimnéash*, chestnuts, R. W.; *wámpimatch* (Narr.), Stiles; Del. *wápin*, chestnut, Hkw. [*wámpim-néash*, white fruit or nuts].

chew, *pasquodtan*, he chews (it)?; *asquaw pasquodtanamuk*, before it was chewed, Num. 11, 13 [*pasquag*, fine, minute; cf. *pup-pissi*, dust]. *onchittaman* or *kohkodhman*, it chews the end; *onchittamont*, *kohkodhmanut* (suppos. part. an.), chewing the end. *onchittaman*, 'revised' or 'corrected', is used on title-page of Rawson's edition of Sann. Quinnup. (Sincere Convert), 1689.

chief, *keche*, *kehte*, *kehtau*, he is chief or relatively great. See old. *missag*, *mohsag*, relatively great or important; *aww mohsag*, that which is more or most great; *missagke*, great, powerful, important; *missagkenak*, (when he is) very great, chief; *aww missagkenak*, 'the Almighty'. *piahquittuk*, *piahquittumantche*, chief or principal (man, servant, etc.), Gen. 40, 20, 22. See *ruler*; *sachem*.

child, *nukki*, pl. +*ag*; dimin. *nukkiés*, a little child (*nukkoies*, C.; *nun-múckiese*, my child, R. W.). *nawak*, (when he sucks) a sucking child; *nawaké nukkiés* (*nawánnis*, *náonsu*, R. W.; Narr., *nawése* Stiles; Peq. *náwans*, Stiles) a suckling. *peisses*, *peissisa*, (he is) very small [an. dimin. from *pea*, little]; *peississit* (suppos. part. from *peississit*), when he is very small; *noh peississit*, 'he who is least', Matt. 11, 11; pl. *peississitchag*. Intens. or dimin. of endearment, *pa-peissisa*, *pa-peississit*, *pa-peisek* (inan., but applied to children, 'little thing') (*pa-poids*, a child, R. W.; *nip-pápuos*, my child, *ibid.*; Peq., *pauppuos* Stiles; Lat. *puşa*, *pusa*). *nukkitcheuks* (*múckquachucks*, R. W.), a male child, a son. See *boy*. *nunkomp* (*núakup*, C.), a boy, a youth; dimin. *nunkompates*, *nunkompames* (*nunkompates*, C.) [*nunkon* (*núñki*), light, levis, and *omp*, man]. *nukksqua*, *nukksq* (*nonkishq*, C.), a girl, young woman [*nunkon-squa*]; dimin. *nukksquates*, *nukksquames*. See *young*. *neechanag*, pl. (they are born) children (without regard to age or sex), offspring; *wunneechan*, his child (Muh.

child—continued.

warchan, Edw.; *kuechānag*, your children, C.; *wanuechānauk*, the children, as a body or class, collectively. See daughter; son.

***chimney**, *wanachikauuk* (*wanachikānauk*, C.; *wanuechānauk*, R. W.), = *wanashque-kauuk*, on the top of the house.

chin, *nishum*, C.

chogset. See *inner*.

choke, *nappashūm*, I am choked, C.; *nappashūng*, they are choked, El.

choose, *pepānau*, *pepēnau*, he chooses (it); *pepenash*, choose thou; *pepēnau*, he chooses or selects (him); *nūche*, *pepēnūche*, after having chosen him, C. From *peanue*, it is different; *pe-pēnau*, he differences.

chosen, *pepēnauwēche*, *-anūche*, one who is chosen.

circle. See *round*.

circumcise, *quashpussau*, *quashpūsan*, he circumcises (him); *quashpussau*, (he is) circumcised; suppos. part. *nah quashpussak*, being circumcised.

circumcision, vbl. n. *quashpussauwauk*.

***city**, *kāhtōm*, *kāhtōm*, great or chief town. See *town*.

clam, *paupāhōok*, R. W.; Peq. *poth-quāwhūag*, *p-quāwhūag*, Stiles; the round clam (*Venus mercenaria*), from the black or, rather, dark purple margin of the shell, of which the Indians made the 'suckāhōok or black money', R. W. 104. The first portion of the name, *paupāw*, is retained in Nantucket; the last, *quāwhūag*, in other parts of New England. Rasles gives (Abn.) 'pēksē', pl. *pēksēak*, *huitres*. The derivation is not clear. Perhaps *pukquag*, that which is bored, and *hang* (*hōng*), a shell; or *pukquag* (*pūquag*) may be employed in its derived sense, an inclosure, with reference to the box-like character of the shell as contrasted with the gaping valves of the *Mya*. *sickis-suag* *sikkissūng*, C.; Peq. *suckiswūng*, Stiles), long clams, *Mya arenaria* [= *sahp*, *sahp-ussuag*, they spit or squirt].

claws, talons, *aukquān'sog*; *waukquān'sog*, their claws [*ahquān'se*, dim. a little hook], *māhkos*, pl. *māhkosog*, the

claws, talons—continued.

nails, claws, hoofs [*māhkos*, a sharp point].

clay, *mutauauk*, pl. *mutauauksog*, 'bricks'.

clean, *puhko*, *puhki* (*puhkoigēne*, C.; *puh-kegēnē*, cleanly, itād.), *puhkesa*, (he is) clean, made clean or pure; *puhketāu*, he cleans (it), makes clean.

clear, *puhko*, *puhki*, (it is) clear (*puhkoigēnē*, C.; *piūngui*, R. W.); *puhquā*, open, manifest, that may be seen through (*puhko*, *puhkiqen*, clearly, C.); *pōhkok* (when it is clear, transparent), the clear sky (*piūngui*, *piūnguiquāt*, 'it holds up', R. W., i. e. it is clear). Related to *puhquā*, it is hollow, bored through; *pūquag*, a hole; hence, that which may be seen through. Cf. Greek *δῖα*, *δῖα δῖω*, *δῖω* (*δῖω* *δῖω*), possibly *δαῖω*, to divide.

cleave, *puhshūm*, he divides, cleaves in two, literally he halves (it), from *puhsh*, half. *puhpassūm*, he cleaves it, makes it divide [*puhsh*, with redup. freq. and caus. inan. form].

climb, *kātātawōdōm*, he climbed up, went by climbing; *wātātānau*, he climbed up to or into a place (*wātātawōm*, I climb; *ātātawōsh*, climb thou, R. W.); *tōhōdānau*, he climbs on (it), as a kelder, a rock, a tree (*ant-tōhōas*, I climb, C.).

close, *closed*, *kappōhūm*, he stops, shuts, closes (it); *nah kōhōng*, he who stops or closes; *kōhōauuk*, suppos. part. inan. pass. closed, when it is closed (*kāppash*, 'shut the door', R. W.; *kappāhūsh* *ūsqum*, shut the door, C.); *kappi*, thick, close, dense (*kappi-nūch-āng*, a thick wood, a swamp, R. W.); *kappāhū*, in a thicket or thick wood; *kappāūt*, *kappiūt* (when it is close), ice (Peq., *kappat* Stiles); *kappōhūm* (the instrument of closing), a door; *kappā-muk*, *kōhāmuk*, *kōhōng*, a closed place, a harbor or haven; *kappūtām* [= *kappi-tām*, closed mouth,] a dumb person, etc. See *shut*.

***cloth**, *mānuk* (*mānuk*, R. W.; *manuy*, C.), *m'ānuy*, *m'ānuyk*, in compound words *-anuyk*: *wōmpānuk* (*wōmpānūt*, R. W.), white cloth; *msquānuyk* (*mish-quānūt*, R. W.), red cloth. *waanmekonau*, have you any cloth? R. W., i. e. *kum-mānuk-mānau*, *mānuk* was often

cloth—continued.

used for a garment, cloak, coat, or other clothing. That which is traded (?): cf. *kummanuhamin?* have you bought?; *mun-munamagush*, I come to buy (of you); *monamagushanag*, chapmen, R. W. Or, with reference to its texture, *monak*, that which is many (?).

clothe, *hogkan*, he is clothed (with); *hog-kush* (*ocquush*, R. W.), 'put on', be thou clothed with; *hagpat*, *agpat* (when he puts on), clothed with; *ne agpat*, *u agpat*, that which he is clothed with (*agpat* *u* *hagpat*, 'a woman's mantle', R. W.); *agpamut*, *hag*, to wear clothes, to be clothed (*agpamut*, to put on, C.); *ant-agpamuchham*, I clothe, C., i. e. make clothed. V. t. *agpamut*, I put on (clothes). From *hog*, the body, the person (?). Cf. *ohkam*, a dressed skin (*avish*, 'their deer skin' mantle, R. W.); *hogkamuk*, clothing; *hogki*, scales; *aukhum*, he covers (pass. he is covered); *aukpamut*, to be clothed.

clothing, *hogkamuk* (*aukamuk*, C.), pl. *-magush*, garments. See dress.

cloud, *matokys*, *matohaps* (*matfanguis*, R. W.); *wamputokys*, a white cloud; *matoh-quult* (*matfanguit*, R. W.), when it is cloudy or overcast, 'foul weather' [= *u* *matfugki*, moisture, wet?].

coal, *mohkussa*, *muhkos*, a burning coal; pl. *mohkossavush*, coals of fire; *am* *mai auk ne mohkos*, blacker than a coal [= *u* *kassa*, that which is hot (?), or *muikussa*, black-hot (?)]. Cf. Abu. *akasi*, charbon éteint; *akasi* *skstai*, charbon ardent, Rasles.

***cock**, *monsh* (*muinish*, *winpush*, 'a hen, a cock', C.; perhaps intended for *muinish* *nompashin* (a male); *chicks*, "taken from the English", R. W.).

codfish, *anishamog*, C., from *anassu*, *anisha*, it is tainted, putrid, or smells badly, descriptive enough of a badly cured codfish; *paugmatut*, pl. - *amurock*, R. W. (but *pukonnatum*, haddock, C.).

cold, *sanqui*, (it is) cold or cool (to the touch); *ohke* *sanqui*, the earth is cold, C.; *sanquippag*, cold water (*sanquip* *uip?* is the water cool? R. W.; *sanquipatagat*, cool water, *ibid.*); adj. an. *sanquessa*, he is cold (*annum* *sanquessa*, the dog is

cold—continued.

cold; *nus-sanquess*, I am cold, C.), *tahkoi* (*tehki*, *tutakki*, R. W.), it is cold weather (*mancheki* *tahkoi*, it is very cold, C.; *tahkies*, cold, R. W., but rather, cool, a little cold, dimin. of *tahki*); adv. *tahkava*, in cold weather; suppos. inan. *tahkag*, (when it is) cold. Cf. *tupnuck*, autumn; *tupnuttin*, it is frozen, R. W.; *tapa*, *tohp*, frost; *tahtipputon*, he quenches, he cools (it); *ahutappudtan*, he quenches. *quashquashcha*, he feels cold, suffers with cold (*quashquatcha*, he is cold, C.); *nuckquashatch*, *nuckquashatchinai*, I am cold, R. W.; *annum* *quashquatcha*, the dog is cold, C.).

collect. See assemble; gather.

come, *pegin*, he comes, oppos. to *man-chu*, he goes, both verbs having regard to the place where the speaker is or is supposed to be; *pegaush* (*peposh*, C.), come thou; *peguak*, come ye; suppos. part. *pepout*, when he comes, he coming; *pevittit* (*pevittit*, R. W.), when they come, they coming or being come (*tahvitch* *kup-pegaunra?* what come you for? R. W., = *tahvitch* *kup-pegaunra?*). See arrive.

come or proceed from, *watchen*, *wad-chigen*, he proceeds or originates from or in (having regard to the origin or source), sometimes *watjishan*; suppos. part. *wadchit*, *wajhet*, he who comes from; *tah wadchit*, 'whence he was', i. e. whence he came, Judg. 13, 6; *ne wadchub*, 'whence I am', John 7, 28; inan. pl. *washamash* *watjishanash*, boats came from, John 6, 23 (*annu* *watsharuck?* whence come they?; *vetnauwack* *utashen*, I came from the house; *uau-watuck* *utashen*, I came from afar, R. W.) From *watch*, from. *kuchenu*, *kutchenu*, it proceeds or comes from (with regard to procedure or progress); *kuu kiteh*, I begin, C., i. e. I go onward from; or *nukitchessum*, *ibid.* See begin, earth; father; proceed.

comfort, *tapchenu*, *tapchean*, he comforts (him), lit. causes (him) to be content (*ant-tappch*, I comfort, C.; *tapchenuut*, to comfort, *ibid.*). Caus. from *tuppi*, *tapi*, it is sufficient, or enough; *tupandun*, he is satisfied. See satisfy.

command *anuanuan*, *anuanuan* (he speaks with authority to), he commands (him); *anuanuñish*, I command thee (*kut-anuanuk*, he commands thee; *anuanuk*, he commands me, C.); *tah ánuat, ne ánuat*, what he commands; suppos. part. *noh ánuat*, he who commands, he when commanding; *wattin-anuanuk*, (his) saying, command. See say; think.

commandment, *anumatuwuk*, pl. *-ungash*, law, commandment. *anuatetanuwuk*; *wattinanuatetanuwuk* God, a commandment of God; act. vbl. from *anuatenuu*, *anuatenuu*, he commands (inan. obj. or intrans.) *nanuwuk*, a saying (by a superior to an inferior), a commandment; from *nawanu*, he says. See say. *kukukhuranuk*, ordering, an order or command [lit. a marking out, from *kukukhuranu*, he marks out, sets in order].

common, *wanchekegyaan*, it is abundant, it is common; *anuwu missimimnuag*, common people; *anuwu petukyuag*, common bread (*anuwu wasketump*, any man, C.); '*anuwu wut-Epistolum Jude*', the general epistle of Jude.

commonly, *wekínche*, C.

commotion, *wagkonuwuk* (a stirring up, or setting in motion), a stir, tumult, commotion.

companion, *wetomukputch* (he who goes with or accompanies); *wetomp*, a companion, comrade, friend. See friend.

compare. See liken.

compel, *chetanuran*, he compels (him), C.; *chetiman*, El. See force, v.

complain, *qacuaránuag*, they complain. R. W. (rather, they are in want, lack something); *tahwítch qacuaránuag*? why complain you (sing.)? R. W.

completely, *pakúche* (*pawótche*, 'all-ready', R. W., and *pangwótche*): *pakúche usenat*, to do completely, to accomplish; freq. *papogkúche*, to the full or uttermost. See finish.

conceal. See hide.

conceive, *wompéquan*, *wompéquan*, *-quón*, she conceives, is pregnant; *wompéquan*, if or when she conceives; adj. *wompéquade* (*wompéquan*, C.), with child, pregnant, *wompéquanuwuk* (a conceiving), conception.

concerning, prep. *papauue*.

condemn, *pakúchimanu*, *pogkúchimanu* (he makes an end of, finally disposes of), he utterly censures or condemns (*pogkúchimanuñiat*, to condemn, to convince (?), C.). From *pakúche*, completely, utterly; lit. there is an end of it, he finishes it. *wosumatu*, he judges, sentences, or condemns (him). See judge.

condition, circumstances, *ánuágyenuwuk* (his affairs, matters, res). See business.

conduct one's self or behave toward, do or act toward, *unúchewan*, *unúchewan*, *unúchewan*, he deals with, treats, acts toward, does to (him); *we pish kúttúcheu*, that or thus thou shalt do to me; *tah kúttúhesh?* what am I doing to thee? how do I act toward thee?; *we unúchew*, so deal thou with me, 2 (1r. 2, 3; *unúchuk* (*unúchewuk*) *uag*, deal ye with them, deal with them; *we unúcheu we áhúit*, I do to him as he hath done (as he may do, suppos.) to me, Prov. 24, 29. This verb, of very frequent use, is a causative from *unúche*, such, so; *unúchewatu*, he causes it to be so to him.

coney, *watúckuyes*, R. W. In the reprint 'the conck', but in the original 'the conie'. *mohtukyuag*, conies, Ps. 30, 26 (*watúckyuag*, Mass. Ps., Ps. 104, 18).

confess, *sampaan*, *sampaanuam*, he confesses (it); *sampaan* (*sampaanuam*, C.), he confesses to (him). From *sampure*, *sampuri*, rectus.

conjuror, *pawuan* (*pawuaw*, R. W.), a priest, conjuror, or sorcerer. See priest; wizard.

conquer, *sokkom*, he conquers, overcomes, prevails over (it); *sokkom otan*, he took the town; *sokkash wuchuk*, overcome (thou) evil, Rom. 12, 21; an. *sokkau*, he prevails over, conquers (him); suffix *was-sokkau-ah*, he prevailed over him; *noh sokkauant*, he who prevails or conquers (suppos. when conquering); pl. *neg sokkauoncheg*, they when conquerors, the conquerors. *ánuánu*, *ánuánu*, he overcomes or conquers, C. (?).

consider of, meditate on, devise, *nawóntam*, he considers of (it).

consume, *nohtupohdeau*, *nohtuppuen* (it passes away), it is consumed, wastes away, dissolves, vanishes, or the like; with a pass. signif. *nohtappuemo*, it is consumed, melted (*nohtuppuenote*, to consume; *nun-nohtuppuen*, I consume or I am sick, C.). With the sense of misfortune or disaster, *nohtsheau*, it wastes away, consumes; so, *nohtsheau*, *nohtsheau*, it decays, it fails, it vanishes away. From *nache*. See decay; have; pass away; sick. *natan machekekussum*, the fire consumed (it); *natan machekekussum*, the fire consumed (him). = *mache-chikossun*, made an end of burning. *nohttutano*, it is consumed; *nohttupquash nohttutano*, the trees are consumed, i. e. burned up. *nohtsurac*, *nohtsuhhuac*, consuming (as a fire).

contempt, vbl. n. act. *nishanunnuauk*, a despising or contemning; pass. *nishanunnuauk*, a being despised or contemned. See despise.

contend with, be at difference with, *penunnuau*, he contends or is at strife with (him); *noh penunnuau*, he (when) contending, he who contends; mutual an. *penunnuau*, they contend with one another. From *penore*, there is a difference; *penore*, different.

contented, *tapautam*, he is satisfied with (it); he is contented, = *tapi-autam*, satisfied, or enough-minded.

contention, vbl. n. act. *penunnuauk*, having a difference with; recip. and pass. *penunnuauk* (mutual difference), contention, strife.

continual, *naguntteac*; adv. *naguntteac* (it continues or is continual), at all times, always (*naguntteacenuauk*, perseverance, C.).

***converted**, *quinuappekompan*, (he stands turned about), he is converted. N. agent. (indef.) *quinuappekompanuau*, anyone who stands turned about, a convert (as in the title of the translation of Shepard's "Sincere Convert", *Sin-pualltehuac Quinuappekompanuau*).

cook. See bake; roast.

copulate, *wehpaman*, he has sexual connection with (her), he lies with, as man with woman; with suffix *owehpu-*

copulate—continued.

nuh, he lay with her; *wehpaman was-kauem*, semen virile; *wehpamanuauk*, sexual connection; but the same (?) verb, *wehpaman*, *wehpaman*, signifies he eats with, shares a meal with, as *pish kop-wehpimimau*, ye shall eat with me, 1 Sam. 9, 19 (*wehpittuk*, let us eat together, Exp. Mayhew). See couple.

cord, string, *penunneat*, *penunneat* (*penunneat* one, a (fishing) line, C. = *aimanep*, R. W.; *peamengahd*, a cable (?), C.). *tuttuppu*, *tuttuppuahog* (it is twisted), a cord, string, or thread; *hahshap* *tuttuppu*, a tow thread; *musqui* *tuttuppu*, a scarlet thread.

cormorant, *kuts*, *kutts*, *kuttsu*, pl. *-uog* (*kutsug*, R. W.).

corn, *weatchimin* (the plant or corn in the field); pl. *weatchiminuash* (the fruit) (*cachiminuash*, C.; *weatchiminuash*, R. W.; Peq. *weatchemin*, Stiles; Narr. *accapiss*, Stiles; Abn. *skamso*, pl. *-nar*, *mesikStar*, 'blé entier, qui n'est pas pilé'; *Saühigheue skamsoar*, or *Saühigheue*, blé blanc; *SisSmenar*, blé jaune). This name is compounded of *min*, pl. *minuash*, grain, fruit, and a word which is related to *meech*, he eats, and *meechum* (he eats it), food, the primitive form or radical force of which I can not fix. *munnequomin*, green corn (in the field); pl. *munnequominuash*, green ears of corn; *missnuquaminuash*, dry ears; dimin. *missnuquaminuashuash*, dried up or blasted ears. *appasnuash* (and *apwosue*) *weatchiminuash* (contract. *appaminuash*), parched or roasted corn (*appaminuash*, R. W.); from *apron*, *appasu*, he roasts. *nahkik* (*noake*, Wood; *nakehick*, R. W.), 'Indian corn parched in the hot ashes, . . . afterwards beat to powder', 'parched meal, which they eat with a little water, hot or cold', R. W.; from *nahki*, it is soft; *nahkik* (suppos.), when it is softened. *pishquhick*, unparched meal, R. W.; from *pishquag*, that which is fine or in powder, whence caus. *pishquhehu*, he makes it fine; suppos. *pishquhehik* (Abn. *piskess*, 'il est fleuré'; pl. *-ssak*, Rasles). *wasimpu*, 'a kind of meal pottage, unparched . . . From this the English

corn—continued.

call their soup, which is the Indian corn beaten and boiled". R. W.; *anpā-mānāwāšūmp*, 'their parched meal boiled with water'. *ibid.*: from *sau-pā*, *sabā*, softened by water, macerated (whence *sābāhūy*, pottage; *was-sāpwe*, thin); *m saupā* (*māsaupā*, R. W.), that which is boiled soft or macerated in water; hence, *sappaw* [*sappaw-nu*, pass. part. form], 'the crushed corn boiled to a pap'. Montanus, Deser. N. Netherland, 1671, = the *sappaw*, *sepaw*, of the Dutch (and pone of Pennsylvania and Maryland?). *m'sickquātash*, 'boiled corn whole', R. W., = mod. *sneetash* [*sahpātāhsh*, *inan*, pl. from *sahpātāhsham*, he breaks it to pieces, or, as applied to an ear of corn, he shells it; *m'sahpātāhsh* (sc. *anāwāsh*), the shelled corn boiled, instead of boiled ears].

corner, *uigay*, *uigay*, *uuhūigay*, the external point where two lines meet, a corner or angle externally, a point [*nā*, squared, angled; *uūhūm* (*uūm*), in the middle or between two]; *alt uigay*, to or at the corner; *gaw uigay* (or *naw*) *uūm*, the four corners of the house; freq. *alt uuhūigay*, at the four corners, i. e. at all the corners, *nashik*, = *uigay* [from *nashāw*, between]; *awa-ut nashik osh*, at the four corners of the earth; adj. *nashūm*, of or at a corner; *nashūm-qassak*, a corner-stone, *pāhōkōyog*, *pātsā*, *pāhōyog*, *pāhōyog*, a retired place, out of the way, a recess, a corner, *at pāhōyog*, *alt pāhōyog*, in a corner, Prov. 21, 9; 25, 24; *awsh pātsān*, go into the closet, Matt. 6, 6 [from *pāhōyog*, *pāhōyog*, he turns aside, deviates; or from *pāhōyog*, it divides, separates].

corpse, *ahlehuk*, *otener nupak* (when he is dead), *manchūhōm*, 'the dead man', 'the deceased', R. W., lit. he has gone away. See dead; death; die.

corrupt, *anūmā*, it is corrupt, tainted, putrid, rotten; *anūmāyog*, *anūmāyog* [*anūmāyog*], they are corrupt; suppos. *anū*, (when it is) corrupt ('it is putrefied', R. W.); n. concrete *anuk*, a corrupt thing (when it is corrupt), a rotten thing; act. vbl. *anūmāwōk*, corruption

corrupt—continued.

(*aygāwac* *anūmāwōk*, 'corruption of the flesh', C.); adj. *anūmā*, corrupted; an. act. *anūssu*, he causes or produces corruption; he is corrupt, rotten, or putrefied. From *ānū* (?), more, beyond, further, too much, *passuqwa*, rotten, C.; *passuqut aygāwac*, 'corrupted flesh, or rotten', *ibid.* Cf. *passuq*, dirt, mire (*passuq*, C.).

counsel, n. agent, *kamūmāw*, pl. *ayūmāyog*, counselors, and *kamūmāwān* (*kamūmāwān*, C.), pl. *ayūmāyog* [*kamūmāw*, he speaks to with authority, as a superior to an inferior or an elder to a younger]. See advice; advise.

count, *ogkēam*, he counts, takes the number of (inan. objects); *ogkēman*, he counts (an. objects); *ogkētash* (*akētash*, R. W.), count thou or reckon; *ogkētaj m adhāshik*, let him count the number or the sum of; an. obj. *ogkēsa*, he is making a count, engaged in counting; hence, *akēšayog*, 'they are telling of rushes' (i. e. gambling), R. W. 145 'for their play is a kind of arithmetic'; *nashpe ogkētāmānān* (infinit. as noun), 'by count'. From *ogpō*, like to, in the same manner as (?). See read.

couple, infinit. *uēsān*, to couple, to lie two together; *uēsān*, he lay with (her), she lay with (him); *uēsānsh*, lie thou with me; suppos. part. *uēsān*, when he or she lies with (Abn. *uēsānshak*, ils sont mariés; *uēki tsāde* (ait vin), *uēsāi* (ait mulier), je suis marié). From *uēsā*, two. See copulate.

cousin, *adlōwēys* (consanguineous, or affinis?); *adlōwēys*, thy cousin, Luke 1, 36; *adlōwēysqash*, her consins (*adlōwēys*, R. W.), *adlōwēysin*, C., a cousin; *adlōwēys*, my cousin; *adlōwēysūmāyog*, they are consins, R. W.); *adlōwēysqog*, 'sirs', Acts 27, 25 (for Gr. ἀδελφοί).

cove, *awēp*, 'a little cove or creek'; *awēpāwēsa*, 'a very little one' [= *awēpāwēsa*, dimin.], R. W. From *kappi*, closed, shut in. Cf. *kōpōyog*, a haven.

covenant, agreement, *anūmāwāwōk* [*anūmāwāwōk*, good talk]; *anūmāwāwōk*, he covenants, makes a league or agrees with (him).

cover, *ookhūm*, he covers over, hides (it); *ant-ookhūm uasēsak*, I hide (cover)

cover—continued.

my face: vbl. n. *onkuchonk*, a covering, a screen; n. concrete *onkucheg*, that which covers (as the cover to a dish or box): hence *onkuchonkha* (= *onkucheg*), a hat. Cf. *oggunnat*, to wear clothes, to be covered; *ogka*, he is clothed; *ogkoma*, *angkoma*, beyond, on the other side of (covered). *puttagham*, *puttagham*, he covers up, he hides (it): *puttaghamunat* *pushkissunak*, to cover one's nakedness, C.; n. concrete, *puttagcheg*, a covering [*puttagcha*, he hides himself]. *watank-hannua* [*wat-ankham-un*] *wonak*, she covered it with a cloth. Cf. *Waittewan*, pl. *Waittewannag*, R. W. (*waittkhagwa*, C.), 'coat men', 'such as wear coats', a name given to the English. *nukah-kom*, it covers over, overwhelms, puts under (as a flood); an. *nukahkannan*, it overwhelms, covers over (him); from *naka*, it descends, comes down, with *k'* progressive. *natippan*, *nattippan*, it is covered with water, Gen. 7, 19, 20.

covering, *onkucheg* (see cover). *appih-quos*, *abohquos*, a covering (awning, screen, or the like), something put over or above; *ne abohquosik*, its covering (of a chariot, Cant. 3, 10) (*abohquosinutsh*, pl., the mats used for covering the wigwams, R. W.).

coveret, *alchewanam* (he thinks very much of, desires exceedingly), he covers (it); pl. suppos. *alchewanegig*, the coverlets.

coward, *sohqumpawo*, C.; *sohqumpowanik*, cowardice, ibid. (?); *sohqattachhane*, faint-hearted, ibid. (?).

crafty, *wannompwessa*, *wannompwissa*, *uhtompwissa*, (he is) crafty, 'subtile' 'with guile', (*wannompwac* *kenasun-awak*, crafty comical, C.); *wannompukhan*, he beguiles, deceives by craft (him). Cf. *wampatanat*, to substitute one thing for another.

crane, *tanag* (*tanak*, R. W.), from *tanu*, hoarse (?). *sassadt*; cf. Abn. *sassaghi-shi*, il est droit.

crash, *toshkonk*, a crashing (noise?), Zeph. 1, 10.

crawling, creeping, *panompagut*, (when) it creeps; *nah panompag*, that which creeps; pl. *panompakecheg*; an.

crawling, creeping—continued.

panompagin dhas, 'creeping thing' (*pan-panunashom*, I creep, C.); freq. and habit. *pipinompag*, pl. *-pakcheg*, and *pipinatcheg*, creeping things.

create. See make.

creature. See animal.

creeping. See crawling.

crooked, *wonki* (*wiaki*, R. W.; *wonko*, C.), crooked (lit. it bends); *ne won-kag*, that which is crooked or bent; adj. an. *wonkewa* (*wonkenisa*, C.), he is bent or crooked; *wonkagk*, (when it is crooked) error, transgression. *wonkin-um*, he bends (it); *wonkittean*, he makes (it) bent or crooked [related to *wacinn*, round about, bent or curved around?]. *ponig*, crooked, R. W. [*pan-nan*, he goes out of the way, turns aside, errs]. *ponisquiti*, 'crooked or winding', R. W.; freq. *ponisquag*, crooked, tortuous; cf. *ponisquah* [*ponis-quah*, it whirls or twists], a whirlwind.

cross over, *qashkodtan scip*, he crossed over the river; *scip ne wab mo qashkodtanak* (pass. particip.), a river that could not be crossed over or passed.

crossway, *pannecelu way*, Obad. 14.

crow, n. *koukanta* (*koukant*, pl. *neg*, R. W.; *koukant*, C.); *kutchikkoukant* [*kichelo koukant*], 'raven'; elsewhere *koukanta* and *wecount*. Onomatopoeic.

cruel, *onkagunade*, *awakampatun* (tormenting, torturing), cruel, severe (of pain or torture); *onkagunakagye*, C., *onkagunakagye*, El., grievous, terrible, extreme [from *onkpa* or *ahkpa*, at the extremity, extreme].

crust (of bread), *koshkittaky*, C. From *koshki*, rough (?), or *kishko-ahdag*, that which is at the side of (?).

cry (weep), *man* (*mon*, C.); *nannawcheke mab*, I weep much; *nannawop*, *nannawop*, (*nannawop*, C.) I did weep; *manag*, *manuk*, when he weeps or cries; suppos. pl. *neg managig* they who weep; adj. *man*, *manwe*, weeping (*awina*, 'to cry and bewail', R. W.); freq. *nannaman*, he cries or mourns. See mourn.

cry aloud, cry out, *nishontawan*, he cries out, shouts (roars, C.); imperat. sing. *nishontawash* (*nishantawash*, R.

cry aloud, cry out—continued.

W.), cry out; vbl. n. act. *mishoutanauonk*, a crying out, outcry, shouting.

cuckoo, *kiguuk*, Lev. 11, 16; but in Deut. 14, 15, *kukkuar* is transferred. It is not certain to what species of bird the name used by Eliot belonged.

cunner, chogset, or burgall (*Labrus chogset*, Mitch.; *Crenilabrus burgall*, Storer), *uchuarret*, Stiles (Peq.) [*choh-chohkesit*, spotted?].

cure, heal, *uetskékheau*, he cures or heals (him) (causat., makes him well); *uetskékheau*, he cures or heals (it, as a fever, a wound); *uetskesu*, (he is) cured or restored to health (*uun-uetskeh*, I heal, C.); *uetskékheauuonk* (a making well), a cure.

current, *kusáitchuauu* (it flows swiftly onward); *uk-kissáitchuauuonk* (vbl. n. act., a flowing onward, a continuous flowing). See flow.

curse, *mutánuauu*, he curses (him); *mutánuauk*, curse ye (him); *mutánuau*, *mutánuau*, he cursed (it) (*uun-mutánuauuonk*, v. i. (?), I curse, C.; *mutánuauksáuat*, v. t. an. (?), to curse, ibid.); *mutánuauonk* (*mutánuauuonk*, C.), a curse (pass.); *mutánuauonk*, a curse (act.); cf. *mutánuau*, devil. *mutcheuaueteu*, v. i. he curses; *mutcheuauam* (he thinks evil, is evil-minded), he curses (it); *mutcheuaueteuonk*, cursing; *mutcheu-*

curse—continued.

uau, he curses (him) [intens. from *mutcheuau*].

custom, *úshauonk*, *ushauonk*, a custom (*ushauonk*, *usseauk*, an example, C.; *ushauonk*, example, Danf.), = *usseauk*, doing (?). See action.

cut, *tummuusau*, *tumuchtau*, he cuts (it) off; *tumuchtauuag upphukuk*, *tummuusauuag upphukuk*, they cut off his head, 1 Sam. 31, 9; 2 Sam. 20, 22 (*mut-tummuusau*, I cut, C.; *tummethamauante uchtau*, 'to hew down a tree', Ind. Laws); suppos. pass. part. *ne uoh táme-tahauuk*, that which must be cut off; *tumuchtauu*, (it is) cut off. *tumuchtauau uahtauuag*, he cut off from (him) his ear; with suffix *uattumuchtauuau-ah*, he cut (it) off from him. *tummig-quohrau*, he beheaded (him), = *tumuchtauau upphukuk* (*finequásau*, to cut off or behead, R. W.). *nehuekikkum*, he tears, claws, rends, cuts in pieces (as by the teeth or claws); with an. obj. *nehuekikkau*; intrans. *nehuekikkissu*, he tears, rends, or cuts (particip. *nehuekissáau*, cutting, C.); *nehuekissáau*, *nehuekissáau*, he cuts himself. *uauuau uueeuauk*, he cuts or shaves his hair [lit. he smoothes it; from *uauu*, smooth] (*uauuauuau*, to shear (sheep), C.; *uauuauuau*, to be shaved, ibid.; *peeghumuau*, to shave, ibid.; *nuppeggham*, I shave, ibid.).

D

dance, *puuukau*, he dances; *puuukáuat* (*puuukáuat*, C.), to dance; *puuukauonk*, a dancing (*puuuchauag*, 'they are playing or dancing', R. W.; *ahqu uau-uáikesh*, do not dance, C.; *mutuakáauonk*, dancing, ibid. (This was probably the war dance. Cf. *mutauu*, an enemy; *mutauuonk*, a battle, R. W.).

dangerous, *uauukquak* (when there is need to beware), from *uauukquassu*, he takes heed, is cautious (*uau uauukquas*, I beware, C.), which is from *uau-quau* (?), he looks for, looks out, uses his eyes; *uauukquag apuuppiyauash*, perilous times; *uauukquappu*, *uauukquappu*, he is in danger.

dark, *pohkenú* (*paukánauu*, dark, R. W.; *pohkenú*, C.), when it is dark; as n.

dark—continued.

darkness; *pohkenú* (?), it is dark; *pohkenauu*, in darkness; *pohkenúttipukak*, 'in the dark night', night-darkness; adv. *pohkenú*, darkly, obscurely; causat. *pohkenauuau* (= *pohkenauuauháu*), making dark, made dark, blind. Probably from *pogkenau*, he puts away, a putting away light or the sun. Cf. *wayout*, (going away) sunset. But how related to *pohki*, *pohke*, clear, plain, transparent? See day.

Roger Williams states that the Indians called the constellation *Frse major* ("the great Beare, or Charles Waine") *uauk* or *paukánauuauu*, "which . . . signifies a Beare", and Stiles (Narr. Voc.) has *kuuau*, a bear.

dark—continued.

The name, as applied to the constellation and the animal, was probably derived from *pohkenni*, signifying 'he goes when it is dark', or by night.

daughter, *wat-tam-oh*, his daughter, the daughter of; pl. *wat-tam-og*, the daughters of, his daughters; indef. *wat-tam-in*, the daughter of anyone, any daughter, a daughter (*wattauin*, C.); *nut-tamnes* (*nuttaunis*, R. W.; *nuttaunes*, C.), my daughter; collect. *wattauwunk*, all the daughters, all who are daughters, the daughterhood; *wattouen*, *wattauyen*, he begets or has a daughter, she bears or has a daughter.

Mr Duponceau, in his Notes on Eliot's Grammar (pp. xiii, xiv), expressed his surprise, "after the positive statement of our author that substantives are not distinguished by cases (except [animates when governed by a verb transitive] as above mentioned), to find different terminations of the same word in various parts of his translation of the Bible, of which he makes no mention and gives no explanation in his Grammar." He instances *wattauwuk Zion*, 'daughter of Zion', Lam. 2, 8; *wai Jerusalem wattauin*, 'O daughter of Jerusalem!' *wai penump Zion wattauin*, 'O virgin daughter of Zion!' Lam. 2, 13; *wattauwunk Zion*, 'the wall of the daughter of Zion', Lam. 2, 8; *wai kenaba Jerusalem wattauwunk*, 'O ye daughters of Jerusalem!' Cant. 2, 7; *kah umpetuk wattouen* (misprinted for *wattouen*), 'and she bare a daughter', Gen. 30, 21. "The first of these terminations is correct", Mr Duponceau informs us, *wattauh*, *kattauh*, *wattauh* being "the proper nominatives of this word", but the others "can not be accounted for" otherwise than by the conjecture that Eliot "had recourse to different Indian dialects." A very moderate proficiency in the study of the language would have enabled Mr Duponceau to reconcile the seeming incongruity in a manner more creditable to Eliot as a translator and to his own critical sagacity. Thus, *wattauwuk*, his or her daughter, or the daughter of (corresponding in form

daughter—continued.

with the 3d pers. sing. of the transitional or suffix verb), is really the possessive or genitive-construed form, the termination *-oh* indicating its government by or dependence on the noun following. In *Jerusalem wattauin*, lit. 'any Jerusalem daughter', the first word has the form of an adjective, and the termination *-in* (any) indicates the indefinite use of the word 'daughter'; *wattauwunk*, in *Jerusalem wattauwunk*, is the collective, and signifies the Jerusalem daughterhood, all the daughters of Jerusalem; and in *umpetuk wattouen*, 'afterwards she bare a daughter', *wattouen*, instead of being, as Mr Duponceau supposed, "in the accusative governed by an active verb", is itself the verb, *umpetuk* representing the adverb 'afterwards'. See younger son or daughter.

daughter-in-law (son's wife), *wushim-oh*, his or her son's wife, the daughter-in-law of; *kushim*, thy daughter-in-law; indef. *wushim-in*, a daughter-in-law.

dawn, *mohtampun* (*muttābun*, 'it is day' R. W.); *mohtampog*, when it is morning (used with reference to a past or future morning); *en mohtampuit*, until morning. See day.

day, *kesuk* (primarily the sun, the sun as the source of heat and light; also the sky or visible heavens, column), day, sunlight; *pusuk kesuk*, in one and the same day, Gen. 27, 45; 1 Sam. 2, 34; pl.

quash, Is. 24, 22, (*unumuk kesuk*, this day, R. W.). Rarely used; see sun. *kesukuk* (*k'esukuk*, R. W.; *kesukuk*, C.), a day, the space of a day; suppos. *kesukuk*, when it is day; a day past, future, or contingent; *ne kesukuk*, on that day when, or while it was that day; *yon kesukuk*, (on or within) this day; *u-gumuk kesukuk*, the first day; *kesukuk kah nuhkon*, day and night; pl. *kesukukotash*, days; adv. and adj. *kesukukdāen*, *-dāe*, by day, in the daytime (*kesukukdāe*, C.; *k'esupash*, *k'esukukpādi*, by day, R. W.). After a numeral adjective or the adjectives 'few', 'many', or the like, 'days' was more commonly expressed by *-quinnu* or *-quinne*, a day (or when it was the day), or by the suppos. form

day—continued.

quinnagok or *quinnakok*: *pasak kosak*, *asak* *asak kosakquān* . . . *asak piangkuk-quān*, 'one day or two days . . . or ten days', Nomi. 11, 19; *uqutte kosak asak mōsqūānu*, 'a day or two', Ex. 21, 21; *ogpūsh-quān*, few days; *mar-chitikiquān*, for many days. The suppos. form is used after an ordinal, as *asishikiquinnagok*, on the third day (*shuck-quinnakat*, 'three days', R. W.); *nishiki-quinnahquod*, three days hence or ago, (C.); *quinninnagok*, on the fourth day (*quanninakat*, 'four days', R. W.). So, *nishich nishichiki-quinnagok*, 'after many days' (*neshikiquinnagok*, two days ago, C.); *uwanūsq quinn kosakod*, all the day long, *ibid.*, which last phrase points to the etymology, from *quinnur*, long, the measure of duration).

"They are punctual in measuring their day by the sun, and their night by the moon and the stars", R. W. 67. Besides the more obvious mode of indicating time of day or night, by saying that the sun or moon was 'so high' (*qūttānt nūpān*, 'the sun thus high, I will come', R. W.), the seasons of light and darkness were subdivided, under significant names, to a degree that admitted of considerable accuracy in expressing time. The principal of these subdivisions or hours were as follows: *achchūāmpay*, (when it is) morning watch, just before daylight [*achchūāmpay*, he looks earnestly for daylight]; *kōtōmpay*, (when it is) daybreak [*kōt-āmpay* (?), the beginning of daylight] [*kōtōmpāishū*, break of day, R. W.; *patāunāishū*, (C.); *chōūāntch*, about cock-crowing, R. W.); *uāmpay* (bright light), full daylight (*uāmpān*, *nūttābān*, *achchūānt*, it is day; *uāpātābān*, it is broad day, R. W.; Cree *nīpān*, Howse 77; *nōhtōmpān*, it is morning (*nūttābān*, R. W.); *nōhtōmpay*, when it is (or was, or will be) morning, in the morning; *uāmpān*, early in the morning; *uāmpāhik*, 'on the morrow', i. e. when it was (next) morning; *pāish-pāshant* (*ap-pāishpāshant* *uapaz*, C.; *pāishshū*, 'it is sunrise', R. W.), sunrise [when he springs forth, suppos. from *pāishpāshū* (freq. of *pāshū*), he springs

day—continued.

forth, it blossoms; cf. *uqūshū*, a flower]; *pāishchquān* (halfway), noon [*pāish-shayquān*, *patashayquān*, R. W.; *gāhēn pāish-shayquān*, almost noon, *ibid.*; *pāishshayquān*, (C.); *pāishchūmpay*, *marvānūqay*, *quittāhquān*, R. W., *quittāhquān*, C., afternoon [*pāishchūmpay*, he stands at one side or sidelong; *nūttānt-nūttān*, he looks afar or from a distance; *quttān*, he is sinking, going downward]; *uqūtt*, *uqūtt* [suppos. from *uqūttān*, he goes astray, goes out of the way, is lost], sunset; *uqūtt* (*uqūttān*, R. W.), it is sunset (*uqūttān* *uqūtt*, C.); *ash uānūqay*, before sunset (past time); *pāipākinūshik*, Prov. 7, 9, *pāipākinūshik*, Ezek. 12, 7, in the twilight; *uānūqay*, at evening; *uānūqay*, *uānūqay*, (when it was) evening (*uānūqay*, R. W.); *tūppay*, *chōūānttūppay*, toward night, R. W.; *uānūqay*, *uānūqay* (*uānūqay*, C.), pl. *ash*, night [from *uānūqay*, he leaves or forsakes?]; past or future suppos. *uānūqay*, when it was night; *uānūqay* (*uānūqay*, *uānūqay*, R. W.), by night; *pāishchūttūppay*, in the darkness of night (*pāishchūttūppay*, *achchūāntch*, dark night, R. W.; *pāishchūttūppay*, (C.) [from *pāishchūttūppay*, it is dark, and *tūppay* (*tūppay*, R. W.), of doubtful meaning; cf. Abn. *tānūvāstāsh bī kat?* quel temps de la nuit? etc., Basles 494]; *nūttāpāishchūttūppay*, at midnight; *pāishchūttūppay*, till midnight (*nūttāpāishchūttūppay*, 'late at night', C.; *uānūshōūānttūppay*, midnight, R. W. [from *uānū*, in the middle; *uāshū*, between or midway, and *tūppay*?]; *uānūpān*, *uānūpān*, all night.

day by day, daily, *āshchūāntch*.

day's journey, *uqūttē kosakquāshūnt* (infm.), to go one day's journey; *n'qūttāshchūttūppay*, *n'qūttāshchūttūppay*, 'one day's walk', R. W.

dead, *uāppay*, pl. *uāppay* [suppos. part. from *uāppay*, he dies]. Though Eliot employs this word exclusively, it was more customary with the Indians to substitute some euphemistic equivalent, "because they abhorre to mention the dead by name", (R. W. 161), as *chē-jack* [from *chippay*, he separates himself or is separated; suppos. part., 'the

dead—continued.

separated']; *mauchaúhom*, pl. + *wok*, the dead man, the dead (he has passed away); *nichemeshtáwi*, 'he is gone forever'; *kitonckpúí*, 'he is dead', R. W. 160; *niáw*, 'he is gone', *ibid.* [for *amaw*, he is gone?]. See *die*.

deaf, *kokapsau*, (he is) deaf; suppos. part. *kakohsant*, pl. *-oneheg*, the deaf, he or they when deaf (*kogkapsúe* *nichtóang*, a deaf ear, C.). The radical is *kappu*, closed, shut up.

deal with. See *conduct one's self*.

death, *nappagook* (El. and C.), participial from *nappa*, he dies. Sometimes the infin. *nappawúh* was used for the noun abstract.

debt, *namantahquahout*, *-ahout*, a debt, referring to the debtor (when he owes); vbl. n. pass. *namantahquahouttuuk*, a being owed. Elsewhere, *ne* *namotahquahout* (what he owes); *íaditukkuu* *namamantahquahoutquau*, 'pay thy debt' (what thou owest), 2 K. 4, 7 (*nattin-ahitukquahout*, I am in debt, C.); *nahitahquahouttuuk*, debt (pass.), *ibid.*; *wasamantahquahout*, I am much in debt, R. W. 134; *wasamantahquahoutginash*, debts; *kwanamantahquahout*, I will owe it you, *ibid.*. See *owe*.

decay, *nahitshau*, he or it fails, passes away, decays. From *nahche*. See *fade*.

deceive, *assakikamau*, he deceives, cheats (him); v. i. *assakikadtauu*, he deceives or cheats (*nattassakikadtauu*, I cheat, C.); suppos. part. *nah* *assakikadtauu*, he who deceives, 'the deceiver'; *nah* *assakikamot*, he who is deceived, the deceived, *wasamapahhkomau*, he deceives by craft, beguiles (him); *wasamapawassa*, he is crafty, deceives by craft. See *lie*.

decrepit, *mohatatum*, (he is) decayed, infirm by reason of age, failing; suppos. part. *nah* *nahatatum*, he who is decrepit; *echelús* *usuh* *nah* *nahatatum*, 'old man or him that stooped for age', 2 Chr. 36, 17. See *fade*; *pass away*.

deep, *manaw*, *manúí*, (it is) deep; *manow* *nippash*, deep waters; *watuhhauwuk* *manúí*, the well is deep; *manúíonk* —, it is deeper than —; *manawoogish*, '[very] deep places', Ps. 135, 6. In compound words, *anúí*, without the in-

deep—continued.

definite particle, which serves to distinguish it, when standing alone, from *anúí*, blue (the color of deep water?); as, *anúíuhkúí*, a valley (*anawuhkúí*, C.). Adj. an. *anawassau*, (he is) lean, low in flesh; *anúí-argau*, etc. Roger Williams has *wam* *manúíakúang*, they go to hell or to the deep (page 117).

deer, *ahók*, *ahúahg* (*attuck*, R. W.); *attúk*, C.), a deer; pl. *ahúahquag*, *ahúahquag* (*attuckquag*, R. W.). This word is used by Eliot for 'roe', 'roebuck', and sometimes 'hart'; but in Deut. 12, 15, *nahk-kanahuk* (old deer) for 'hart', and elsewhere *agump*, 'hart' and 'young hart' (*núíahateh*, pl. *-ag*, R. W.; *panwahá-wat*, *panwaháwaw*, a buck, a great buck, *ibid.*; *waswánnas*, a young buck, *ibid.*; Peq. *wahgúch*, *núgh-ich*, deer, Stiles; *wahgúahgachy*, 'deer, i. e. wet-nose', *ibid.*; *enagúahú* *manúíyasa*, a great deer; *manshakot* *awukkyahusa*, the biggest deer, *ibid.*). *quannyk*, a hind or female deer; pl. *quannagúag* (*quán*, *quúník*, a doe, R. W.; *quannúahusa*, a little young doe, *ibid.*). *agump*, *agump*, *agump*, a 'hart', 'young hart', 'roe'; *agumpánuag*, 'young harts', 'young roes' (*kúhúag* [*kúhúagump*], a great buck, R. W.). *anús*, pl. *anúsiag* (pl.), 'the great ox, or rather, a red deer', R. W.; *anús*, 'the skin of a great beast as big as an ox, some call it a red deer', *ibid.*; *anúsquau*, a fawn, *ibid.*; *anús*, 'a beast bigger than a stag', Capt. John Smith, 1616. Was it so called from its skin, which was dressed smooth, *anúsí*?

deformed, *nah* *waskúit*, he who hath (the having) a blemish or deformity.

delicate, *wasshpa*, *wasshpa*, tender, delicate, effeminate; suppos. part. *nah* *wasshpá*.

deliver, *pahquahuhassau*, he delivers (him), frees, or releases from constraint (*nup-pahquahuhassauwau*, *nup-pahquahuhattam*, I deliver, C.); from *pahquahuh*, he escapes, goes free (i. e. *pahquahuhit*, out of doors, where it is open); caus. an. *pahquahuhau*, he causes (another) to go free; *pahquahuhau-assa*, he acts or does that which

deliver—continued.

causes (another) to go free. See *poh-quarhuas kuhlogand pohquishush*, 'escape thou', 'save thyself'. *tomhuau*, he delivers, rescues, saves (him), makes him safe; caus. from *tomau*, he saves himself, escapes; inan. *tomuchteu keitatomush*, 'he recovered the cities', 2 K. 13. 25. See loose.

deliverance, *pohpohuchtanuittauuk*, *tom-hettuuk* (pass. vbls.), the being saved, being delivered.

den. See cave; hole; pit.

dense. See close; thick.

deny, *quénauarautam*, he denies (it); with affix *uk-quénauarautam-au*, he denied it (*uk-quénauarautam*, I deny, C.); *quénauarau*, *kohkáuau*, he denies, makes denial (to another); suppos. 3d pers. pl. *kohkáuau-wahetli*, when they denied, gave denial; suppos. part. pl. neg. *kohkáuauwachey*, they who deny, they (when) denying.

depart, *aunen*, he departs, goes away; *amaish* (*amaish* and *amachush*, C.), depart thou, go away; *amachtauau*, he departs from (him); with affix *ant-amachtau-oh*, he departed from him; suppos. *amachtauont*, when he departs (or when departing) from; *amajenauk*, departure, going away. *sokhtau* [*sokhtau*], he departs, goes forth, sets out (on a journey or the like); *sokhash* (*sáuwahush*, R. W.; *sokhash*, C.), go thou forth (*sawhêki*, go ye forth, R. W.); *sokhtauauuk*, departure, going forth.

descend. See go.

descent, *uauamsauk* [act. vbl. from *uauamsa*, he descends, goes downward], a descending or going down, hence a ravine, a steep descent (*uauamsa*, 'down hill', R. W.). Elsewhere *uauhutwáuamsauk* (suppos. part. inan., when it descends), a descent, declivity, downward slope (of a mountain, etc.). *uautonsauk*, descent, lineage (a proceeding from; *uautonsa*, he proceeds, or descends from).

desert. See forest.

deserted, *tauau*, *tauuau*, deserted, solitary, desolate; hence, *tauappu* [*tauuappu*], he is deserted or desolate; *tauah-kónauk*, a solitary or desert place, the wilderness; *tauuú's*, *tauú's* [*tauu-a-ssa*], a fatherless child, an orphan; pl. *tauú'soy* (*tauúinook*, R. W.). See solitary.

deserve, *uuttápphókóu*, I deserve; *tápuh-komnuute*, to deserve, C.

desire, *kodtauam*, he desires, longs for, has an inclination to (it); *nuk-kodtauam* (*uuttátauam* or *uuttátauam*, R. W.), I long for, I desire (it); an. obj. *kodtauam-au*, I long for (him); suffix *kuk-kodtauam-auish*, I desire (it) from thee [*kuk-antam*; *kuk* is often used with other verbs to express purpose, intention, determination, or desire; sometimes it denotes activity in the immediate future, 'about to' do or to be done; as, *uuttah kod usseit*, what he may be about to do or is about doing, Gen. 41. 28. See intend. Cf. *kodtauappu*, he is hungry (desires to eat)]. *ahche-uauam* [*ahche-antam*, he thinks very much of, is exceedingly minded], he desires exceedingly, covets.

desist, *ahque*, he desists, leaves off, Gen. 17. 22; Ruth 2. 20.

desolate. See deserted; solitary.

despise, *jishautam*, *jishontam*, he despises, he hates (it); *ant-jishautam* (E. and C.), I despise, I hate; an. *jishau-nuau*, he despises or hates (him). *sekuarueam* (he refuses, rejects), he despises, hates (it). *mishautam*, he despises, contemns (it); an. *mishau-nuau*, he despises or contemns (him).

destitute of, *uauue*, not having, being without; *uauue wachteúe*, without knowledge; *uauue uatoshé*, without a father; *uauue nippuau*, there is no water in it, it is destitute of water; caus. *uauuch-heu*, *uauuchtau*, he is deprived of (made to be without), he loses. See without.

destroy, *pápiuauu*, *pápiuauu*, he destroys (them); inan. *pápiuauu*, *pápiuauu*, he destroys (it) or (v. i.) he destroys; *pápiuauu*, they destroy; suppos. *pápiuauu-ahush*, when he destroyed the cities; an. suffix *up-pápiuauu-oh*, he destroyed them; *pápiuauuauk* (vbl. n. act., a destroying), destruction; *pápiuauuauu*, a destroyer.

determine, *pukodtauam*, he purposes, intends, is determined [*pukodche-antam*, he is thoroughly minded or clear minded]; vbl. n. act. *pukodtauamauuk*, determination, purpose.

devil, *matland*, pl. *matlanuioog*, *-ing* [*mat-audio* or *matchi-audio*, the negative or opposite of *m'auito*, god, the not-god or evil god] (Muh. *matanlon* or *man-audio*, devil. "The last of these words properly signifies a specter or anything frightful", Edwards, 2 Mass. II. C. x, 88. Del. *machtacho* or *matshimanitto*, devil, evil spirit, Ilkw.). It is probable that this word was formed by Eliot or by his Indian converts. The devil or evil spirit of Indian mythology was called *Hobanook*, *Hobbanook*, *Abbanook*, or *Chépie* (Smith's Descr. of N. E.; Josselyn; Lechford). "Abbanook or *Chépie* many times smites them with incurable diseases, scares them with his apparitions and panic terrors, by reason of which they live in a wretched consternation, worshipping the Devil for fear", Josselyn, 3 Mass. II. C. m, 300. "Another power they worship, whom they call *Hobbanook*, and to the northward of us, *Hobbanookpi*. This, as far as we can conceive, is the Devil", Winslow's Relation (1624). The etymology of this name is not apparent; but *chépie* (Peg. *chechy*, *chepy*, Stiles), is a form of *cheppe* or *chippe*, separated, apart, that which is distinct or separated from us, that is, from the body or life. Heckewelder explains the Delaware "*tchippoy* or *tchitschank*" (sometimes wrongly used for "the soul or spirit of man") as signifying a specter, spirit, or ghost, and having "something terrifying about it." "They call the place or world they are to go to after death *Tchi-poy-ach-gink* or *Tchippoyhucking*, the world of spirits, specters, or ghosts, where they imagine are various frightful figures", Ilkw., 2 Mass. II. C. x, 147. Eliot has *chépi-ahke* and *chépi-ah-kimuk* for hades, hell (the place of separation or the land of spirits). So, *chépuck*, 'the dead', R. W. [*chipping*, they are separated or apart]; *tsé-r-p*, 'ghost, dead man', Nanticoke Voc. in 2 Mass. II. C. x, 139. *Sipantum*, another name for the evil spirit (Josselyn; Higginson), is clearly a contraction of *masquantum*, 'he is angry'. Roger Williams says (1699), "if it be but an ordinary accident, a fall, etc., they will say, 'God

devil—continued.

was angry and did it; *masquantum manit*, God is angry." See spirit; God.

devise. See consider.

devote. See offer.

devour. See eat.

dew, *weechippoy* (*weechipoy*, R. W.); *weechipaypi* (*puttipushinash*, dew-drops [*weechuu*, it gives birth to or (pass.) is born of, *-poy*, water]).

dice, *wanawagahómmun*, "to play at dice in their tray" (*wanauuk*, a dish, El.; *wanauy*, a tray, R. W.); *asubamash*, "the painted plum stones, which they throw", "a kind of dice, which they cast in a tray with a mighty noise and sweating", R. W., 145, 146.

die, *uuppan*, *uup*, he dies or is dead; suppos. part. *nápak*, when he dies, he dying; pl. *uupakeg*, the dead; *pish kowp*, thou shalt die (*kitouekquú*, he is dead, R. W.; *nipwi*, *máw* [= *anawé*?], he is gone, *ibid.*; *náppitch wáú*, let him die, *ibid.*; *náphúttich*, let them die, *ibid.*; *pish anawápi*, I shall die, C.) [related to *uupán*, he rises up, and *uupahé*, a wing? or to *ahpateun*, *appateun*, lit. 'withers?']. See dead.

difference, *panawamati*, a difference or unlikeness. See contend.

different, *panawá*, strange, foreign, different, or unlike [related to *panawá*, out of the way; *panawá*, he goes out of the way, errs, is astray]; *panawagawá*, it is strange, different, or unlike. See foreign; strange; stranger.

difficult, *soyke* (*sioke*, C.; *súekut*, hard, R. W.); suppos. *sioykok*, *sioykok*, when or if it is hard or difficult; or *sioykok*, that which is difficult, a difficult matter. From *sá*, *sioy*, sour, bitter. See hard.

difficulty, *sioykegawáuk* (vb. n. act.), a hard matter, hard case, difficulty; intens. *sioykok*, pl. + *ish*, difficult matters.

dig, *kutaháun*, he digs into or through, or, he digs for or digs up (anything); *kutaháunaw* (*astáimash*, 'they dig through houses', Job 24, 16; v. i. *ak-kutháunawáun*, they digged it (as, a well; cf. *wutaháunawáuk*, a well). *náun-táun*, he digs a hole; *náunwáun*, I have digged a hole (*náunwáukáun*, I make progress by digging, or go on dig-

dig—continued.

ging; cf. 2 K. 19, 24; Is. 37, 25): *wintawh koth uk-kotham-un*, 'he made a pit and digged it'; Ps. 7, 15; *wintawog*, they dig holes; *wintahkontamun wittah-hamungash*, wells (which are) digged [from *winoggy*, a hole], *passahtham*, *passahtham*, he digs a pit [from *passahtheg*, *passahtheg*, a pit], *quampohthamun*, he digs around or about it (as a tree).

dip, *quogkinnun*, *puogkinnun* (?), he dips (it) in or into; *puogken*, *puogken*, he dips or immerses himself (*puogkinnunat hawen*, to dip or immerse anyone, Wun. Samp. ch. XXIX, 33); *quompham nippu*, he dips up water; v. i. *quomphip-pawg*, 'they drew water' (*quomphash*, *quamp homitnen*, 'take up for me out of the pot', R. W.).

dirty, *nishkenenukye*, unclean, filthy, impure (inherently or by nature); suppos. *nishkenenukpothar*, (when it is) dirty or unclean (as a garment); adj. an. *nishkenenukpessu*, (he is) unclean, dirty.

dish, *wannook*, a dish or tray (*wannuag*, pl. *anush*, a tray, R. W.); *wannook*, *wannuch*, dish or tray, C.; *wannongauit*, in the dish (*wannongauimere*, a little tray, R. W.). From *wanoggy*, a hole (?), *wanogken*, it has a hollow, is dug out. Cf. *wanogkens*, the belly. See bottle; kettle; vessel.

disperse. See scatter.

dissolve, **melt**, *mohtapohdean*, it melts, is dissolved (passes away); *wannuoh-topatun*, I consume, I am sick, C. From *moht* (= *moht*, *mahehe*), *-ohdean*, signifying completed and passing-away existence. See consume.

distant. See far.

distress. See pain; want.

disturb. See hinder; trouble.

divide, *poishinun* (*poishinun*, R. W.), he divides (it) in two, halves it; *poishunuwag*, they shall halve (it); v. t. an. *poishinan*, he halves or divides (an animal or animate object); v. i. *poishinan*, *poishinan*, it divides itself, cleaves asunder. From *poisha*, *poisha*, half; cf. *poishunuwag*, he breaks (it) asunder; *poishan*, it breaks. *chippinun*, he divides or separates (it) from, he makes

divide—continued.

a division or partition of (it); an. obj. *chippinun*, he divides or makes division of; *chippinunuwag onpatuwag*, divide ye the tribute; *chippinuwag ucy tah-quunggy*, divide ye the prey (animals taken, or prisoners); v. i. *chippen*, it separates itself, is separate or divided (*chippichinun*, it divides, as a path, a stream, R. W.); *chippinuwag* (vbl. n. act., a dividing or division), a tribe; pl. *chippissan*, they who are divided or separate, a people or tribe. *chachachanun*, he divides, keeps apart, causes to be separate (*out-chachachinun*, I divide, C.); with inan. subj. *chachachanun*, *chachachanun*, it divides; *chachachanun-udj*, 'let it divide', or cause to be separate (one thing from another, Gen. 1, 6); vbl. n. act. *chachachanunuwag*, a division or separation, a bound mark [freq. from *chippinun*].

diviner. See priest.

divorce, *pojenan*, he casts (her) away, divorces her (*apaktam*, I put her away, R. W.). See cast away.

do, *agere*, *assuait*, to do, act, perform, accomplish, execute; *assa*, *assa*, he does (it); v. i. *wat-assen*, he does (so) (*watassan machuk*, I commit evil, C.); suppos. *uht asit*, *asit*, he who does or performs, a doer; *assish*, do thou; *assak*, do ye; *ne asuwak*, that which is done, a thing (when) performed; negat. imperat. *assakon*, do not do (it), Ex. 20, 10.

The compounds of this verb are innumerable, for it is not only combined with such words as express the quality of action, as *wannusa* [*wannu-assa*], he does well; *matheusa* [*mathe-assa*], he does ill, etc., but it serves to express potential activity, as well as action performed; that is, the idea of activity inseparable from that of an animate being. Thus, with an animate subject it was sometimes used as a verb of existence, and in composition it denotes an animate subject (as *ohdean* does an inanimate subject) of the compound verb.

dog, *anum* (*anum*, C.), pl. + *wag*. Eliot, in noticing the changes which some of the consonants undergo in passing from one dialect to another,

dog—continued.

instances this word, as Roger Williams had before done, as pronounced by the Indians of Massachusetts, *anum*, with "an produced"; by the Nipmunks, *ahum*; by the Northern (and the Quinipiac) Indians, *avim*, and, as Roger Williams states, by the Narragansetts, *ayim* (El. Gr. 2; R. W., Key, 96). Stiles gives *ayim*, *anjim* (Narr.), and *n'ahleah* (Pep.). "The Delawares say *ahum*, the Algonkins *ahim*, the Etchemins or Abenakis *allomous* [*alloum-ôuas*]", Barton's Compar. Voc. From a root signifying to take hold of or to hold fast, to hold on to. The animate form occurs not rarely in Eliot's translation; as, *nah anam-wah anamout wehtanag-at*, 'one that taketh [suppos.] a dog by the ears'. Prov. 26, 17; *ant-anam in-weeshit-tan-it*, I caught him by his beard, 1 Sam. 17, 35.

doing, action, ussounk [vbl. n. act. from *ussen*].

do not! *ahque* (*aque*, leave off, do not! R. W.), desist or refrain from, followed by a verb in the imperative; *ahque waheshish*, fear not, do not fear; more emphatically and authoritatively in the imperative of the negative form, *waheshshkon* (*aque usshkish*, be not foolish, R. W.); *ahque amash*, don't depart, C.; *ahqueh*, 'have patience with me' (Matt. 18, 26), where it is used as a verb in the an. suffix form. Eliot calls it an 'adverb of forbidding', 'beware, do not' (Gr. 21). He uses it as a verb in the indicative in Gen. 17, 22; Ruth 2, 20, for 'he desists, leaves off'. When compounded with the verb to form the imperative negative it has the form *ahkon*, *ahkon*, or *ahkon*, as *kunnant-ahkon*, thou shalt not steal (steal not); *ahchecanumahkon*, thou shalt not covet; *unshateokkon*, thou shalt not kill, etc. The vowel sound variously written *ah*, *ah*, *ah*, *ah* was probably nearly like the German *ä*.

door, squintum, squant, squoant (*uspoant*, C.), pl. *-amash*, door or gateway; *appa wuspoantum-at ut wek-it*, he sat in the door of his tent (*squanditumuck*, at the door, R. W.); cf. *asiguntan*, he sews (it) up; *uspoantun*, he is sewing. *kuppah-*

door—continued.

kon, a door [inan. caus. from *kuppa*, close; that which makes close].

do to, act or behave toward, unnehean, he does to (him), conducts himself toward (another); *we unneha*, so deal thou with me, do this to me; *unnehuk unuk nag*, so do ye to them; *tah kittinhes?* what have I done (what do I) unto thee?; *unnehean*, he does good to (him) or treats (him) well; *unneheantah wame*, let us do good to all men, Gal. 6, 10.

double, pipiske, papaska, papsken, papske, piken; papske ahtouk, a double portion; *kup-papaska oukquatonsh*, I will render to thee double, Zach. 9, 12; *pish wessit piken ahtichean*, he shall pay double, Ex. 22, 4, 7. Related to *pinshuke, pipishuke*, over against or (reciprocally) opposite; or from *pasuk-an*, it is one, by reduplication *pa-pasuk-an*.

doubt, be doubtful, channantun, he doubts; *channantunag*, they doubted (*ant-channantun*, I doubt, C.; *ahque channantah* (do not doubt me), 'you may take it for granted', *ibid.*)

doubtless, matla kihche, 'no doubt' (*matla kihche*, Dan.).

dove, waskahorah (?). See pigeon.

down. See east down; downward; go; let down.

downward, ohkegen (*ohkean*, below, C.), toward the earth, downward (*oukessan*, downward, R. W.) [from *ohke*, earth]. *wamigen*, downward; *wamigen wamigen*, 'very low', Dent. 28, 43. *wakon*, he descends, goes or comes down [*u'ohke-gen*]. *wamussa, wamisa*, he goes downward; *wawamussa wadekawt*, I came down from the mountain; suppos. *nah wamist*, he who goeth downward; vbl. n. act. *wamuwank*, a going down, a declivity or descent.

draw out, kullinnum, he draws or pulls (it) out; an. *kullinnum, kulanu*, he draws (him) out; *kulanuk watch watautut*, draw (him) out of the fire; suffix *unk-kulanuk watch wippekanta*, he drew me out of the water; *kullinnum wattoykedeg*, he drew his sword. *kuppana* (= *kullinma*?) *hahshapoh*, he drew the net.

draw water, wattohuppan, wattohpan, he draws water; wattohuppanag, they drew

draw water—continued.

water (= *quomaphappay*, 1 Chr. 11, 18); *anathapan*, *anathapan*, I drew water for (him). See *dip*.

dream, *unukpion*, he dreams: v. t. *wattianagpionan* *unagpionawuk*, I dreamed a dream.

dress, *hogkawuk* (*nukawuk*, C.), a garment or covering of skin (*wāh*, 'their deer skin', R. W.); *anuk*, cloth (*anuk*, C.); *anuk*, 'an English coat or mantle', R. W.); a garment, cloak, coat, etc. (*wāwuk*, a dress, C.); *petashupashuk*, *petashupashuk*, a cloak, outer garment. See *clothe*; *clothing*.

drink (n.), *ukappa*, *ukap*, *uwatke* *wattatunuk*, strong drink.

drink (v.), *wattatun*, he drinks; *wattatash*, drink thou (*ahya* *naimatous* (= *wamattash*), do not drink all, R. W.; *pāntous* *natatun*, give me drink, *ibid.*; *natatun*, I drink, C.); vbl. n. act. *wattatunawuk*, drink; *natatunawuk*, his drink. There was another word, meaning to drink, which is not to be found in Eliot except in compounds. Its radical was *sip* or *sip* (perhaps related to *sabāc*, *saḥāc*, soft, thin, macerated; cf. *As. sipan*, Engl. sup, sip, soup, etc.), thus, *tāpsippawarichittat* (Mass. Ps.), *tāpsipātichittat* (El.), 'when they have well drunk', John 2, 10 [*tāpsippawarichittat*, when they have drunk enough]; *kogkissippawar*, a drunkard [*kogkissippawar*, he drinks madly or to madness]; *ohksippawar* [= *ahya-sippawar*], 'if you leave off drinking', C.; *wassamsippawar* [= *wassamsippawar*], to drink too much], to be drunk, *ibid.*; *wassamsippawar*, drunken, *ibid.*; *ahya-kogkissipawarish*, don't be drunk, *ibid.*

drive away, *anawhakan*, he drove (him) away or out [*anaw*, k' progressive, and *an*, he goes]; suffix *wat-anawhakanah*, they drove them away; *man*, *anawmat anawhakan soktan*, 'the north wind drives away the rain', Prov. 25, 23.

driven by the wind, *nish tawamash*, *tawamash*, things which are driven or fly before the wind; suppos. *in tawamashog waban*, that which is driven by the wind, flies before the wind; elsewhere, *tawamashog*, *tahamamashog*, *ptawamashog*;

driven by the wind—continued

from *ptaw*, it flies; *ptawamash*, it moves in the manner of flight; cf. Cree *thōdin*, it blows, Howse 130. *nisham* *anawhaca*, the boat is driven or drives before the wind or current; *anawhacimaw*, 'we let the boat drive', Acts 27, 15; *anawhacog*, they 'were driven' v. 17.

drop, *padtippashin*, *padtippashin* (v. impers., there is a dropping, it drops), a dropping, a drop; pl. *padtippashinawsh*, drops; n. freq. and collect. *pāpādtinawuk* (repeated or continued dropping), showers of rain; *pāpādtinawuk* *padtippashinawsh*, 'he maketh small the drops of water', Job 36, 27.

drought, *kāhkan*, *kāhkan* (when there is dryness), dryness, drought; *en* *anawar* *kāhkan*, 'into the drought of summer', Ps. 32, 4; also, *kāhkanawsh* (it is dry), *anawhacan* (it is dry), a drought [from *anaw*, dry, and *ahcan*], a

drunkard, *kogkissippawar*, indef. *awar* (*kogkissippawar*, C.); *kogkissippawar* [suppos. part. from *kogkissippawar*], when he is drunk, a drunken man (*ahya* *kogkissippawarish*, don't be drunk, C.); vbl. n. act. *kogkissippawar*, drunkenness [from *kogk*, madly, frantically, and *sippawar*, he drinks]; *wassamsippawar*, to be drunk, C.; *wassamsippawar*, drunkenness, *ibid.* [from *wassamsippawar*, he drinks too much].

dry, *anawhac*, *anawhac*, *anawhac* [for *anawhac*], it is dry (*anawhac*, dry; *anawhac*, dry weather, R. W.; *anawhac*, dry, C.), i. e. permanently dry, as the 'dry land' (Gen. 1, 9, 10), as distinguished from the water or marshy land, *anawhac* in composition signifying to be and remain. Otherwise, *anawhac*: *anawhac*, *anawhac*, 'he made the sea dry land', Ex. 14, 21. *anawhac*, dry, that which has become dry [*anawhac*, it becomes dry, dries up]; *anawhac*, a dry tree. *anawhac* [*anawhac*], the earth, dry land. *anawhac*, *anawhac* [*anawhac*], dry ground, earth which becomes dry (comparatively); *anawhac*, *anawhac*, on dry ground; *anawhac*, from the dust of the earth', Gen. 2, 7. The radical, *anaw*,

dry—continued.

is not found except in composition. *kaukohtóiditá*, dry, implied a lack or deficiency of moisture: *kaukohtóiditá ohk*, dry land, i. e. parched by drought. From *kaukau*, *kóhukau*, there is dryness or drought. The same word, compounded with *'tani*, mouth, *kóhkattani*, *kóhkattani*, signifies thirsty, lit. 'he is dry-mouthed'. *missan*, (it is) dry, said only of a tree or plant, grain, fruit, etc., and then only in compound words: *missanuk*, a dry tree; pl. *missahyatáin-nesh* (*missanuk*, *missanuk*), dry ears of corn [perhaps, as originally applied to a tree, from *masi*, bare, stripped of its leaves]. See drought.

duck, *quequécum* pl. *-máwag*, R. W.:

Narr. *quécuckum*, Stiles; *sésip*, *quáissip*, C.; Peg. *quaguckum*, *quagwáwag*, black duck; *parquáwag*, 'flat bills'; *a'koloshuk*, 'dipper' (Fuligula albeola, Bonap., spirit-duck); *a'pishung*, 'widgeons'; *n'shizzege*, 'sheldrake'; *a'kohjecz*, 'brants'; *angorá-ans*, 'old wives' (Anas glacialis, Fuligula glacialis, Bonap.), Stiles; *manaks*, pl. *-ag*, brant, C.

The names *quequécum* ('the quack-quacks') and *angoráum* (whose call Nuttall endeavors to express by "the guttural syllables 'ogh ough ogh'") are clearly onomatopoeic. The others I have not analyzed.

dugs, *sogkaltungush* (pl.), teats, dugs; in the singular, *sogkadunk*, milk. From *sah-kodtunum*, he draws forth from; *sah-kodtunk* (suppos. part. inan. concrete), that which is drawn forth from.**dumb**, *kappattum*, (he is) dumb, a dumb person [*kuppi-tum*, closed mouth], *makattum* [*ma*, negat., and *kakattum*, he talks], a mute, one who can not speak; suppos. part. *mokakattung*, *nat kakattung*, (when he is) dumb.**dung**, *auñhke*, *auñhke* (*auñhke*, C.), *uat-uañhke-in*, his ordure [*en ohke* ?], *mañ*, *mogon*, *mañ*, dung [*mona*, it is black].**dust**, *pappissi* (*pappissi*, C.) [= *pappissi*, it is very small (?); but cf. *pussong*, *pis-***dust**—continued.

sogk (*pussogk*, C.), dirt, *pussagpuar*, miry; *pussagpshon*, it sticketh, cleaveth to, is sticky; *pussapua*, rotten, decayed].

dwarf, *nah chamst*, Lev. 21, 20.**dwell**, *aga*, he is here or there, he is

in this or that place, denoting location, temporary or permanent, though in the latter sense *appa* (he remains) was more commonly used: *nah aga kah appa*, 'she dwelleth and abideth', Job 39, 28. Cotton gives *ainnat* (infin.) as the translation of 'to be', and Eliot often employs this verb as a substitute for the verb of existence; but it can not properly be used to express existence independent of place. The radical is *ya*, this (an. *yauh*, this person), or, as an adverb, here, itself originally an imperfect verb, which may be termed a verb demonstrative. *nattah*, *nattah*, (I am in this or that place), I dwell (in or at); *pish kattah*, thou shalt dwell; *nattah-up ohaud Joppa*, 'I was in the city of Joppa', Acts 11, 5; *ne aiyd*, *ne agit*, where he might dwell or be; *nah agit*, he who dwelleth, Is. 8, 8; 57, 15; *na agish*, there dwell thou; *agitchey* (pl.), the dwellers there, the inhabitants (*ya attia*, I live here; *tan wattin*? where keep you? *tuckattin* [*toh kattai-in*]? where lives he? R. W.; Moh. *onct*, he 'who lives or dwells in a place', Edw.), *uatohk-a*, *uatohk-a*, he dwells in or inhabits (a place or country); *ya uatohk-in*, here I dwell, i. e. am of the land or country; *uatohkish en ohkit*, dwell thou in the land; suppos. part. *nah uatohkit*, he who dwells or is an inhabitant; pl. *ny uatohkitchey*, the dwellers or inhabitants; *attiga kahok*? what is thy country? Jonah 1, 8 [*uat-ohk-a*, he is of the land or place], *uactomau*, he dwells with (him); suffix *uac-tomauh*, they dwell with them; *uacres-tam*, I dwell with [from *ueta*, house; *uactomau*, he is of the house of].

dwelling place, *appawuk* [vbl. n. act. from *aga*], a dwelling in this place. See house.

E

each, an and inan. *nishnooh*, each, every.

eagle, *wampisikuk*, *wamsikuk*, *wampissikuk* (*wampissukuk*, pl. - *quánuq*, R. W.; *wampisukuk*, C.) [*wampi-psuk*, white great bird]. The name is more appropriately given to the fishhawk or osprey (*Pandion haliaetus*) than to the bald eagle (*Haliaetus leucocephalus*), but was possibly applied to both birds by the Indians of the coast.

ear, *nichtanug*, pl. - *quash*; *nichtanug*, my ear; *kehtanug*, thy ear; *nichtanug*, his ear (*watthinug*, pl. - *quash*, R. W.; Peq. *kuttoranug*, (your) 'ear, or what you hear by', Stiles.) From *wah-tan*, he knows, understands, perceives (*wáto*, C.); suppos. particip. *wah-teunk*, knowing, with termination marking inan. agent, and *u'* indefinite prefixed. Cf. Gr. *ἀκούω* (*ákoō*), to feed, to perceive, to hear; Lat. *audire*; Fr. *entendre*, to hear, to understand.

early, *nompotea*, *nompote*, early (next) morning. See day.

earn, *tammuhhoman nekwatunk*, he earns (and obtains) wages; suppos. *wah tam-hanult*, he who earns (it).

earring, *sagkasahon*, pl. - *nash*.

earth, *ohke* (*auke*, R. W.; *ohki*, C.), the earth, land, place, country (Abn. *ki*, 'terre', Rasles; Gr. *γῆ*; Lat. *terra*). The primary meaning appears to be 'that which produces or brings forth', corresponding to the an. *ohkos* [= *ohke-ókos*], the bringer forth, the mother. *nanohpi*, *nanohpe*, earth, dry land (as distinguished from water). See dry.

earthquake, *quequau* (there is a shaking or trembling), a shaking; pl. *quequauash*; *ohke uukkeuau kah quequau*, 'the earth shook and trembled', Ps. 18. 7.

east, *watchepwáyeu*, *watchepwáyeu*, eastward, on or to the east; *watche watchepwáyeu*, from the east; *watchepwásh* (*watchepwásh* *wáthin*, C.), the east wind. For *watchepwáyeu* the Massachusetts Psalter substitutes *wampanáyeu*, and Roger Williams has *Wampanául*, 'the Eastern God' (i. e. god of the dawn or morning light), but *wápitau*, the east

east—continued.

wind, and *chepwáshin* (= *wat-chepwásh* of Eliot), the northeast wind (p. 83) [*wat-chepwásh-yeu*, belonging to *Chepu*, or the bad spirit, to whom the northeast region appears to have been appropriated, as the west or northwest was to *Chokoswauod* or *Kosokwauod* and the southwest to *Kautánuwít* or the good god]. *wampanáyeu* (where the daylight is) appears to have been the more generally received word for 'east' or 'to the east'. Its radical, *wampan*, *wápi* (white, light, bright, of the dawn), enters into the composition of the names of places and people, as *Ahenaki* (*Wapamachki*) and *Wampanáyeu* (*Wampan-ohke*). See north.

easy, *nikkúmmu* (*nikkúmmat*, R. W.; *nikkúmmu*, *nikkúmmu*, *nikkúmmat*, C.), it is easy, not difficult or hard; suppos. *nikkúmmat*, when it is easy.

eat, *meetsu*, he eats (v. i.), he takes food; infin. *mítsimute*, *meetsimute* (*meetsimúin*, R. W.; Del. *mítsin* Hkw.), to eat; *meetsish*, eat thou; *meetsuug*, they eat (*aschmeetsimúis* [= *asq kum-meetsinas*], 'have you not yet eaten?' R. W.; Del. *K'dapi mítsi*, have you eaten? Hkw.; *n'mítsi*, I eat, ibid.; *n'dappi mítsi*, I am returned from eating, ibid.; Muh. *meetsuo*, he eateth, Edw.; vbl. n. act. *meetsuuk*, eating, taking food [*meech-ussu*]; v. t. *meech*, he eats (inanimate food); *nun-meech*, I eat (Del. *n'mítsi*, Hkw.; *nun-méchin*, C.); *wah kummeech wepans*, thou mayest eat flesh, Dent. 12. 20 (*keen méitch*, 'I pray, eat', i. e. eat thou, R. W.). *nunohau*, *nunohau*, he eats (him, or animate object); *puppinashim un-nunohau-uh*, the least devoured him, Gen. 37. 20; *qumomun watta nunoháun*, the lion had not eaten (him), 1 K. 13. 28 (*nun-múhucpauk*, they will eat you; *Mohawugsuck* or *Mauquáung*, from *wáho*, to eat, 'the cannibals or men-eaters up in the west [i. e. Mohawks]', R. W.). Heckewelder says, "*mítsin* signifies to eat, and so does *mohoum*", the latter being used, in the language of the Delawares, when

eat—continued.

what is eaten "required the use of the teeth", and *guntammen* when that which was eaten "needed no chewing, as pottage, mush, or the like." "If he has eaten of both kinds of provisions at his meal he will then use the generic term [intransitive verb?] and say *n'dup-pi mltzi*, I have eaten" (correspondence with Duponceau). The distinction between the verbs may be more correctly expressed, at least so far as the language of Massachusetts is concerned, by stating that the intransitive verb 'he eats' is expressed by *netzo*, the transitive inanimate by *neech*, he eats vegetable food (whence *neechumimush*, *eechumimush* [= *n'eechum-imimush*, eatable grain], corn, and *neechum-muk*, fruit, vegetable food), and the transitive animate by *manchan*, he eats that which has life, or an animate object; perhaps, primarily, he bites or tears with the teeth: *manchamano* [*manchan-mo*] *oppic askuk-out*, 'it biteth like a serpent', Prov. 23, 32; suppos. *nob manhookye*, 'he who eateth me', John 6, 57; *nobpaug ammanhookh*, the worms ate him, 'he was eaten of worms', Acts 12, 23; *manchan loensts*, 'he did eat loensts', Mark 1, 6; but *am-meech neegans*, I eat meat, flesh (as Dent. 12, 20), etc. These three verbs—*netzo*, *neech*, *manchan*—denote the act of eating or taking food. There was another and older verb, not found in Eliot except in compound words, which signified to feed or to satisfy the appetite, namely *äppan* or *apawan*, (cf. San-sk. *pā*, 'nourrir, soutenir', 'sustentare', Bopp.; Gr. *παω*; Lat. *pā*, in *pā-ri*, *pā-latum*.) Its compounds and derivatives are numerous, as, *netzuppan*, *netzuppan*, it (an animal other than man) feeds or grazes: *pigs-og netzuppan*, the swine feed or were feeding, Luke 8, 32; *neebassog päsh netzuppanog* (*netzuprock*, R. W.), the cattle shall feed, Is. 30, 23; v. t. inan. *netzuppanwutam*, he feeds upon; *kedtuppan* [*ked-äppan*, he desires to feed], he is hungry; *weampän* [*weam-äppan*, he feeds wholly or entirely], he is satisfied or fills himself; *täpuppan* [*täpi-uppan*, he feeds sufficiently], he

eat—continued.

has eaten enough, has sufficient; *was-santuppan* [*was-santum-uppan*, he eats too much], he is gluttonous; *wishadtuppan* [*wish-adt-uppan*, he eats when there is much], he feasts, partakes of a feast; *wetadtuppan* [*wet-adt-uppan*, he eats in company with], he feeds with others; *sogkepan* [*sogk-uppan*], he bites; *mahe-chippän* [*maheche-uppan*, he has completely fed], he has done eating (*mahe-chipwut*, when he hath eaten; *mahech-pwicks*, after meals, R. W.), hence, he eats up, devours, wholly consumes (*ammanchep*, I devour, C.). *wehpäbit-tuk*, let us eat together, Exp. Maybew. Cf. *nepit*, tooth.

ebb tide, *mahechtan*, R. W. See tide.

edge, *kenag* (that which is sharp), *ne en kenag*, was, the edge, border, brim, etc. (*wäss*, the edge or list of cloth, R. W.); pl. *wassash*, the borders of; *at wassadt*, on the edge (of a garment, etc.), on the brim (of a cup or vessel, etc.).

eels, *neeshaning*, *sassamunäquack*, *nepätte-cumunag*, R. W.; Peq. *neesh*, *neeshanage*, Stiles; Narr. *neeshanogok*, eels, Stiles; *nepätika*, an eel, C. Two of these names, *nepätte-cumunag* and *neeshaning*, are evidently compounded with the numerals *nepätta*, one, and *neese*, two, as descriptive of two varieties or species of the eel. The former signifies he is alone, one by himself (*neepätteghen*, 'only son', as in Luke 7, 12; 9, 38; Gen. 22, 2), and the latter, *neeshaning*, they couple, go in pairs (*neeshanog*, 'two of a sort', a pair, Gen. 6, 19, 20). The origin of these names may be found, perhaps, in the popular belief that the common eel was hermaphrodite, or rather, epicene. See Smith's Nat. Hist. of Fishes of Mass., 236. The name "meshaw eel" is still retained by the fishermen of Marthas Vineyard, at Holmes Hole, and perhaps elsewhere, for the silver eel (*Murena argentea* of Le Sueur) (Storer's Report on Fishes of Mass.).

effeminate. See delicate.

egg, *wän*, *wään*; pl. *wänash*; *amwänash*, her eggs; *ne weampag wään*, the white of an egg, Job 6, 6 (*wän*, pl. *wänash*, C.). Cf. *äbas*, animal; *wegras*, flesh; *nsh*, he proceeds from; *am*, *wam*, he goes

egg—continued.

from; *ohke*, earth; *ohkas* [= *ohk-dúkas*], mother; *óódmak* (*ódmak*, E. M.), the womb; (Gr. *óov* (*óov*), egg; *óov* (*óov*), produced from the egg; *óov* (*óov*), that lays eggs, etc.; Lat. *ovum*).

eight, *shwasuk tahshe* (*shwasuck*, R. W.; *shwasuk* or *nishwa*, C.; Peq. *shwasuk*, Stiles; Del. *chawsh*, *chawsh*, Ilkw.); *shwasuk tahshe*, eight (persons or animate objects); *shwasuk tahshe koltum-aw*, eight years; inan. pl. *shwasuk tahshinash misunkpamimash*, eight ears of corn (*shwasuk tahshinash*, R. W.); *ut nishwasuk tahshe koltumim-ut*, in the eighth year; *shwasuk tahshe m'púw*, the eighth month. From *n'shaw*, three (and *n'eo*, two?), with termination of the suppositive; the second counting or "holding up" (*tahshe*) of the third finger, that is, 5 + 3.

eighteen, *uho shwasuk*; *uho shwasuk tahshe-isquutungkol*, eighteen cubits (long, high, etc.) (*puakubana shwasuk*, eighteen, R. W.; Peq. *pingy uubat shwasuk*, Stiles.).

eight hundred, an. *shwasuk tahshe pasuk-kawq*; inan. *-kash* (*shwasuckkash páw-suck*, R. W.).

eighty, *shwasuk tahshinchay* (*shwasuk tahshinchuck*, R. W.; *nishwahshinuchuk*, C.); with an. noun *shwasuk tahshinchay-koltog*; inan. *shwasuk tahshinchay* or *tahshinchaykoltosh*.

either, *mutu*, C.(?). *mutu*, any, may have been used in the sense of either, but this is not probable.

elbow, *mesk*, C.

elder, **eldest**, *kehchig*, *kutchig*, *kehchig*, the old men, the elders; *kehchis-syung*, the elder women. *mohtomigít*, first-born of sons or daughters, eldest child, eldest brother or sister. Muh. *mohtom*, elder brother; *n'mas*, elder sister, Edw.

embrace, *wak-kehchikpau*, I embrace, I hold by the neck, C.; *wak-kehchikpau-awamam*, we embrace, ibid. But Elliot has *wak-kehchikpau-ah*, 'he took him by the throat' in no friendly embrace, Matt. 18, 28. *moshap-pauittung*, they cling together, embrace each other [reciprocal from *moshappung*, *moshappung*, they join, adhere]. *wankman*,

embrace—continued.

he embraces (him) in taking leave; *awankman*, he embraced in taking leave of them, Acts 20, 1; suppos. *awanktchottit*, when we took leave of each other, Acts 21, 6 [an. form of *wankman*, he bends down, bows down].

empty, *mochehigen* (*mochehigén*, C.); *michehén*, *michehén*, it is empty, barren, waste [for *moche-gen*, good for nought, bad]; v. caus. *mochehichéan*, he empties, i. e. makes (it) empty.

encamp. See camp.

enclose. See close.

enclosure, enclosed place, *kimauk*; *kup-pokkomuk*, a place closely shut in; *mich-tugye kup-pokkomuk*, 'a grove', Dent. 16, 21; a harbor or haven, Acts. 27, 40. See building.

end (n.), *ahquon*, *ahquie*, *ahquie*, (it is) at the extremity or point of, at the end; *ahquie watanwahon*, the end or point of his staff; *ahquie wat-ogkum-it*, 'to the skirts [extremity] of his garments'; *qat asquon ahquara*, 'but the end is not yet', Mark 13, 7 (*ahquie*, on the other end, C.). Cf. *ahkas*, *m'ahkas*, a nail, talon, or claw; *ahquon*, a hook; *wat-ahquah*, the skin; *wasahquon*, the tail; *wakqu*, *ahquie*, sore, extreme; *wah-kón*, on (its) sides or ends; *wahqu*, as far as, i. e. ending at; *ahquon*, so far, at such a distance, etc. *wahshik*, *wahshik* [when it is at the extremity or limit, suppos. from *wahquashan*, it goes as far as, ending at], when it ends, the end of the utmost limit; *wahshik ohke* or *wahshinuk ohke*, 'the ends of the earth', 'the uttermost parts'; *m'wahshik wacum*, 'its [the altar's] edge round about', Ezek. 43, 13. *wahkukquashik*, *wahkukquashik* [when it reaches or attains its utmost limit, suppos. from *wahkukquashon*, it comes to an end], when it ends (in time or action); *ut wahkuk-quashik*, to the end, = *u wahkukquashin*, *wamashqu*, *wamashqu*, at the end of, i. e. the upper end or termination (Abn. *SanaskSiSi*, le bout, au bout; *SanaskSiSi*, le bout du nez, Rusles).

end (v. i.), *wahkukquashin*, it comes to an end, is ended; *wahkukquashik*, when it reaches the end; inan. subj. *pish wahkuk-quashin-ash*, they shall be ended. From

end (v. i.).—continued.

welqushan, with *k'* progressive, it moves onward to its limit.

end (v. t.). See **finish**.

enemy, *matran*, (he is) an enemy; *wanmatran*, my enemy; *kummatranog*, thy enemies; n. agent. *matranen*, an enemy, one who acts as an enemy; *matranen* at *kummatranut*, I am an enemy to thy enemies, Ex. 23, 22. Elsewhere, *matran*, 'a soldier', i. e. an armed enemy. See **soldier**; **war**.

Englishman, *Waldacane*, pl. *Waldacaneog*, 'coat-men' or clothed, R. W. (*wat-dhkanog*, 'such as wear coats', C.). Morton, in his N. E. Canaan (book 3, chapter v), says, "the Salvages of the Massachusets. . . did call the English planters *Watanquewanage* [for *-ange*?], which in their language signifieth stabbers or cut-throates. . . a southerly Indian that understood English well. . . calling us by the name of *Watanquewanage*; what that doth signifie, hee said hee was not able by any demonstration to expresse." The writer confounded *Waldacaneog*, coat men, with *Chauquauock* (see below). *Watanquewanish*, an English woman, R. W.; dim. *Waldacaneenese*, an English youth, *ibid.* *Wanungasauk*, pl. English men, "as much as to say, these strangers", *ibid.*; *wanungas-watanwash*, speak (thou) English, *ibid.* (*watun*, R. W. (*horan*, El.), somebody, anybody; *wanuck*, 'some come', *ibid.*; *watun ewe*, who is that? *ibid.*) (Peq. *Wamumuk*, Englishmen, Stiles). *Chauquauock*, 'that is, Knivesmen', R. W. (*Chauquog*, *Chauquassug*, C.; *Englishmansog* or *Chodkquog*, title to Indian Laws, 1705) [*chawquog* (*chawquock*, R. W.), a knife]. *Englishmanuck* (pl.), R. W.

enmity, *sekenaditnuk*, enmity, mutual hatred [vbl. n. from *sekenam*, he hates].

enough, *tapi*, *tuipi*, (it is) sufficient, enough (*tahbi*, R. W.; *tapi*, C.); *nat-tapet* (?), I have enough, Gen. 33, 9; imperat. 3d pers. sing. *tapach*, let it suffice, let it be enough. Perhaps from *ut-appa*, he rests at, sits down at. So, the English 'enough' has been referred to the Heb., Chald., Syr., and Ethiop.

enough—continued.

to rest, to be quiet. *wamat*, (there is) enough; inan. pl. *wamatash*, enough, sufficient (things); *ohk wamat*, there is land enough; *wamatut*, I have enough, there is enough for me; *wamach*, let it suffice; *wamohk*, *wamok*, when or if it is enough; *wamewen*, he has enough (*watunt*, *tahbi*, it is enough, R. W.); from *wamut-at*, to the whole, at the whole.

ensnare. See **catch**.

enter, *petutan watanut*, he entered the house or tent, he went in; *petut-tanog*, they entered in; *petutash* (*petut-tash*, C.; *pittees*, R. W.), come thou in, enter in; *petutadit*, when he enters (*wachitch* *nut* *pitutogean*, why come you not in? R. W.); cf. *petan*, he puts (it) into. *petukan*, he goes in or into, he is entering or going to enter [from *pet-an*, with *k'* progressive]. See **go**.

entreat. See **supplicate**.

envy, *ishkumnatnuk* (cf. *sekenaditnuk*, hatred) (*ishkanassie*, envious; *ishkanassie*, enviously, C.).

equal, *tatappe*, alike, equally; *utatapp*, *ne tatappe*, 'like, so', El. Gr. 22 (*utd-tapp*, 'it is all one', R. W.); *tatappegean*, it is equal to, like to (*tatappgean*, 'just so'; *tatappegean*, 'equally', C.); *tatappegeanog*, they are like, equal; inan. subj. *tatappegeanash*; suppos. *tatappegeanok-ish*, when (things) are equal. From *tapi*, enough, by reduplication(?).

erect (adj.). See **right**; stand erect; man.

erect, set upright, *wanashan apat-tahpaukuk*, he set up an image, 1 K. 7, 21 (*wanash ohuk*, 'set on the pot', Ezek. 24, 3; i. e. stand it over the fire). Inan. obj. *wanashan*, he set (it) upright, erected (it), as a tower, a post, etc. (cf. *wanashan*, on the top of; *wanashikunuk*, chimney). *napattan*, he erects or stands (it) up [v. t. inan. from *nepan*, he stands up].

err, *pamen*, he goes astray. See **astray**.

escape, *pahpohham*, he escapes, goes clear; *pahpohush*, *pahpachus kah-hog*, escape thou, save thyself. *tamen*, he escapes, saves himself; caus. *tam-han*, he saves or causes to escape [related to *tawu*, *ptawu*, he flies, and to *tomogkon*, it flows]. See **deliver**.

especially, *utupahyan*, C. See **very**.
evening, *wannaukaank*, (when it is) evening; *wannaukaank*, (it is) evening; adj. *wannaukaank*, in the evening, at evening. See **day**.
ever, forever, *nichenu* (*nichinu*, R. W.; *nichenu*, C.; *nichenushawa*, he is gone forever, R. W.); inan. *nichenuhwa*, everlasting; *nichenuppu*, (he is) everlasting.
every, *nishnuh*, each, every; *nishnuh watinawauk*, (his) every word; *nishnuh wauktomp*, every man (*nishnuh teug*, everything, C.).
everywhere, *quinnupohke* [*quinnuppu ohke*, about the land]; *quinnuppu watauk*, about the world, in every place; *nishnuh ut*, at every place.
evidence. See **witness**.
evil. See **bad**.
exalt, *nishchrau*, he exalts (him) (makes him great, caus. an. from *nishu-a*; cf. *nishanrau*, he 'brags or swaggers', C., i. e. makes himself great); *nishchrau*, he exalts, increases, makes (it) great [caus. inan. from *nishu-a*].
example (pattern), *ushuupinuk*, C.; *ushuauauk*, Danf. See **custom**.
exceedingly, *ahcha*, very much, very; *mutta* (*manchoke*, much; *manchokegiuuk*, excessively, C.); *wassanau*, too much;

exceedingly—continued.
mutta manchoke, 'exceeding much', 2 Sam. 8, 8. See **very**.
except. See **besides**.
excite, stir up, *wagkauuau missininuauq*, he stirs up, excites the people; *wagkauuauk* (ybl. n. act., a stirring up), excitement, commotion.
exert one's self. See **strive after**.
extinguish, *onthau watau*, he extinguishes or puts out the fire; *watau pish onthauuau*, the fire shall be put out; *onthauwag mohkussawash*, they extinguish the coals [trans. inan. form, from *onthau, uhta*, it goes out, as fire or a light]. See **quench**.
extreme, *ahquda*, at the point or extremity of; hence, at extremity, extreme, grievous, cruel, severe, etc. In the latter sense Eliot usually writes *aukque*, but sometimes *ahquq*, *ahquq*, etc. From *ahk* or *ahq*, a point or sharp extremity. See **end**.
eye, *muskisak*, the eye or the face; pl. *muskisakquish*; *auksak*, my eye; *auksak*, his eye, *auksisak*, R. W.; Peq. *skozucks*, eyes, Stiles; Narr. *wiskozusquish*, eyes, Stiles; Muh. *hkecsque*, eye, Edw.; *muskisak*, the eye, the face, C.).
eyebrows, *manuauuq* (pl.).

I'

face, *muskisak*, the eye, the face (Narr. *skozup*, face, Stiles). See **eye**.
fade, fail, *watshauu*, *mahshauu*, it fails, fades, decays, passes away, comes to an end; inan. pl. *mahshauush*, they (inan.) pass away; said of the loss of strength and health, the decay incident to sickness or old age, etc.; *nippu wathshauk*, when the water fails; *u wathshauk*, that which is past (suppos. when it shall be passed); so, of the flight of time, *wathshauk kushkottush*, 'at the end of the days', i. e. when they shall have passed away; pass. *uippu wathshauu* (*mahchimu*), the water shall be wasted, made to fail. Cf. *mahchimu*, he is sick, from *mahcho* or *wath* (*wath*, R. W.), expressing completed action or past existence, the auxiliary of the perfect tense. See **old** (*mohktantam*).

faint, be exhausted, *kottinneau*, he faints; *kottinneauq*, they faint.
faint-hearted, *sahquttahau*, he is faint-hearted, suppos. *wah sahquttahau*, he who is faint-hearted (*sahquttahau*, faint-hearted, C.). Causat. from *sahquttahau*, he breaks in pieces or beats to powder (?). But '*sahquttu*, he is in black, i. e. he hath some one dead in his house', R. W., apparently from *sicki*, black or dark colored.
fair wind, *wannagchau* or *wannag'ga nauip*, fair wind; *wannagitch wuttin*, when the wind is fair, R. W.
faithful, *paibahtauuwaia*, *wawa*, faithful, trusty (*paibahtauuwaia*, honestly, C.). From *paibahtauuau*, he trusts (him). See **trust**.
fall, *puuua*, he falls down, prostrates himself (Luke 8, 41; 30, 47; rarely

family—continued.

my family: pl. *ompush*, *wik*, his household (?), El.: *wik wik-it* (those in his house), his household, family.

famine, *muhshingquāt*, (when there is) famine or dearth; *muhshingquā kēsukuntat*, in days of famine. Related to *muthshuān*, it fails, perishes, is gone; *muhchu* (*muhchūyū*, C.), empty, barren, etc. From *muhchu*, denoting past existence or completed action.

far, *nā, nā*, far off, to a distance, associated with the idea of motion. The primary signification is 'to that place', as distinguished from *ga*, 'here', 'at this place'. Thus, *ga ōhupūa* . . . *nā ōhupūa*, 'on the end on this side' . . . 'on the end on that side'. Ex. 37. S. *nā pūch*, until. *nāūt*, *nāūt*, (suppos. when it is) far off, at a distance, in space or time, in old (far off) times; locat. *nāūt-it*, at a distance (*nāūt*, a great way; *nāwātch*, far off at sea, R. W.; *nāwāt*, *nāūt*, far; *nāūt*, a great way off, C.); *nāūtch*, a long time; *nāūtch*, it is far off; *nāpūa*, he is far off; suppos. *nāpūa*, *nāpūa*, he who is far off. *nānsakūa*, he is far from (it, i. e. from the place to which he is going or from the thing of which he is in quest); *nānsakūapūa*, (it) is far from us; *kānsakūa*, thou art far from (it); *nānsakūa*, 'get ye far from' (him); *tāwāckūpūa* 'how far? *gā ōwāckūpūa*, so far, R. W.; *ōtch ōwāckūpūa*? how far? C. *nūhūa*, *nūhūa*, *nūwāhūa*, (it) is so far as; *nū ōhūpūa*, so far distant (*nā ōhupūa*; see above, *nā*), *ūhūa*, as far as, even unto (*gā ōhūa*, thus far, R. W.); cf. *ōhūān*, at the end of; see end. *gān*, *gūn*, to, as far as; *wāch* . . . *gān*, from . . . to (*gūn* on, to vnder, thither).

farewell, *uuhūnūshayk*, *uuhūshayk* (apparently a verb, imperat. 2d pers. pl., equivalent to 'fare you well'), Luke 9, 61; Acts 18, 18 (*huwūshaych*, fare (thou) well, R. W.; *uuhūnūshash* or *uuhūnūsh*, C.).

farther, *omykōu*, *atongkōu*, farther, beyond (*onkkōu*, C.); *en mykōu*, to the utmost, farthest (*áwawse*, farther, R. W., and *nuc'íkománu*), *onkase* (dimin. of *omykōu*), a little farther

false, *patamawāte* (falsely, C.), *patamawāta* (*patamāwata*, C.), he speaks falsely, he lies; *ahqas patamawāh*, do not speak falsely to me, do not lie to me; vbl. n. act. *patamawāwank*, a speaking falsely or wrong speaking, a lie. From *pauna*, out of the way, wrongly, and *amawāta*, he speaks.

family, *wa-chiamninunumwobog* (pl., they who go with him), his family. *ta-shi-yu-wonk*, *ta-shi-yu-wonk*, *tutashiyu-wonk* (*chashiyu-wonk*, C.; *nut-ta-shi-ni-ni-wonk*, my family, *ibid.*); *nut-ta-ta-shi-wonk*.

father—continued.

and *watslan* (*watamuck nâtslan*, 'I came [from] over the water'; *tanna watslanuk?* 'whence come they?'). The animate form is frequently employed in its primary signification—that is, without including the idea of paternity, or rather of the filial relation, as *wachai wakkamian*, 'I am from above'; *kenau kachâimau wachigwa*, 'ye are from below', John 8, 23; *noh wachu* . . . *wish wau*, 'of him [as original or source]', Rom. 11, 36; *noh wajet wâtamassist*, 'he who is [suppos.] born of a woman', Gal. 4, 4; causit. suppos. *noh wajchagant Godut*, 'he who is of God', i. e. is caused to proceed from or to have his origin in, John 6, 46; and in this form it is hardly separable from the so-called preposition, which is in fact the primitive impersonal verb, *wachu*, *watch*, *atch* (*wachî*, R. W.), from, because of, etc. See begin: come or proceed from; from.

[MARGINAL NOTE — 'Since writing the above I see in Maillard's *Gronm. Mikmaq* (page 17) that he has translated *a'Sch*, *mon père* as derived from *eschink*, être fils']

fathers (n. collect.), *watshamauk*, the fathers, collectively or as a class, the fatherhood.

fear, *qushan*, he fears, is afraid of (him); *qush*, fear thou (him); *qushuk*, *qushuk*, fear ye; vbl. n. act. *qushauk*, fear (reverence, C.); pass. *qushâthauk*, fear (referred to the subject). *wathqushan* [*wath-qushan*], he stands in fear or awe of, greatly fears (him). V. i. *wahesau*, he fears, is afraid; *wahsak*, fear ye; *ahque wahsak*, fear ye not, do not be afraid (*ma-wahes*, I am afraid, I fear, C.); vbl. n. act. *wahsauuk*, fear (*wahsauwâthauk*, 'afraid', C.). *wahsawâthau*, he fears or is afraid of (it). *quhatan* (*quâtan*, C.), he fears (it); *kuk-quahamawau togkody*, you fear the sword; suppos. *noh quokody*, he who fears (it). See affrighted; afraid; honor.

feast, *mishodtuppan*, he feasts [*mishodt-uppan*, he eats where there is much]; causit. *mishodtuppanhean*, he makes a feast; *mishodtuppanetih*, let us keep a feast; vbl. n. act. *mishodtuppanuk* (*mishodtuppanuk*, C.), a feasting. *nick-*

feast—continued.

ânno, 'a feast or dance', R. W.: "Of this feast they have public and private, and that of two sorts: first, in sickness, or drought, or war, or famine; secondly, after harvest, after hunting," etc.

feather, *uqûn* (*penna*), a feather, and (2) a pen; *uqûnnu*, *uamwqûnnu*, feathered; *muchukûnnau*, *mishwqûnnu*, (it is) full of feathers (*uock*, a pen, C.).

feeble. See weak.

feed (v. i.). See eat.

feed (v. t.), *assamau*, he feedeth, giveth food to (him); *assamâuk moshkhtuash*, he feeds him with grass; *assamuk flock*, feed ye the flock, Zech. 11, 4; *assamuk* (*assâimau*, R. W.), give me to eat, feed me (see Howse 83). *sokkomau*, he feeds, nourishes, continues to feed or provide food for, sustains (him); *kus-sokkomauuk*, he fed thee; *wassokkomau flock*, I feed the flock, Zech. 11, 7; *sokkomauwâth au chom u tepanaukypuk*, feed thou me with food which is suitable ('convenient', Prov. 30, 8); *sokkomauus wât-shapanu-sog*, feed thou my lambs, John 21, 15. *amamau heptanpâtish u sibahig*, 'feed me with that pottage', Gen. 25, 30, lit. give to me (dip up) that pottage. *utshetnag wathagkah*, they feed themselves (caus. from *utso*, he eats).

feel. See touch.

female, *squâus*, *squas*, *spâus*, of woman-kind, female; *squigeyau* (= *squâen*, she is female, Gen. 6, 19). See woman. *squashau* (*squâshim*, R. W.), a female quadruped; adj. *squashinaw*. In the Del. "the males of quadrupeds are called *hamu nîcham*, by contraction *ham-nocham*; the females *ochpue nîcham*, by contraction *ochpûcham*", Hkw.

fence, *waukânuus*, *waukânuus* (*wâkânuus*, C.), a fence (also, a fort, q. v.); from *wauki*, *wauki*, it bends around, is crooked. *quassukpauatuk* (*quissuk-quauâthuk*, C.), a stone fence, a wall. *pannuwâthuk*, a wall or fence.

fetch, *nau-nuskom* (*nau-nuskom*, C.), I will fetch, I fetch (it); *nusku-mah nipânus*, fetch me a little water; *nuskomauwâth patukpaney*, let bread be fetched; *nuskomatuk*, let us fetch (it). See bring.

fever, *wesamashauk*, *at'sishauk* (a pestilential or infectious disease), a fever, John 4, 52 (*wesamashauk*, the plague, R. W.); *wesishau*, *wesishau*, he has a fever (but *wesamashau*, he hath the plague, R. W.). This name is apparently derived from *wesâc* (*wesani*, R. W.), yellow, with the affix denoting bad or evil, *-ish*, and describes "the disease which they call the yellow vomit, which", as Heekewelder states, "at times carries off many of them" (Hist. Account 216). Eliot also translates 'fever' by *kassopitac aguc* (Deut. 28, 2) [*kassopitac*, very hot], *kassinohshau*, he has a fever (*wanukassopitacohok*, my body burns, R. W., i. e. *wano kassopitac uhoak*; *u'mandissu*, I have a fever, *ibid.*, i. e. *u'm uiter-sa*, I am on fire). See pestilence.

few, *agghishung* (an. pl.), few (*agkossing*, C.); inan. *agghishunsh*, few things; dim. *agghishunsh*, very few; *agghishquingok*, in at the end of (a few days, pl. of *agghish* (*agkossu*, C.), small in quantity or amount.

field, *ohleak*, *ohleak* (*ahleak*, soil, a field, C.), pl. = *owash* (lit. that which is owned or appropriated, to which the idea of individual ownership attaches; suppos. inan. part. from *ohleam*, when possessed); *at ohleakoud*, in the field; *wat-ohleakoud*, in his field.

fierce, *chatchipissa*, R. W.; *chatchipissa*, *chatchipissa*, wild, C.; *nishyûtu*, fierce, R. W.; *tachitch nishapichitta*, why are they fierce? *ibid.*

fight, *mekonau*, he quarrels, contends, fights with (him); suppos. *wah mekonau*, he who fights, when fighting; pl. *ag mekonancheg*; recip. *mekonitang*, they quarrel or fight, one with the other (*mekonitang*, fight (thou) with him; *mekonitau*, let us fight, R. W.); v. i. *nam-mekuhau*, I fight, C.; *mekut-ta*, a fighter, R. W.; *nam-mekut-ta*, you are a quarreller, *ibid.*; *agauhkeu-nau*, he fights with, in battle, prosecutes war against (him). V. i. *ag mek-hau*, *agauhkeuhau*, he makes war, does battle, fights (*jûhetteke*, fight ye; *jûhette-tita*, let us fight, R. W.; *agauhttiouk*, 'fighting', C.). Vbl. n. act. *ag-*

fight—continued.

teouk, *agauhttiouk*, fighting, a fight, war, a battle. N. agent. *agauhau*, indef. *-au*, one who fights, a fighter, a warrior; pl. *-auinnung*; *ag agauhttiouk* (and *agauhttioukitcheg*), warriors (habitual fighters) (Muh. *niotet* (particip.), he who fights, Edw.).

fill, *namuohleau*, it fills, it is filled (inan. subj.), he fills or makes (it) full; *namuohleush kauhchegauit*, fill thou thy hand (*namuohlay*, let it be filled, C.); from *namuau* (it is full) and *ohleau*, *namuappung wata*, they (an. subj.) fill the house, i. e. the house is full of them. *namuapitau uatashu piname*, he fills his horn with oil; *namuapitauu-ak*, fill ye (one thing with another, as barrels with water, I K. 18, 33). *namuamuchau* [*namuau-muchau*], he is full of food, has filled himself (*namuamuchimihleau*, I fill, C., i. e. make myself full).

filth, filthiness, *nishkenaukquak* (suppos. part. concrete, when it is filthy), filth, dirt; *nishkenaukquessouk*, the doing of uncleanness, filthiness in action, filthy, *nishkenaukqu*, unclean, filthy (inherently or by nature); *nishkenaukquodt*, when unclean or filthy (as a garment, etc.); adj. an. *nishkenaukqussa*, (he is) filthy.

fin (of a fish), *wapuckan* (?); *ag wapû-kancheg*, they which have fins, Lev. 11, 9; Deut. 4, 9.

find, *namuchau*, he finds (him); *namucheg*, if I find them; *ka-namuh*, thou hast found me; *kauuheshi*, I have found thee; *namuchau*, he finds (it); suppos. part. *namuchouk*, when finding (it), when he finds (*nam-namuchtau*, I find, C.). Causat. from *namu*, he sees; he causes to be seen (?).

fine (in particles or powder), *paspung*, that which is fine or like dust (*paspissi*, dust; *pishyûhok*, unparched meal, R. W.) [from *pasisik*, that which is small?]; pl. inan. *pishyûthausuash*, 'beaten small', powdered, Lev. 16, 13 (causat. inan., made fine). *sahyung*, that which is fine or powdered, fine dust; *sahyung keh pappissi*, 'powder and dust', Deut. 28, 24; *sahyung pappissi*, fine-

fine—continued.

dust, Is. 29, 5. *sakpauigan*, in fine powder, finely powdered; cf. *sakpattakham*, he beats it to powder, grinds it small or fine.

finger, *polchcanatcheg*, *polchcanitch*, pl. *agish*; *kappolchcanitch*, thy finger; *aguttatalshe* *polchcanitchcan*, he had six fingers, 2 Sam. 21, 20. From *polshcan* (it divides or is divided) and *atcheg* (hand), *wattinchanatcheg*, *wattinchanitch*, my finger; *wattinchanitch*, his finger; *wattinchanitch*, the little finger; *keltanpauitch*, *keltanpauitch* (the great finger), the thumb; *mappahkukpauitcheg*, the tip of the finger [*mappahkukpauitch*, pl. *cash*, fingers, C.]; *mappahkukpauitcheg* [*sh*], my fingers, ibid.).

finish, make an end, complete, *pakolchcan* (*pakolchcan*, *pakolchcan*) *anachkanauk*, he finished the work; *mappahkukpauitcheg* *map-pauitcheg* *auk*, I have finished my course, 2 Tim. 4, 7; *pakolchcan-aa*, it is finished [cut s. man. from *pakolch*, thoroughly, completely], *pakolchcan-aa*, he performs it completely, finishes or accomplishes it; v. i. *mappahkukpauitcheg*, I make an end of it, complete it. *keshan wat-anachkanauk*, he has finished his work (*keshan*, to finish, to leave off, C.); *anachkanauk keshan*, the work is finished. *aukhar*, *aukhar*, he made an end of speaking; *matoult*, when he had done speaking (*aukhar-aukhar*, I cease; *aukhar-aukhar*, I conclude or finish, i. e. I go on to conclude, C.).

fire, *nadan*, *nadan* (*nide*, *gide*, *chickot*, *spitta*, R. W.); *Peq. gont*, Stiles; *chickot* or *nadan*, C.). *nashguttin* (= *spitta*, R. W.), a violent or destructive fire; inan. concrete from *nashguttin*, it burns, consumes, rages; cf. *nashguttin*, a tempest or destructive storm. *nadan* is of uncertain etymology. Its use seems to have been restricted to fire used for domestic purposes. *chickot* [*chickot*, it burns; *chickot*, it is fierce or violent] was a more general name of fire as an element, or rather as a power, and *nashguttin* or *spitta* was nearly equivalent

fire—continued.

to the expression 'the devouring element'—fire as an enemy or object of dread.

firm, *auwukki*, *auwukki*, (it is) hard, strong, firm (*auwukki*, firmly, C.). See hard; strong.

first, *agowan* (*agowan*, for *agowan*?) R. W.), first. This word, though differently written, is identical with *aukkan*, old (original, old, C.), and like *agut* (one), of which it is the ordinal, is related to *aukkan* (*aukkan*, R. W.), he leaves behind, abandons, etc.; *agowan* *agowan* *aukkan* *agowan*, he hath made the first old, Heb. 8, 13; *auwukki* *auwukki*, 'that which waxeth old', ibid. *aukkanau*, he came (or went) first, was in advance. *agowan* (*agowan*), a leader, one who goes first. See one; old.

fish (n.), *auwukki* (*auwukki*), pl. *sack*, R. W.; *auwukki*, pl. *auwukki*, C.; Del. *auwukki*, in composition; *auwukki*, Hkw.; dimin. *auwukki* (pl. *ag*), little fish. The root is apparently *auwukki* or *auwukki*, from which *auwukki* is formed by prefixing the demonstrative or determinative *au* and adding the animate termination *is* [for *auwukki*, animal]. In compound words this radical, with the suppletive or participial termination, *auwukki* or *auwukki*, appears as the representative of *auwukki*, pl. *auwukki* [*auwukki-auwukki-ag*], great fishes, John 21, 11; *chickot* *auwukki* *auwukki*, fishes of the sea, Num. 11, 22; *auwukki* *auwukki* [*auwukki-auwukki-ag*], to any fish, Deut. 4, 18 (*auwukki*, he is gone to fish, i. e. he fishes; *auwukki*, they are fishing; *auwukki*, I am fishing; *auwukki*, do you fish? *auwukki* *auwukki* (= *auwukki* *auwukki*), John 21, 3), I go a fishing, R. W.). The modern Ojibwa (Chippewa) restricts this name to the sturgeon, adopting another (*kega*, *ké-gé*) for the class. In the Ojibwa vocabularies in Schoolcraft's Indian Tribes, II, 466, we have for sturgeon *auwukki* (St Marys); *auwukki* (Gr. Trav.); *auwukki* (Saginaw); *auwukki* (Mackinaw). So, in the Old Algonkin, *auwukki*, 'sturgeon', fish, Lah. *auwukki*

fish (n.)—continued.

magpagan-an, mabamagpagan-in (*mabmagpagan-in*, C.), a fisherman, *amben* (pl. *ambenag*), one who is fishing; suppos. pl. *mag ambenag* (*ambenag*, R. W.), fishermen, i. e., they who fish habitually (*ambenag*, a fishing line, R. W.).

fish (v.), (with hook and line) *banua* (*amban*, R. W.), he fishes; (with nets) n. agent, *panashahpan*, one who fishes with nets or sets nets; *mamagpaganak*, a draft of fish, Luke 5, 9.

fisher (*Mustela canadensis*), *pikani*, Rasles; *pukon*; *wallanag*, *wallang* (mod. *wallanag*, Judd, in Gen. Register, vi, 219).

fist, *puttukpamatcheg*, *puttukpamitch* [*puttukpamatcheg*, round hand].

five, *mapanau tahsha* (*mapanau*, R. W.; *mapanau*, C.; Peq. *mappan*, Stiles; Muh. *nanau*, Edw.; Del. (Minsi) *nalan*, (Unami) *palanach*, Hkw.); an. pl. *mapanau tahsing*, five (men or animate objects) (*mapanauhsing* *skahampting*, five men, R. W.); inan. pl. *mapanau tahshomish*, five things (in Gram. 14, *tahsomish*; *mapanauhsomish* *wachomish*, five hills, R. W.); *mba mapanau* (*paick-mab mapanau*, R. W.), fifteen; *mapanau tahshanchug* (*mapanauhsincherk*, R. W.), fifty.

flags or rushes, *nishashag*, *nishag* [*nishashicht*, great grass] (Narr. *nishashicht*, rushes, Stiles); *ackinag* (*ackinash*, pl. *quash*, reeds, R. W.) [*ackinashicht*, house grass, or grass for making houses (?), "Their houses are . . . covered on the roof with sedge and old mats", Higginson, N. E. Plantation, ch. xii. "The meaner sort of wigwams are covered with mats they make of a kind of bulrush", Gookin]. *was-hashpash-bak*, flag, Job, 8, 11. *appanauishkinung* (pl.), flags, Is. 19, 6.

flame, *namamau*, *namamau* [= *namamau*, it sucks?]; *in namamiat*, into the flame; *namamau*, *namamau*, flaming.

flat, suppos. partic. *nammekitchaweat*, having a flat nose (*nampeq matchan*, flat nose, C.). *paek* is the radical for thin and flat. See Rasles, s. v. *mince*; Howse 27, 35.

flatter, v. i. *payapanau*, he flatters; an. *payapanau*, he flatters (him); suppos. part. *mba payapanauad*, he who is a flatterer; suppos. part. an. *mba payapanauad*, he who flatters anyone; adj. *payapanau*, flattering [freq. from *payapanau*, *payapanau*, he speaks falsely], *was-eyanau*, he praises or flatters (him); freq. *wasayanau* [from *wasayanau*, he goes round about]. From this comes another form by the insertion of *k'* progressive; *wasanamahkanau*, he flatters, i. e. keeps praising, goes on praising (*wasanamahkanau*, to flatter; *wasanamahkanau*, I flatter, C.); vbl. n. act. *wasanamahkanauak* (*wasanamahkanauak*, C.), flattery. *wasanungpamung*, they flatter (?), Ps. 5, 9. See praise.

flax, *hahshag*, *hahshag* (*ashippag*, hemp, R. W.) was the generic name of all vegetable fibers or fibrous material used for strings, thread, or ropes. Eliot uses it for 'tow', 'flax', 'a fish net' (*aship*, pl. *ashippag*, C.; *aship*, R. W.), 'a spider's web', etc.; *hahshagpaktung* [*hahshag-shag*, flax stick], a 'stalk of flax', and 'a distaff'; *hahshagpauak*, 'linen cloth'. Roger Williams gives *aship*, a net (or 'nets', 'made of strong hemp'), and the plural *ashippag*, hemp, and *wasinack*, 'flax'.

flay, an. obj. *pasi-nanau* *wattahpashak*, he flays or takes off the skin of.

flea, *papkap*.

flesh, *apagau*, pl. *ag* (*apagau*, 'venison', R. W.; 'meat', ibid.; *apagau*, flesh, C.; cf. *deas*, an animal); *kawagau*, thy flesh; *apagau*, his flesh, the flesh of; *askagau* [*askau-apagau*], raw flesh; *kasittie wagau*, 'sodden flesh', 1 Sam. 2, 15.

flight. See prevail over (put to flight).

flint, *saghtaukummpsk*, rock of flint, Dent. 8, 15; *ashipsk*, flint, Is. 50, 7.

float, *pahpakhkhau*, it floats, 'it did swim', 2 K. 6, 6; lit. it is hollow. From *pahpakhki*.

flood, *tamagkon*, *tamagkon* (it flows), a flood (*tamagkon*, flood tide, R. W.; *tamagkon*, upon the flood tide, ibid.). See flow.

flour. See meal; fine.

flow, *toningkon*, it flows, there is a flowing or flood (*nippa tiningkon*, water flows, C.); *toningkon*, flowing (abundantly, i. e. flooding). Impers. verb *wattitchuan*, *wattitchuan* (or *-awau*), it flows from; *sepapog wattitchuan*, 'rivers of water run down' (from), Ps. 119, 136; *nippa wattitchuan-ap*, 'the water gushed out' (from the rock), Ps. 78, 20. *sohwatchuan* [*soh-watchuan*], it flows forth, issues from or out of; *sohwhatchuan*, it continues to flow forth or issues continuously, Is. 35, 6. *auatchuan*, it flows to or toward; *sepuash auatchuanash kishhauait*, the rivers flow to the sea, Eccl. 1, 7. *auitchuan*, *auitchuan*, *auatchuan* [from *aua-watchuan*], it overflows, flows excessively. *kassitchuan*, it flows (as a stream or with a current) continuously; as a substantive a current or flowing stream; pl. *ash*, or in the active verbal form *ak-kassitchuanauank sepawassash*, 'the stream of the brooks', Num. 21, 15; adj. *kassitchuanu s-p*, a flowing river (Cree *kassitchuan*, it is very swift current [*kas = kcha*, intensive], Howe 175.) Elsewhere, *kassitchuan*, flowing as a stream; *kassitchuan s-pase*, 'the stream of a brook', Job 6, 15; *kassitchuanp*, a stream, a current; pl. *-puash*, *uawepuashuan*, it flows circuitously, winds about [from *wauashio*, it winds about]. *puwitchuan*, *puwitchuan* (*puwitch-*, *puwitch-*, etc.), it flows, moves by flowing (describing the kind of motion without regard to direction, source, or degree). It is formed from *puwushan* (he walks, travels, moves along) by substituting the impersonal termination and introducing the *-ch* guttural, denoting involuntary or inanimate activity. Cotton gives, in a nearly related form, the verb *nup-puawichshuan*, 'I slide'. In all these verbs the radical is *uch* or *wuch*, it proceeds from. See father.

flower, *uppishau*, *pishau* (*uppishau*, C.), lit. 'it bursts forth', 'blossoms' [from *pukschau*, it breaks]; pl. *uppishatwush*. See bloom.

fly (v.), *uchaus*, *uchaus*, and *uauahy*, pl. *uauahyung*, flies; dimin. *uauahyung*.

fly (v.), *plaua*, *plaua*, *taucen*, it (a bird) flies, moves through the air (*phawci*, it is fled, R. W.); *ut-taucen*, I fly, C.); *uay plauay*, they fly away; suppos. part. *uoh taucet*, *huot*, that which flies. Nearly related to or identical with *putawau* or *putawu*, he blows or is blown. Adj. *plauwch*, flying. *plauau*, it (inan. obj.) flies away [*plaua* with the impersonal intransitive particle *-uau*]. *tauhan*, *plauhan*, *tauan*, it flies or is blown by the wind, as dust or snow; *nish taubawish*, things driven away or made to fly; suppos. *uay plauwchug wahan* (or *uay taunwug*, or *uay taubawwug*), that which flies before the wind or is driven by the wind [*plaua-uau*, pass. part. of *plaua*]. *puwauwau*, it (a bird) flies, goes swiftly through the air [as if shot from a bow or gun; *puwauwau*, shot, pass. part. from *puwau*, he shoots]; suppos. *puwauwau*, when he flies, flying; *uay puwauwauwchug* or *puwauwuchug*, they (birds, fowls) which fly; freq. *puwauwauwchug*, habitually flying; pl. *uay puwauwauwchug*; *puwauwauwchug*, a flying bird (bird when flying). *ushpau*, *ushpashau*, he or it mounts upward in air, soars, flies up; with inan. subj. *ushpau*, *uasspau*; suppos. *uauah chik-kinawug ushpashahatit*, 'as sparks [when they] fly upward,' Job 5, 7. *uasshau*, he flees or flies (from an enemy); *uassau*, I flee; *pish uassau*, we will flee (*uasshau*, he flies; *uassauwchug*, they fly, R. W.); *uasshau*, *uassu uauah*, (he is) flying away, fled, C.); imperat. *uassuauk*, flee ye; suppos. *uassuauwchug*, when thou didst flee; v. t. an. *uassu-wauwchuanit uasspauk*, when he flees from a bear. *uasshau*, he flees to (a place or person) for refuge, he runs or goes quickly to; *uay uasshau* or *ushhau*, flee thou thither [from *uassu*, by the insertion of *-sh* to denote swift or violent action, he bestirs himself, exerts himself violently, does (agit) with speed or celerity. Primarily *uasshau* means simply he runs quickly or hastens]. *ushpauhan* (and *spuhhan*), he flies to for refuge; *uay spuhhanwug*, they fled (for safety); vbl. n. act. *ushpauhanwchug*, *spuhhanwchug*, a refuge; *ushpauhanwchug*, *uauwchug*, a refuge place, place of refuge.

foreign--continued.

[*penunah-shikan*, one who is different]; pl. *penunahshikang*, strangers, foreigners; *penunahkumuk*, a strange place, a foreign country. See different; strange.

forest, *tonohkumuk* (*tonohkumuk*, 'C'; cf. Del. *tikenik*, in the woods, Hkw.), lit. a solitary place [*tonah-kumuk*], the wilderness, the forest, pl. *-qush*. In the index to Mr Pickering's edition of Eliot's Grammar (2 M.H.C., ix), among the "select words from the translation of the Bible", the editor gave '*sahsumimuk*, forest'. This word (the active verbal of *sahsumun*, it shines forth) means a shining forth; in Eliot's translation, 'glory'. Mr Pickering's mistake is traceable, I suspect, to his erroneous reading of Is. 10, 18: '*cuttunahkumuk-qe sahsunimuk*', 'the glory of his forest', lit. 'this forest glory'.

foretell. See predict.

forever, *nichu me*. See **ever**.

forget, *wasimahan*, he forgets (it); *wasimaha*, he forgets (him); *ahye wasimash*, do not then forget (it); *wasimashwag*, *wasimashwag*, they forget (*wasimashim*, I forget, C.); *wasimashwagay*, they forget me, I am forgot by them (*wasimashim*, he is without thought of, has not in mind); *wasimashwihon*, he causes (him) to forget.

forgive, *ahpquātātum*, *ahpquātum*, he forgives (it); *ahpquātātum*, he forgives (it) to (him); *ahpquātātumh* (*ahpquātūmh*, C.), forgive thou me; *ahpquātātumimim-mahcheahquyish*, forgive us our sins; *um-mahcheahpquātum*, I have forgiven; vbl. n. act. *ahpquātātumuk*, a forgiving, forgiveness; pass. *ahpquātātumūmūmūt*, and contract *ahpquātumūmūtūm* (infin. pass., to be forgiven), a being forgiven, forgiveness received. *ahpquātumūmuk*, the exercise of forgiveness, the act of forgiving, pardon [active verbal from *ahpquātum*], he exercises forgiveness' (*mut-ahpquātum*, I pardon, C.). From *ahpquātum*, he ceases or refrains from having in mind, refrains from thinking of.

form, *nussu*, (he is) shaped or formed [*n'-ussu*]; *toh unnussu*,² what form is he of? 1 Sam. 28, 14; suppos. *n d'nussu*, in

form—continued.

the form or likeness of; *mohdhegkut ussu*, 'in bodily shape', Luke 3, 22; vbl. n. act. *musook*, *mussoomuk*, form or shape (of an. obj.); *uuttamusook*, his form; *muwuk*, the form or likeness (of inan. obj.); *uudimuy you muwuk*, 'the fashion of this world', 1 Cor. 7, 31; *muwuk unutchey*, in the form of a band; suppos. form of *muu* [*u* *muu*], that which is so or is such as: when it is (or being) such as, of that kind. See shape.

former. See first.

formerly, *aygonn*, *aygonnar* (*chunohkum-wñ*, C.). See first.

fornication, *natunwunwunspawuk*, *natunwunwunspawuk*, vbl. n. act. from *natunwunwunspawuk*, he fornicates or is given to fornication; compounded of *natunwunwun*, anybody, common, and *wunspawuk*, he seduces or commits fornication with; *natunwunwunspawunuk*, the commission of fornication, a whoring (by either sex); *natunwunwunspawunuk* (indef. -*spawunuk*), a fornicator (of either sex); a prostitute; *natunwunwunspawunukun* or -*spawunukun* (indef. -*spawunuk*), one who commits fornication or acts the whore; *natunwunwunspawunukun* *natunwunwunwukis*, a whorish woman, *natunwunwunwukis* *natunwunwunwukisun*, *natunwunwunwukisun*, (she is) a fornicator or commits fornication; *natunwunwunwukisun* *natunwunwunwukisun*, 'women who break wedlock', Ezek. 16, 38; *katunwunwunwukis*, thou hast committed fornication with, hast played the whore with (him). See adultery.

forsake, *ahyquannuman, ahquannuman*, he forsakes or abandons (him); *ahquannutag*, they forsake (him); *inam, ahquannam*, he forsakes (it). Same as forgive, q. v.

fort. *mushk*, *mushkh*, a fort or place of defense; pl. *mushkash* (*amushkh*, R. W.), *wonkashun*, *wonkashun* (*wikunash*, a fence, C); *wonkashunin*, a fort, (R. W.), a fort, i. e. a palisade, a crooked (*amun-
li*) or curved fence; see fence. *mushk-
konag*, pl. *agurish*, *agurish*, strong-
holds; from *mushkema*, he holds it
fast.

fourteen. See four.

forty. See four.

foundation, *qunohday*, suppos. part. concrete from *qunohdan*, he founds or lays a foundation; lit. that which is deep (?). Cf. *qunohdayd*, 'when he had digged deep', Luke 6, 48; *qunohdayan*, he founded it; pass. it is founded.

four, *gan*, *gawar* (*gih*, R. W.; Peq. *gawh*, Stiles; *gou*, C.; Muh. *gawoh*, Edw.; Del. *awa*, *awa*, Hkw.); *ganat nā*, four square; pl. an. *gawog*, *gawog* (*gawack*, R. W.); inan. *gawawash* (*gawawash*, R. W.; *gawawash*, C.); *gawat* (*gawat*, C.), four times. *naba gan* (*gawack-nab gih*, R. W.; Peq. *pioggy awahat gan*, Stiles), fourteen; *naba gawawatt*, *naba ganat*, fourteen times; so, *naba gawawatt kadtawara*, for fourteen years, i. e. to the fourteenth year; or, fourteen times one year. *gawawachay* (*gawawachek*, R. W.; *gawawachek*, C.), forty; pl. an. *gawawachaykadtog*, *gawawachaykadtog*; inan. *gawawachaykadtosh*, *gawawatt pasukannog*, four hundred (an.).

fowl, *pappishans*. See bird.

fox, *waukqussis*, *wauksis*, pl. - *sog*; dim. *waukqussis mas*, a little fox (*pepawus*, a gray fox; *wishupishim*, a red fox, R. W.; Peq. *d'wauks*, fox, Stiles; *waukqussis*, C.).

fragment, *choggy*, a bit, a morsel; *kachekki*, a piece or fragment of (*watchekkin-wani wogpis*, cut me some (i. e. a piece of) meat, R. W.). See spot; piece.

free (adj.), *chippappu* [*chippu-appu*, he remains apart or by himself], he is free; suppos. *chippawawawit*, when he is free, being free (*chippawawawit naba*, (he is) free born, C.); *sawawawawit* *nat-chippawawawit* am not I free? *aw-pa*, he is free, unbound. See loose; man (*wamp*).

free (v.). See deliver; loose.

freely, *awawaw*, *awawaw*, *awawawigaw*, freely (*awawaw*, *awawaw*, C.), = *awaw*, common, anybody's (?).

freeze. See frost; ice.

Frenchmen, *Pawachmanog* (pl.), C.

friend, *atomp*, a favorite or dear friend; pl. -*og*; *atomp* (*atop*, R. W.), my friend, a 'general salutation' between the Indians and English (R. W. 27) (*piyavush atop*, come hither, my friend,

friend—continued.

R. W.); *kibomp*, thy friend; *atompomp* (*atompomp*, R. W.), my friends (Del. *n'tschai*, my friend; *n'tschitti*, dear, beloved friend; *nitis*, (my) confidential friend, Hkw.) [*atomp*, house man, companion, of the same household or family; so, *wetompawassa*, *wetompas*, a brother-or-sister], *toakps*, friend, cousin, kinsman (*natkacks*, my cousin; *watkacks*, a [his] cousin, R. W.; *watloakpsin*, a cousin, C.); *natloakpsog*, 'sirs', Acts 27, 25, i. e. friends; cf. (fem.) *wetkispaw*, her sister; *atukkasog*, my sister (*aticks*, a sister, R. W.).

frog, *tiwigkukquas*, *twogkquas*, *tiwigkquas*, pl. -*sog* (*tiwigkukquas*, pl. -*sog*; *tiwigkuktras*, pl. -*sog*, a toad, C.), *awawawakuktras* [*og*], frogs (*awawawakuktrasog*, Mass. Ps.), Ps. 78, 45, but not elsewhere. Abn. *maskché*, a toad. Peq. *kopawus*, *kopjis*, frog, Stiles.

from, *watch*, *atch*, *ach* (*watché*, *watché*, R. W.; *watche*, C.; Muh. *atch*, Edw.). The *ch* is guttural, nearly equivalent to the German *ch* soft). Primarily a defective or impersonal verb, *watchen* (*watcha*, *atcha*), it proceeds from, comes from, hence as a preposition from, of, because of, etc. *watch* . . . *gan*, from . . . to (after verbs of motion); *nah watchu*, (it is) 'of him', as a source or cause, Rom. 11, 36; *na atch sawhaman*, 'there went forth from', Num. 11, 31; *na ach qushkan*, he returned there from (hence); *gan watch* (*gi watché*, R. W.), from hence, from this place; *ne watche* (from that), for that cause, therefore. This root served to express the origin of motion or source of being, and is to be traced under various modifications of form in a great number of compound words denoting origin, source, motion (animate and inanimate), progression, cause and effect, production, etc. See come from; father; begin. *ama*, *wam*, he goes or departs from. See go from.

frost, *tohpu*, (there is) frost (*tohpu*, Mass. Ps.; *tôpu*, R. W.); *missittôpu*, a great frost, *ibid.*; *tuquâtlin*, frost, *ibid.* (it is freezing—the effect of frost); *auke tuquâtsha*, the ground is frozen, *ibid.*; *s'ip tuquâtlin*, the river is frozen, *ibid.*; *tog-*

frost—continued.

quttimash nahbanagash, I freeze my ears (my ears are frozen), C.).

froth. See foam.

fruit, *mevchumumook* (-*mūcook*, C.), pl. *-angush* [vbl. n. act. from *mevchumun*, it is eaten, used as food, the pass. inan. form of *meech*, he eats], fruit, perhaps all vegetable food. *asq, ashq, pl. asquash, ashquash*, green fruit or vegetables, primarily anything green or immature of vegetable growth, as *waskeasq*, pl. *waskeasquash*, 'tender grass', 2 Sam. 23, 4; Dan. 1, 15; from *waske*, new, young, and *asq*; with the indef. particle, *u'askiht* (or by reduplication, *askash*, C.), grass, that which is green. From the same root is *ask*, raw (*askin*, it is raw, R. W.; *askin*, C.); *waske*, new, young; *asq, ashq*, or *asquash*, not yet, and *ashkashqu* (*ashkashqu*, C.), green in color. The word *asq* was used especially to refer to the fruit of the Cucurbitaceae, melons, gourds, cucumbers, and what are now known by their Indian name, though the plural has been transformed to the singular, 'squash-es, *askashasq*, pl. *askashasquash*, used by Eliot for 'cucumbers', Num. 11, 5, was "*askūtasquash*, their vine apple, which the English from them call squashes" (R. W.), and which Wood mentioned (N. E. Prospect), as "*isquashsquashes*, their best bread"; from *askak*, a snake, and *asq*: snake-like or 'crook-neck' squash. *quomusq*, a gourd (from *quani*, long); hence *quāmurask*, a bottle, C. *munaskutashq*, a melon (but by Cotton *munaskutānuk*, 'cucumbers'). So, *quānaskutānuk*, 'muskmelon', and *ohhaskutānuk*, 'watermelon', C., 'or a raw thing'; from *askihtumun*, he eats it raw). *minur, min*, pl. *minucash*, berries, nuts, small fruit, grain, etc., that which is produced by and is peculiar to each tree or plant (*u'minur*, the kind of, the species of). In the singular in compound words it denotes kind or species, the growing tree or plant; in the plural, the fruit, as *u'atche min*, corn

fruit—continued.

in the field, standing corn; pl. *-minurash*, corn, grain; *u'munucash*, grapes (*u'munum*, a grape; *u'munus*, avine [from *u'ac'm*, it goes round]); *u'mipinucash*, chestnuts, R. W. [*u'mipi-minucash*, white-nuts]; *u'atche minucash*, acorns, R. W. (*u'atche min*, a nut, pl. *-minucash*, C.; Del. *u'muchpin*, an acorn, which Heckewelder (correspondence with Duponceau, p. 407) derives from *u'muchpin* (El.), a leaf, *much* (*utche*), a hand, and *pin*, a 'nut growing on a tree': 'the nut of the tree the leaves of which resemble a hand'. Here he evidently mistakes the radical force of *min*, as the examples which he gives sufficiently show. See oak.); *was-saqutāminug*, walnuts, R. W. (*was-saqutāmin-ush*, C.); *u'issaqut*, a walnut tree, R. W.; Del. *u'sim*, hickory nut [*u'sim-min*, smooth nut]; *pluc-quim*, walnut [*plucquim-min*, round nut], Hkw.); *quassuckominucash*, the cherry tree, R. W. [*quassuckquim-min*, stone fruit]; *u'atthimucash*, R. W., *u'atthiminucash* [ash], C., strawberries. See produce.

full, *u'munuc*. See fill.

fully, *pakutche*, completely, thoroughly; *u'muc*, wholly, entirely; *paksham* (*paksham*, C.), fully, completely, thoroughly. See completely; all.

future. "The time to come is expressed by a word signifying futurity, added to the indicative mood, as *mos, pish*, shall or will", El. Gr. 20. *push* (*pitche*, R. W.) with the present (or aorist) indicative forms the simple future, as *pish . . .*, he will . . .; *pish . . .*, I will . . . (*pitche u'ketam?* shall I recover my health? R. W.); *mos*, though sometimes used by Eliot as the equivalent of *push*, denotes the future potential or conditional 'must' or 'shall': *u' mos u'it*, 'it must needs be' so; *mos u'munup*, I must die (*mos*, R. W.). *quomūnuk*, the future or to come, C., vbl. n. intrans. from *quomun*, it is coming. *u'ngabak*, the future, in time to come (afterward).

G

gall, *weesoo*; *uwoowee*, my gall. Cf. *weesoo* (*weesoo*, R. W.), yellow; *weesookon*, (when it is) bitter; so, AS. *galla*, gall; *gesahwe*, yellow; (Gr. *χολή*, bile; *χλόν*, *χλόα*, greenish yellow; Arab. *marre*, bile, bitter).

game (animals hunted), *adchanook*, vbl. n. from *adchan* (*ouchan*, R. W.), he hunts. See hunt.

game (gamble). See play.

gape, *tienuin*, he gapes (*tienuit*, to gape; *out-tienuinuen*, I gape, C.); v. an. *tienuichon*, he gapes at (him).

garden, *tanohketeewok*, pl. *tanohketeewogash*, cultivated plants, Is. 17, 10; *at uwa adtanohketeewok*, in the midst of the garden, Gen. 2, 9. Cf. *tanottuog*, they grow as plants are produced; *dtan-uog*, it yields or produces.

garment, *hogkanuk* (*ankanuk*, C.), a covering of skin; *monuk* (*minuk*, C.; *mituk*, an English coat or mantle, R. W.). See dress; cloth; clothing.

gate, *sqanul*, *usganul*. See door.

gather (collect), v. t. an. *minam*, he assembles or gathers (them) together, he causes them to collect. *minogog*, *minogog*, they gather or collect (themselves together), they assemble; from *uiga*, *mora* (*mogus*, C.), together; freq. *uoh uogog* [i. e. *u' minogog*], they gather themselves together often or habitually. See assemble. *minumun*, he gathers or collects (it); *kun-minumun*, thou gatherest (*morimun*, he gathers (fruit or the like); *uorimucagog*, they gather, R. W.); vbl. n. *minumunuk*, a gathering, i. e. a tribute, custom, toll.

general, *munu*, common, q. v. (*munu-wasketomp*, any man, C.); *munu-wat-Epistolam Jude*, 'the general epistle of Jude' (= Del. *leann*, which Heckewelder translates 'original, common, plain, pure, unmixed' (Corres. 412); more exactly, common, general, normal).

generation, *ponutunuk* (vbl. n., a living, i. e. a lifetime). *up-ponutunogash* (*Adam*, 'the generations of Adam', Gen.

generation—continued.

5, 1; *ponutunogash*, Is. 41, 4. See copulate; couple.

giant, *magoshketomp*, *magosketomp* [*mag-ke-wosketomp*, huge man].

gift, *magpauuk*, vbl. n. act. from *magou*, he gives, a giving or offering; *uunmag-pauuk* *wosketomp*, a man's gift, Prov. 18, 16. See give.

girdle, *puttakqudpus*, *puttakqupas* (*unp-puttakqudpesin*, 'it bindeth me about', Job 30, 18; cf. *puttogquguahhon*, a veil; *puttogpchonk*, a covering; *puttogquen*, he hides; *wolpu*, the thighs); pl. *puttog-qudpissinash*.

girl, *unuksqun*, *unuksy* (*unukishy*, C.), a young woman, a girl (adolescents) [*unuk-squn*, from *unukanen*, he is light; so, *unukomp*, a young man]; dim. *unuk-squus* (*squus* so, little girl, R. W.; Narr. *squuhos*, Stiles; Del. *uchqupshitsch*, Hkw.), a young girl, puella; double dim. *unuksquunus*. See virgin; woman.

give, *magou*, *magou*, he offers, presents, gives, sells; *maguk* (*amugok*, R. W.), give ye; *magish* (*minuk*, R. W.), give thou; *maguut* (*maguut*, C.), to give or sell; *maguut sephousuogash*, to offer sacrifices, Heb. 8, 3 (opposed to *attununumunat*, to receive, Acts 20, 35); suppos. *uoh maguk*, he who gives or sells, a giver, a seller; act. partic. *maguutche*, one who gives, is (actually) giving. See gift. *uunumun*, he gives to or bestows upon (him) (also he helps or assists (him); *uunumuch*, help thou me (*kattunumun*?) will you help me? R. W.); *uunumunuk* *utsonuk*, 'give ye them to eat', Matt. 14, 16, i. e. give ye food to (them); *uunumunah* (*ken uunumunah*, C.), give thou to me; *kittunumunash*, *kattunumunash*, I give (it) to thee, I will help thee.

glad, *wikontan*, he is pleased, he is glad [*wikun-ontan*, he is sweet-minded]; *uorokontan* (*uorokontan*, C.); *uorokontan*, R. W.), I am glad; *wikontash*, be thou glad, rejoice; vbl. n. *wikontanuk* (*-anuk*, C.), gladness, the being

glad—continued.

glad; *wekshantamw*, *-tamwár* (*-tamw*, C.), gladly; *wuskonantam*, he is very glad, he rejoices, lit. he is boastful; *wekshantamw kah ahcho wuskonantamw*, rejoice ye and be exceeding glad. Matt. 5, 12 [*missi-wekshantam*?].

glittering, *weshippate*, *weshippohdít*. See bright.

glory, *sahsánáwók* [*sah-wehsanawók*, a shining forth; vbl. n. act. of *sahsanaw*, it shines forth. See note on forest].

gluttony, *wassanupáwók* (*wassanupáwók*, C.), vbl. n. act. from *wassanupáw* [*wassanupáw*, he eats too much], he is gluttonous. See eat.

gnat, *sogkewats*. From the same root as *sogkáp*, he bites.

go—*am*, *ám*, he goes from (a place other than that in which the speaker is) or proceeds from; *amamw*, it goes from; *am amamw*, he went thence; *amwag*, they went on, proceeded on their journey (as in Gen. 35, 16); *tahmsh kom?* whence dost thou come? (*tah-hamsh kom kék?* when did you come from home? C.); *tamw comáw?* whence come you? R. W.); *amwáw*, he did go or come from; *ahyag amwag*, go ye not from, Acts 1, 4; suppos. *wag*, when he goes or proceeds from.

aw, he goes to (a place other than that in which the speaker is); *awag*, they go to; *awsh*, go thou to; *awtah*, let us go to (*gh* *ahata*, let us go that way, R. W.); *kattán tah kád áw*, 'thou walkedst whither thou wouldst [go to]', John 21, 18; *áwam*, if I go. The forms of this verb are more irregular than of perhaps any other of the primitive verbs. It is not always possible to distinguish its suppositive and participial forms from those of *am* under the disguises of Eliot's phonography. This verb is often used intransitively, and its primary signification was, probably, to go; *wandít awí*, 'he is gone a long journey' (afar off), Prov. 7, 19; *attah wamwák*, *attah wamwák*, 'whence it cometh, whither it goeth', Mass. Ps., John 3, 8; *wé agáw*, 'in the way' (when thou goest), Ex. 23, 20; suppos. *attah wsh dáí* or *agáí*, whither I may go. Hence *w'ag*, a path; *wag tah-*

go—continued.

wsh áwíhattí, 'the way wherein they must walk', Ex. 18, 20; *attáw wag áwíag*, by what way ye should go, Dent. 1, 33. See path.

amáw, he goes away, he departs (without reference to the mode or act of going, but simply expressing the separation or withdrawal of one person or thing from another); *amásh*, go thou away (*wáttamáw*, I depart; *amáshat*, to depart, C.); suppos. *amásh*, *amáshít* . . . *amáshítch*, if he depart . . . let him depart, 1 Cor. 7, 15.

wamsh (*wamshít*, R. W.), he goes (from the speaker or the place where the speaker is supposed to be; opposed to *pagw*, he comes; see come); *wamwamsh* (*wamwamsh*, C.), I go; *wamwamshít*, I went; *wamshsh* (*wamshsh*, R. W.), go thou; suppos. particip. *wsh wamshít*, he who goes; freq. *wamwamsh*, he moves, i. e. continues to go; *wshshsh wamsh* . . . *wsh wamwamshít*, every animal . . . that moveth, i. e. hath power of motion, Ezek. 47, 9.

awáwáw, *wáwáw*, he goes up (absolutely or without regard to the mode or act of going), he rises; *wamwamw*, it goes up, i. e. it is raised up; *wáwáwsh wamwamwsh*, the waters rise up, Jer. 47, 2 (*wamwáwsh*, I arise, C.). From *wáwáw*, impers. verb, adv., and prep., it is above, above.

wamwamw, *wamwamw*, he goes down (absolutely); *wamwag*, they go down; *wamwamwsh wamsh-at*, I came down from the mountain; suppos. part. *wsh wamwamsh*, he who goeth down; *wag wamwamshítch*, they who go down. From *wamwamw*, *wamwag*, impers. verb, adv., and prep., it is down or beneath.

kahkshagwéw, he goes upward, ascends by progressive motion. See ascend.

wamsh, he goes downward, descends (from above to or toward the earth [*w'ahksh-aw*]; cf. *wamwamw*, he goes down below the earth or the speaker); *wamsh*, he descended, came down; *wamsh wamsh kshagwéw*, 'I came down from heaven', John 6, 38; suppos. *wsh wamsh*, he who descends, goes or comes down; *wamshítch*, let him come down; inan. subj. *wamsham*, it went

go—continued.

down or came down; v. t. inan. *wak-
nam*, he puts (it) down or lets (it) down.
qashk'a, he goes back, returns. See
return.

assashan, he goes backward; *ut-
assashan*, I go backward.

katchittashan, he goes forward, pro-
ceeds onward; *uk-katchittashan*, I go
forward; inan. subj. *katchittashanaw*, it
goes forward [*katche*]. See begin.

pasatshan, he goes near or comes near;
suppos. *nah pasatshah*, he who goes or
comes near; *pasasakan*, he is going or
coming near, he approaches (imply-
ing, by the incorporation of *k'* progress-
ive, continued motion; *pasatshan* ex-
presses merely the act of getting near
to, without necessarily including the
idea of voluntary motion).

petakan, he goes in, enters (ingredi-
tur), i. e. he is going in.

petathan, he goes into or within (init,
intrat; *petatthash* [*petittash*, C.; *peti-
tes*, R. W.], come thou in, enter, go in).

saham [= *sah-aw*], he goes forth.

aypanuhkan [= *aypanuh-k'-an*], he goes
before, precedes, leads; divested of the
idea of progressive motion (expressed
by *k'*), *aypanan*, *uk-konan*, he is in
advance, he leads or precedes.

asuhkan [*asuhk-an*], he goes after,
follows; *asuhkan-an*, he follows (him);
suppos. *nah asukit*, he who goes or
comes after; an. suffix *nah wat-asuh-
kanah*, he followed them.

wasakan, he goes after, pursues, fol-
lows. See follow.

panashan, he goes on foot, he walks
See walk.

ussishan, he goes quickly to, hastens
[*ussa*, with *sh'* of violent motion], he
runs to (as distinguished from *quaq-
qin*, he goes by running, runs).

panan, he goes by flying (as distin-
guished from *pannan*, he flies, and
pannanan, he flies to). See fly.

nahkan, *nahkan*, he goes by water,
sails (*wanishuuhkan?* go you by water?
R. W., i. e. by boat, *nishkan*). See arrive.

panmuhkan, *panmuhkan*, he goes by
sea [*panmeh-kan*]; n. agent. *pan-
muhkanaw*, pl. *awmang*, they who
go by sea, mariners. See sea.

go—continued.

kamuhkan, he goes spying, or as a
spy [*kam-kan*, he goes secretly].

pannan, he goes out of the way, goes
wrong; suppos. part. *nah panmunt*, he
who goes wrong [*pannan*, (he is) out
of the way].

awanun, *awanun*, he goes astray, wan-
ders; *awanunin*, I go astray (*awanunin*,
I wander; *awanunung*, they wander,
C.); suppos. part. *awanut*, *awanut*, going
astray or out of the way, hence the
setting of the sun, or his going out of
the way. See sun.

nahshupkan, *nahshup*, *ahauhshup*,
he goes to and fro [*nahshup*, to and
fro, 2 K. 4. 35].

ayshatu, *ayyshatu*, he goes below,
beneath, or under (it), 2 Sam. 18. 9;
Job 24. 8 [*ayay*, below].

Cree *itah-ayna*, he goes there; *k'ar-
ayna*, he goes back, returns; *kiospa*,
he goes (from river or lake) inland;
nahsep ayna, he goes to the river, etc.;
withawayna, he goes out, Howse 81.

god, *manit* (*manit*, pl. *manitawak*, R. W.;
Peq. *manit*, Stiles; Del. *wisit manit*,
the good spirit); v. subst. *manitta*,
manitta, (he is) a god; pl. *manitawag*,
manitawag, El. Gr. "We say God is; the
Indian of this is *Manitawag*. The two
first syllables stand for God; the latter
assert his existence", Exp. Mayhew
(MS). In his translation of the
Bible Eliot has in most instances trans-
ferred the name of "God" and of
"Jehovah" to the Indian text. He
gives, however, *Manit awan masugkenik*,
'God Almighty', Ex. 6. 3, and *nen
Manitta*, 'I am God' Is. 43. 12, etc.;
cf. *Manit*, 'the Lord', Ps. 2. 4; *Jha-
rah*, 'the Lord', v. 7; *God-at*, '(against)
the Lord', v. 2. The possessive form
man-manitawag, my god, Ps. 3. 7; 7. 1;
kun-manitawag, thy god, etc., is some-
times used. The word is derived either
from *anun*, above, with the suppos.
part. form and indef. prefix: *m'anit*, he
who is above or more than (all) (see
more), or from *anhean*, suppos. *anhit*, he
who does to or deals with. It is to be
observed that the derivative has the in-
definite and impersonal prefix *m'*,
'something above all' or something

god—Continued.

which deals with us (see conduct one's self). *maltauit* (*mal-tauit*), he who is not God, the not-God, the devil, or bad spirit; see devil.

manithoog, *manithoog* (*manithoock*, R. W.), the gods of the Indian mythology. "They have given me the names of thirty-seven, which I have, all which in their solemn worship they invoke", R. W. 110. *Kanhtatawuit*, 'the great South West God', 'to whose house all souls go, and from whom came their corn, beans, as they say', *ibid.*, = *Canhtatawuit*, 'their great God', R. W., *Intro.*; cf. *Jehovah*. *Kiehtanuit* [the great god, *lichte-uit*], 'the Lord God', Gen. 24, 7. "The Massachusetts call their great god *Kiehtan* [*Kiehtan*?], . . . the Penobscots, the god *Tantum*," Capt. John Smith, 1631. "They worship *Kitan*, their good god, or *Hobba-mooa*, their evil god", Leachford, *Plaine Dealing*. *Tantum* was a contracted form of *kichtanuit-um*, my great god or our great god. "*Kiehtan* . . . the principal and maker of all the rest [of the gods] and to be made by none . . . who dwelleth above in the heavens . . . far westward, whither all good men go when they die", Winslow's Relation, 1624; and in the margin: "The meaning of the word *Lichtan*, I think, hath reference to antiquity, for *chise* [*kutchise*?] is an old man and *Lichtise* a man that exceedeth in age", (Del.), *Getamutawit*, God, Hkw.). *Squam-tan* (= *Kiehtan* and *Kantatawuit*?): "They acknowledge a god whom they call *Squam-tan*, but worship him they do not" (Josselyn, 3 M. C. H., iii, 300). Contracted from *musquam-tan*, he is angry; *musquam-tan* *Manit*, God is angry, R. W. "If it be but an ordinary accident, a fall, etc., they will say, God was angry and did it", *ibid.* *Hobba-mooa* (Capt. John Smith), *Hobba-mooa* (Leachford), *Abba-mooa* or *Choc-pir* (Josselyn), 'their evil god', 'that we suppose their devil': see devil. *Kes-suckquand* [*kesak-uit*], 'the Sun God', R. W., 'a name of the sun, by which they acknowledge the sun, and adore for a god or divine power'. *Chik-*

god—continued.

sauand, 'the Western God', R. W. (*chik-sa*, the northwest wind, *ibid.*, from *chikos*, violent, fierce, with the animate active termination). *Womp-pandand*, 'the Eastern God', R. W. [*womp-an-uit*, the god of the dawn or of daylight, Eös]. *Wommanumicuit*, 'the Northern God', R. W. [*wommanum-uit*, the god of blessing, or who blesses, confers benefits?]; *umman-igwa*, the north). *Sauwandand*, 'the Southern God', R. W. [= *sauwandigwa*, *sauwigen* (*sauwandig*, R. W.), southward, to the south, in Eliot, but to the southwest according to Roger Williams. "They have a tradition that to the southwest, which they call *sauwandig*, the gods chiefly dwell; and hither the souls of all their great and good men and women go", R. W.]. Was *Sauwandand* [*sauwand-uit*] another name of *Kiehtan* or *Kantatawuit*? *Witaw-mand*, 'the house God', R. W. [*witaw-um*, my house, *-uit*]. *Squimant*, 'the Woman's God', R. W. [*squa*, woman, *-uit*]. *Muckquachuckquand*, 'the Children's God', R. W. [*muckquachuck*, boy, *ibid.*]. *Nanepaisshot*, 'the moons God', R. W. *Pompuqussit*, 'the Sea-God', R. W.; "that deity or Godhead which they conceive to be in the sea", *ibid.*; see sea. *Yot-inuit*, 'the fire God', R. W. [*yot*, fire, *ibid.*]; see fire.

gold. "These Indians call gold *wassador*, which argueth there is thereof in the country" (Archer's Account of Gosnold's Voyage, 1602, 3 M. H. C., viii, 77). The Indians were those of the mainland near Elizabeths Island (i. e. Cuttyhunk).

good, *uunum*, *uunum* (*uunee*, *willi*), (it is) good, (it is) well (in the abstract, the possible, or subjectively); *uunugwa*, (it is) good, a good thing, good, pleasant, fair (in the concrete, the actual, or objectively); pl. *uunugwaush*, good things; suppos. part. inan. *uunugyk*, (when it is) good; a good thing, that which is good; *wah-tuun-uunugyk kah muckuk*, to know (that which is) good and evil, Gen. 3, 5 (*uunugigwa*, welcome! R. W.; Del. *walik*, the good, Hkw.). *uunum* is largely used in the composition of

good—continued.

words to express goodness, happiness, good fortune, beauty, etc.: *wanuhto*, (he is) good, a goodly man, a hand-some, rich, or prosperous man (*wanuhto*); good, C.; *wannuhto*, proper and personal, R. W.).

goods (effects, property, res.), *manuachish*; *hagpuash ash* *manuachish*, 'money or stuff'. Ex. 22, 7 (*manuachish* [typographical error for *manuachish*]). goods, R. W.).

goose, *hiock*, pl. *hiockok*, R. W.; Narr. *co'aukh*, Stiles; Pop. *kohauk*, Stiles; *wampohkuck*, a goose, C. See brant goose.

gourd, *qhuamasy* *qpuamawisk*, a bottle (made from a gourd?), C.). From *qhuam*, long, and *ask*, green vegetable or fruit.

govern, *manuam*, *manuamam*, he governs, rules, protects (it); v. i. and v. t. an. *manuamam*, *manuamam* (*manuamam*, C.), he ruleth, governeth (*aimi-manuamach*, keep thou me, C.); *manuamamachagawam*, I govern, ibid.; n. agent, *manuamach*, *manuamamach*, *manuamam*, a ruler, a governor (pl. *manuamachig*, magistrates, rulers, C.); *manuamacheg*, *manuamamacheg*, they who rule. See ruler.

grain. See corn.

grandfather, *wattahukikkanamisa*, C. (father's father?).

grandmother, *okumam*; *kokuamam*, thy grandmother, mother's mother, 2 Tim. 1, 5; but *kokuamam*, 'thy aunt', Lev. 18, 14 (*wattakamamissa*, C.).

grape, *wamam-an*, pl. *wamamamash* (*manuamamash*, R. W.). See vine.

grass, *waskht*, *waskht*, for *waskhta*, 'm'askhta, that which is green, or suppos. m'askht, (when it is) green; pl. *waskhtamash*, grass, pasturage, hay (*waskhtamash*, hay, C.); *waskhtamash*, grass or hay, R. W.; *askask*, grass, C.); v. subst. *waskhtam*, it is grass; dim. *waskhtam*, El. Gr. 12; *waskhtam*, much grass. From *ask*, unripe, immature, raw (*ask-an*, 'it is raw', R. W.), from which by duplication comes *waskhtam* (*waskhtam*, R. W.; *askwag*, C.), green. See flag; green; meadow; medicine.

grasshopper, *chamumps* (*chamups qumshau*, a grass-hopper jumps, C.). *qua-*

grasshopper—continued.

ququashau, suppos. part. an. from *ququashau*, a double freq. from *quashau*, he leaps or jumps. Eliot uses these words interchangeably for 'grasshopper' and 'locust'. The Mass. Ps. (Ps. 78, 46) has *chamumps* for 'locust', and perhaps this name properly belongs to the common cicada, popularly called 'locust'.

grave (adj.), *manum*, (he is) grave. See slow.

grave (n.), *acwahke*; *waskhe acwahke*, on or above his grave; *puskumasa acwahke*, laid in his grave, John 11, 17; *happiskumash*, graveclothes. See bury.

gravel, *manumumpapukta* (?), Is. 48, 19.

gray, *wampishucki*, C.; *wampamut*, *wampahpamut*, infin. to have gray hair or be gray-headed; *wampahpam*, he is gray, has a gray head; *man-wampahpam*, I am gray-haired; suppos. *wampahpam*, when I am gray; suppos. part. *wah wampahpam*, he who is gray (*wah wampahpam*, he is gray, C.) [*wampi*, white, and *k* progressive, becoming white].

great, *mish*, *mishi* (*mishi*, *mishi*, C.; *mishi*, R. W.), great, large, big, absolutely and not merely by comparison; pl. adj. *missigamsh*, (they are) great, inan. obj. *mish* is the usual form in Eliot of the adj. and adv., *mishi* for the verb; *mish acta*, a great house; *acta mishi*, the house is great, as in 2 Chr. 2, 5; Esth. 1, 20; Eccl. 9, 13. Comparative *amish* *mish*, *amish mishi*, or *mishag* (see below), greater [*m'sh*, the indefinite particle with the radical 'sh, expressing excess, intensity, and perhaps primarily greatness. Heckewelder gives (Del.) *chingu*, large; *chingu* or *m'chingu* *puschis*, a large cat; *m'chomshicim*, a large knife; "still, it is easy to see that *m'cham* in the latter word is derived from *chingu* (?), large or great" (Corresp. 448). Elsewhere he gives *meechek* *achshink*, at the big rock (Words and Phrases 459). The *m'* certainly does not belong to the root, which is identical with or nearly related to the *ash* of the inan. pl.). *missag*, *mishag* [*m'sag*, *m'shik*], suppos. concrete, a great thing, i. e. a thing when it is great, great rela-

great—continued.

tively, great of its class or kind, of things inanimate: *mohsag wata*, 'the greater house', 2 Chr. 3, 5; *mohsag mitchesonok*, 'so great a sin', Ex. 32, 21; *at moshik-konackpit*, in a great house, 2 Tim. 2, 20; cf. Del. *m'chugui*, above. *mogki*, *mogki*, *mukki*, (it is) very great, huge, ingens, inhumanis* (usually of things inanimate); pl. *mogkipuash*, Gen. 41, 5 (*manocktawash w'qauanti-ganash*, 'great lights', i. e. the sun and moon, R. W.); as n. *mogpish*, *mogpish*, great things; cf. *mogkenuam*, *mukkenam*, he gathers together; *ogketam* (*aketaam*, R. W.), he numbers, counts, adds up; see *mogki k'itatanash*, great cities, Dent. 6, 10. The root is *E'* progressive or cumulative. *missagki*, *missagki*, great, powerful, mighty of animate beings, with relation to position, importance, power, etc., but not to magnitude); *nah missag-konok*, he (who is) great; *nam missagkonok*, the Almighty (Peg. *namushakot amudta*, the greatest god, Siles); pres. part. *nah missagkonatch*, the chief, and so the eldest (servant, Gen. 24, 2); vbl. n. act. *missagkonamok*, greatness, as of a king, a warrior; see plenteous. *kiche* (old, superior in age, therefore chief), in compound words *kicht*, chief or greatest, as in *kichtquisset* [*kicht-uisset*], the great toe; *kichtquandeh*, the thumb; *kichtatan* [*kicht-atan*], a great city; *kichtanot* [*kicht-anot*], the great god (the Lord God, Gen. 24, 7); hence *kichtah*, the sea. See old; sea.

[*NOTE — This requires correction, *mogki* signifies great by aggregation, as its related words show: *misha wata*, a great house, *mukki k'itatan*, a great city.]

great (to make), *mishaham*, he makes (him) great; suffix an. *nam-mishah*, I exalt him; *kam-mish-esh*, 'I magnify thee', Josh. 1, 7; inan. *mishchetau*, he makes (it) great (*mishapauant*, to brag or swagger, C.).

green, *ashkashki*, *ashkospi*, *ashkoshpu* (*ashkisi*, R. W.; *ashkospi*, C.), green (it is green): *amutah ashkospi-at*, 'as the green herb', Ps. 37, 2; *ashkoshpah-kunda*, in the green, 'in green pastures', Ps. 23, 2; pl. adj. and inan. pl. of verb

green—continued.

subst. *ashkoshkigunash*, (they are) green, Eccl. 1, 6; dimin. *ashkospi*, greenish. *ashkoshpam*, green (of a tree, as opposed to dry or dead), flourishing: *at ashkoshpam-at* . . . *at-amashki-at*, 'in the green tree . . . in the dry', Luke 23, 31. *ashmuh ashkubuk*, 'every green tree'; *ashkup*, a green tree, Ezek. 17, 24 (*ashkospi-sinawat*, to be green, C.). From *ashk* (*ashku*, R. W.; *ashku*, C.), raw, immature, unripe; by duplication *ash-ashki*, which is nearly related to *ash*, *ashp*, *ashpam*, not yet, and *ashku*, new, young, first in time. See grass.

grieve, *amantam*, he grieves, is sorrowful (*nam-mashana*, I grieve, C.); *amantam*, I am grieved, R. W.); *ahya amantamok*, do not you grieve; vbl. n. act. *amantamok*, a grieving, sorrow, grief (*amantamam*, sad, sorrowful, C.). *ashkashamam*, *ashkashamam*, he is grievously afflicted or is in great pain or sorrow; vbl. n. act. *ashkashamamok*, *ashk*, excessive grief or affliction [*ahkade*, *ashkpa*, at extremity, from *ahp*, a sharp point. See end.].

grind, *togkahachosa*, *togpachosa*, he grinds in a mill (*togpacham*, he grinds, C.); *tachhamam*, to grind corn; *tachhamawat*, beat me parched meal, R. W.) [*tach*, radical, he strikes or beats, and *assa*, verb of an action]. *soqut-takham*, *soqut-takham*, *soqut-takham*, he breaks it into small pieces, he s (it) to powder, grinds (it) small or fine; causat. inan. from *soqutpam*, he breaks in pieces, and that from *soqut*, (it is) fine, in powder. See beat; mortar; strike.

groan, *mishatamam*, *mishatamam*, he groans; *nam-mishatamamam*, we groan, *amachkambaram*, *amachkambaram*, *amachkambaram*, he groans (*amachkambaram*, I groan, C.); vbl. n. act. *amachkambaramok*, *amachkambaramok*, *amachkambaramok*, a groaning.

ground, *ahke*, *amamohke*. See dry; earth.

grow, *tamata*, it grows, is produced, as a plant from the seed: *ashkashpish tamataog*, thorns shall grow or be brought forth, Gen. 3, 18. Elsewhere *am pash tamog* . . . *amchagunash*, 'there

grow—continued.

shall grow . . . trees', Ezek. 47, 12. *mekin*, *mekun*, it grows, is grown, as a plant increases by growth; *mache mekin*, it began to grow; *pujeh* . . . *mekik*, until . . . (when it was) grown; *nish mekharancho mekukish*, things which grow of themselves spontaneously, 2 K. 19, 29. *mekin* means also he is born; suppos. *mekit*, (when he is) born; infin. as subst. *wateh mekinnot*, from the birth; see birth; born. *mekin* *mekin*=*mekin*; *adhar-pok*, Matt. 6, 28. =*mekik*, Luke 12, 27. *mekin*, he or it grows, as a plant or an animal; *meshary mekin*, the rush grows Job 8, 11; *may mekin*, they grow (*mekin*, he is born, Prov. 17, 17; Job 5, 7); vbl. n. act. *mekinok*, birth, =*mekinok*, *ke-mekuppu*, he grows, increases in stature (grows rapidly); *mekkus kemekuppu*, the child grows. *kesatta*, he is grown, has attained full growth. *kesukkin* [*anu*], he is growing up, is attaining full growth; suppos. *pujeh* . . . *kesukit*, till he . . . is grown up. Cf. *kesupshun*, high water, R. W.; see produce; ripe; sun. *sunkun*, *sunkun*, it springs forth, shoots up, as a plant. See spring up.

guard. See watch.

guide, *manchamun* he carries away, an. obj.), he guides (him); suffix an. *man-manchamun*, he guided them (*man-m-*

guide—continued.

*man-m-*ish, I will conduct you; *manchase*, be thou my guide; *manchata*, a guide, R. W.). *samparashamun*, *sampashamun*, he guides (them), conducts (them) aright; suffix an. *wasampashamun*, he guides them; n. agent. *samparashamun*, a guide; part. pres. *wasampashamunchoy*, they who guide, guides, leaders [*samp-are*, right].

guilty, *kesatam*, he is guilty; *mek-kesatamamun*, we are guilty. *kesukkinamun*, he is guilty; suppos. *kesukkinamun*, when he is guilty (*kesukkinamunok*, guilt, Dan. 1; *kesatamun*, guilty, C.; *kesukkinamun*, guiltily, ibid.).

gun, *puskunek*, R. W. "Conceiving a similitude between our guns and thunder, they call a gun *puskunek*, and to discharge *puskhamun*—that is, to thunder", R. W. *mekuppu puskhamek*, thunderbolts are shot, ibid. Abn. *mek-puskam*, je tire du fusil sur quelqu'un; *asani puskhak' qui tire?*, Rasles. The root is the same as in *puskshamun*, it bursts asunder with violence, through *pusheun*, it divides in two, and *puhshe*, half. Cf. Cree *puksuk-pukhu*, it bursts (from within), as a gun, Howse 146; *puskshippu*, a gun, Howse 266-267.

gunpowder, *sapukok*, R. W.; *sabuk*, C.

H

had (auxil.), *maheho*, *manmaheho*, are sometimes employed to form a pluperfect tense. See have.

haddock, *paikunimamun*, C. See codfish.

hail, *massipun*, Ps. 78, 48; 148, 8; *massipun*, Rev. 16, 21 [*massi-kun*, great snow?].

hair, *mesanuk*, *mesanuk*, *mesanuk* (*mesanuk*, C.; *wishuck*, R. W.), human hair of the head. *quranhipumun*, he has long hair, is long haired, pres. part. *quranhipumun*, *quranhipumun*, having long hair; vbl. *quranhipumun* (*quranhipumun*, R. W.), a (long) lock of hair. *wishagan*, *wishaglin* (*wishuck*, hair, R. W.), hair on the body or limbs of man or animals, wool (*wishke shakimush*, soft

hair—continued.

wool, C.); verb subst. *mesanagun*, he is hairy; pl. *wishakimimush*, (his hands) are hairy. Cf. Sax. *searaga*; Engl. slag, hair; Ethiop. *shuk-ky*, hair-cloth. Mr. Pickering, in his Index to Elliot's Grammar, gives "*wishagan*, hair of animal". The meaning can not be thus restricted. See beard. *wishkan-mesanuk* (C.), hair growing on the body, Lev. 19, 20, 21, 25, etc.

half, *puhshe*, *puhshe*, *puhqur* (*puhqur*, half [of an. obj.], R. W.; *puhshe*, some, opposed to *minu*, all, R. W.). *puhsamun* (*puhsamun*, R. W.), he divides in two, he halves (it); *puhsheun*, it divides asunder, cleaves in two. Cf.

hare (?)—continued.

ligness of a pig and rooting like a pig', was probably the woodchuck (*Arctomys monax*).

harlot, *maicawannakspawaw-in*, a harlot or prostitute; *maicawannakspawaw-in*, one who is a prostitute in act, who acts the harlot [n. agent. from verb *maicawannakspawaw-ussa*]. *maicawannakspawaw-in*, she commits fornication, acts the harlot. See fornication; adultery.

harm. See hurt.

harvest, *kəpəwam*, he harvests or gathers the harvest (*kəpəwamwā*, to gather corn, R. W.); *kəpəwush*, 'reap thou', Rev. 14, 15; vbl. n. act. *kəpəwamənk*, the harvesting, harvest; suppos. impers. and part. pass. *kəpəwamək* (when it is harvested), the time of harvest (*uāwaməw*, harvest time; *awāw-ut*, at harvest, R. W.; from *awāw*, it is dry(?); *uāwamawāw*, fall, autumn, C.). See seasons.

hasten, *kəwəpəwam*, he makes haste; *kəwəpəwaməw*, hasten thou, make haste; suppos. part. an. *kəwəpəwamət*, when hastening; freq. *kəwəpəwamət*, making great haste, going very swiftly; *awə kəwəpəwamətəwəw*, the swift (potentially) [*kəwəpəwam*, it is swift or quick, with the particle of violent action 'sh']. *awəpəwamət*, he is in haste; *awəpəwamətəm*, I am in haste, C'.

hat. See cap.

hatch, *əwəhəkəhəwam*, (the bird) hatches. See Is. 34, 15; Jer. 17, 11.

hatchet. See ax.

hate, *sekəwam*, *sekəwam*, he hates (it); an. *sekəwaməw*, he hates (him); suffix *awəsekəwaməw*, *awəsekəwaməw*, they hate him; vbl. n. act. *sekəwamənk*, a hating, hatred; *sekəwamənk*, active hating, hating in exercise; vbl. n. pass. and recip. *sekəwaməntənk*, a being hated, reciprocity of hatred, enmity; vbl. n. inan. act. *sekəwaməntənk*, a hating of (inan. obj). Primarily *sekəwam* signifies he refuses, rejects, hence manifests an aversion to, hates. Cf. *səhəkəw*, he spits (*awəsəhəkəw*, I am spiteful or mischievous, C.). Del. *kəhəkəw*, I hate you, Ilkw. *jəhəkəwəm*, he loathes, despises, hates (*aw-jəhəkəwəm*,

hate—continued.

I hate, I despise, C.); an. *jəhəkəwəm*, he hates (him).

haughtiness, *qəwəhəkəwənkəwəwənk*, by reduplication from *qəwəhəkəw*, high, and *awə*, verb of action, he acts very high; vbl. in *-ənk*, very high acting. See proud.

have (auxil.), *mahehe* (after, thereafter). A word which expresses completed action or the end of action, that which has been, was employed as an auxiliary to the verb in forming the perfect and pluperfect tenses (*awāt*, *awātəw*, *awātəw*, *awātəw*, R. W.; *awātəw*, I have; *kəwəwātəw*, thou hast, etc., C. Cree *gher*, 'have'; Chip. *ke* or *go*); an. *mahehe*, that which hath been, Eccl. 3, 15; *awātəwəwəwəwəw*, he hath done it, Is. 44, 23 (*awātəwəwəwəwəwəw*? how much have you given? R. W.; *awātəwəwəwəwəwəw*, I did not see those things; *awātəwəwəwəwəwəw*, I have done planting, R. W.). Cf. *awātəwəwəw*, it decays, fails, comes to an end; *awātəwəwəwəw*, at last (*awātəwəwəwəw*, a dead man, R. W.); *awātəwəwəw*, he is sick, etc. See had.

have (v.), *awātəw*, he has, i. e. possesses or owns (*awātəwəw*, I have, I possess (it); *awātəwəw*, I have; *kəwātəwəw*, thou hast; *awātəwəw*, he has; *awātəwəw*, they had, C.); suppos. *awātəwəwəw*, he who has, the owner; *awātəwəwəw*, the owners or possessors; vbl. n. *awātəwəw*, a having, a possession; vbl. n. pass. or suppos. part. inan. *awātəwəw*, possessed, had, owned; hence a field, land cultivated, inclosed, or to which the idea of ownership attaches (*awātəwəw*, soil, a field, C.). See belong to.

haven, harbor, *kəpəwəw*, *kəpəwəwəw*, *kəpəwəwəwəw*, *kəpəwəwəwəwəw*, *kəpəwəwəwəwəw*, *kəpəwəwəwəwəw*, etc., all derived from *kəpəwəwəw*, he shuts close, closes up, which is from *kəpəw*, *kəpəwəw*, it is close, thick, dense; suppos. *kəpəwəw*, when it incloses or closes up; act. vbl. *kəpəwəwəw*, a closing or making close; *kəpəwəwəwəwəw* [*kəpəwəwəwəw*], a closed place, a covert, etc.

hawk, *qəwəwəwəw*, Lev. 11, 16; *awātəwəwəw*, Deut. 14, 15; *awātəwəwəw*, Job 39, 26 (*awātəwəwəw*, R. W.). Cf. *qəwəwəwəw*,

hawk—continued.

uunuk, 'lion'; *quohquunuuuon*, 'grey-hound'.

he, she, *evô*, R. W. (Muh. *uwah*, Edw.); *uoh*, he, she; *uigum*, him, her, El. and C. (Del. *ucku*, *uckuma*, Hkw.). Strictly regarded, *uoh* is a demonstrative and relative pronoun, corresponding to the inan. demonstrative *uô*; *evô* [*im*] is the proper personal, represented by *u'*, *u'*, or *u'* as a prefix, and '*oh*' or '*uh*' as a suffix, in the 3d pers. sing. of verbs, etc.: *uua uoh* [*uua u-uoh*], I am he, Is. 41, 4; *uoh uukwasit*, he who laboreth [*uukwasit* (without prefixed pronoun), he laboreth]; *utiguuuhô*? where is he? John 7, 11; *uoh uua*, I am he, i. e. I am that man of whom you speak, John 9, 9; *howu uoh*? who is he? i. e. that he, v. 36 (*ut uoh*, in him; *ut uigum*, to him; *uushpe uigum*, with him, C.; *uatta uoh*, *uatta no*, not that (house), not that (man), ibid.; *yo ôppôch evô*, let him sit there; *uauin evô*? who is that? R. W.; Del. *ua nipauwit*, he that stands there, Hkw., = *uoh nipau*, El.). *uohhog*, his body, himself [*u'ohog*, his body] (*uuhôck*, the body, R. W.); *uushpe uohhog-uh*, by himself, Heb. 6, 13. *uuttaiuh*, he belongs to me, he is mine; *uua uuttaiuh*, I belong to him, I am his, Cant. 2, 16; pl. *uish uuttaiuh-ash*, the things which are his; *uuttaiuh*, his. See this.

head, *uuppuhkuk*, *uuhpuhkuk*, a head; *uppuhkuk*, his head; *kappuhkuk*, thy head [*u'puhkuk*, the hollow; from *puhki*, *puhpuhki*, it is hollow]. -*outup*, head (summit, top), in compound words, as *chapiôutup* [*chippu-outup*, separated head], a skull (*tôpanuôup*, tête de mort, basins); elsewhere, *waskonôutup* (bone head), a skull (*uuskonôutup*, C.); *uumpuutup* (white head), a white or hoary head; *kollautup*, the top or crown of the head (the scalp?) (*uppuquôutup*, the head; *uuppuquôutup*, my head, R. W.; Abn. *uutep*, tête; *uutep*, ma tête; 3d pers. *Step*).

headdress (?), *chutuhquah*, 'a crown'.

heal, *uetsckehhuu*, he heals or cures (him). See cure.

health, vbl. n. pass. *uetsckehettuonk*, health produced or restored, a being

health—continued.

cured; act. *uunuuuunôonk*, health, well-being; *uua uunuuukketuonkôonk*? is it a healthy time, is it healthy? C. See well.

heap, *kohkukquag*, *kukukquag* (when it is heaped up, made high), a heap, a summit, the top [from *kukukquag*, he goes up, ascends]. *uunuuukquag* (it is made full), a heap; *uunuuukquag* *uunuuukquag*, 'heaps upon heaps', Judg. 15, 16 [from *uunuuag*, it is full, and *uunuuag*, it exceeds, or extremely]. *sokenug*, a heap of corn, R. W. "The women of the family . . . dry the corn in round broad heaps", ibid. [pass. part. suppos. from *sokuum*, he pours (it) out; when it is poured out].

hear, *uattam* (*uoh uattam*, C.), he hears (it), *uunuuatam*, I hear (*uunuuatam*, C.); *uuhash*, hear thou; an. *uutah* (*ken uutah*, C.), hear thou me; *uattam*, he hears (him); suppos. *uutit*, when he hears; *uoh uutit*, he who hears, may hear; vbl. n. *uutamuonk* (*uutamuonk*, C.), a hearing.

hearken, *kukku itan*, *kukku itan*, he hearkens to (him), he listens with attention to (him); suffix *kukku itan*, hearken thou to me; *uoh kukku itan*, to him ye shall hearken (*u'itop kikkita*, friend, hearken to me, R. W.; *kukku itan*, he hearkens to it, inan., C.).

heart, *uutah* [*u'utah*], a heart; *uutah*, my heart; *kuttah*, thy heart; *uutah*, his heart (*uutah*, R. W.; Muh. *uutah*, Edw.; Del. *u'utah*, Hkw.; Minsi *uutah*, Barton; Alg. *uutah*, McK.). Pronounced, says Duponceau, as "the German *der* or *für* (English *day* or *lay*)", Notes to El. Gr. xi, xii.

heat, *kussittua* (it is warm), the heat of the sun, natural heat. *kussoppittag*, *kussoppag* (when it is hot), great heat (by the action of fire); vbl. n. *kussoppissuonk* [from *kussoppissu*, he is hot], heat, an inflammation (*kussoppittahôonk*, feverency or heat, C.). *kussampekussam*, he heats (it), makes it hot; suppos. part. inan. *kussampekussam*, when it is heated. See hot.

heath-cocks, *uunuckuk-quinug*, R. W. Probably the Tetrao cupido or pin-

heath-cocks—continued

nated grouse, formerly very common in New England, though now rare, but possibly Tetrao umbellus, the ruffed grouse, pheasant, or 'partridge' of Massachusetts and Connecticut. So named for the beauty of its plumage; *annakou*, he is painted, decorated with paint; pl. *annakouek*, they are painted, R. W.

heaven, *kisuk* (*kiesuck*, R. W.); Peq. *keesk*, Stiles; Ilkw. *gisuchuk*, Del.), the visible heavens, the sky; *kisuk kuh obki*, the heaven and the earth, Gen. 1, 1. See sun.

heavy, *tahkquu*, *tahkquuu*, (it is) heavy; *tahkquog*, that which is heavy (*tahkquuu*, heavy, C.); *kukquissuquu*, *kukquissuckquu*, you are heavy; *quissuquu*, heavy, R. W.).

heed, *annukquassa*, he takes heed, acts cautiously (as if in danger); *annukquassish*, take heed to thyself; *annukquassatch*, let him take heed (*annukquass*, I beware, C.); act. *inun*, *annukquassuudash kutah*, beware of the sea, C.); act. *an*, *annukquassunuu*, he takes heed of (tan. obj.). Cf. *annukqu*, (it is) dangerous, *annukquadtut*, in peril, in danger. See dangerous.

heel, *uagquu* (*uagquûu*, C.), a heel; *uagquuu*, *uagquuuu*, his heel; pl. *-ash*. From *uagquu*, it is enlarged, is more great, swells, protuberates. Hence, too, *uagquûu*, a boil or tumor (Webster suggests with a query the alliance of English heel with Greek *kûlû*, a tumor).

height, *sahkankquok*, *sahkankquadt*, adv., in height (with measure of elevation or altitude), *ne sahkankquok*, its height, *ne anahquu spauwukquu*, *ne anahquu spauwuk* (?), its height from bottom to top, Gen. 6, 15; Ex. 25, 10, = *ne sahkankquok*, Ex. 25, 23, = *ne anahquu spauwuk*, Ex. 27, 1, = *ne ashpuhtag*, Ex. 37, 1, = *ne ashpuhtag*, Ex. 37, 10, = *ne kildankquu*, Ex. 30, 2, = *ne ohshpuhtag*, Ex. 37, 25, = *ne sahkanquu*, 1 K. 6, 2, *sahkankquassauk*, height of a man or an obj.; *uassahkankquassauk*, his height [*saukuk*, when it shoots up, as a plant]. See high.

hell, *chepichkomuk*. See devil.

helmet, *appahkukquut* (on his head); *nahpukukquut* (on a head).

help, *annunuu*, *annunuuuu*, he helps (him); suffix *ant-annuhmuoh*, he helped them; *annunuuuoh*, help thou me (*kut-tinnunuu!* will you help me? *ne-ant-tinnunuu-uus*, I will help you, R. W.). Primarily to give to, to bestow upon. See give.

hemp. See flax.

hen, *unûish*, *unûpash*, a hen, a cock, C.; *muush*, a cock, EL.

her. See he.

here, *yu*, *yuu*, in this place; opposed to *uut*, there, in that place. See this.

hereafter, *amputak*; *ûish pûsh amputak ûangish*, the things which shall be hereafter, Is. 41, 23; Rev. 1, 19; 4, 1 (*amputag*, shortly, C.).

herring (?), *ûunûis*, pl. *unûissuog*, herring, C.; *unûissog*, a fish somewhat like a herring, R. W.; Peq. *unûissuunges*, alewives, Stiles. See menhaden.

hide (n.). See skin.

hide (v.), *utahkûu*, *utahkûu*, he hides (it); *ut-utahkûu-an*, I hide it; *utahkûush*, hide thou it (*utahkûuûut*, to hide, C.), *utahkûu*, he hides or conceals (himself or another person); *utahkûu*, hide thou (them); suffix *ut-utahkûush*, he hid them, *puttagquuu*, he hides himself, is hid; *puttagquush*, hide thyself; vbl. n. *puttagquohuk* [= *puttagquûu-uk*], a covering or hiding; *puttagquûquohuk*, that which serves to hide, a veil, *puttagquûu*, *puttagquûu*, he hides (it), lit. he covers it over (*puttagquûuûut pûshkûssauk*, to cover one's nakedness, C.), *ukhûu*, he covers (it), he hides (it); *ut-ukhûu nûksauk*, I hide my face; vbl. n. *ukhûuhuk*, a covering (screen or curtain, etc.), *an. ukhûu*, he hides or covers (him).

high, *quunukquu*, (it is) high, tall (*quunûkûi wûu*, a high house, C., *quunûkûu*, highly, ibid.); *quunûkûu quunûkûu*, very high, *quunûkûuquûu*, he is high, i. e. elevated, *quunûkûu quunûkûu* (*quunûkûu*, R. W.); *quunûkûu*, C.), he is high or tall. From *quunû*, long.

high place, *kutûhkiûg*, *kutûhkiûg*, *kutûhkiûg*, a high place, the summit of a mountain or hill; as adj. *ut kutûhkiûg*

high place—continued.

wadehu-at, on the top of the mount [*kodt-ohk?* Cf. *kodt-ontup*, the top of the head]. *koghsahkkoag*, a high place; pl. -ish, 1 Sam. 13. 6 [suppos. redupl. of *kassohkô*]. *kassohkô*, *kassohkoigou*, a (high) peak or point of rock or earth; *kassohkoampsk*, 'a sharp rock', 1 Sam. 14. 4; *in kassohkoigou wadehu-at*, into a high mountain. 1s. 40. 9 [from *kôas*, *akps*, anything sharp or pointed].

hill, *wadehu-mas*, pl. -ash [dimin. of *wadehu*, mountain]; *in wadehu ohkot*, 'to the hill country'; *wadehokkanto*, 'in the hill country' (Del. *wachschûnk*, on the hill, Hkw.).

himself, *wahklog*; see *he*, *wattin*, *wattinam*, *he* himself, *like* ipse. Though Eliot mentions *tin*, *tinna* as 'suppletive syllables of no significance, but for ornament of the word' (Gr. 23), it is evident enough that they were employed to give emphasis to the pronoun when separated from the verb. From *cin*, the pronoun of the third pers. sing., was formed the verb *wattinamim-mat* [*wat-annamim-mat*], to be like or such as [*ann*] himself; see *kind* (n.). *wahawouch*, of himself, *sna sponte*.

hinder, *wattawachan*, *he* troubles, disturbs, hinders (him); *ahpu wattawach*, do not trouble me (*Lotânnamish*, I hinder you; *edannamim*, *edannam*, you trouble me, R. W.; *kotamchish*, I hinder you; *wattamchhânnam*, I hinder, C.). See trouble.

hind parts, *wattamigea* (*wattamigea*, behind, as prep., C.); *ahdâniya*, his hind parts; *at wattamigea*, 'into the draught', Matt. 15. 17. See behind.

hip, *wahpoc* [*m'ohpi*], a hip, upper part of the thigh, *ham* (*ômpas*, a hip, C.; *apama*, the thigh, R. W.); *kohpiôog*, *koppioog*, thy thighs; *wahpu*, his thigh. Cf. *wahpoua*, a thigh.

hire, *onkputtan*, *onkputtan*, *he* hires (him), pays (him) wages; *kut-onkputtanish*, 'I will give thee hire', 1 K. 5. 6 (*kut-tânnelkputtanish*, I will pay you, R. W.). *annamaw*, he employs in service, he hires (him) (*kuttannamish*, I will hire you, R. W.). See recompense.

his, *wattahu*. See *he*.

his own, *ahawouch*, his own, their own, of himself, *sna sponte* (*wahawouch*, their own, C.).

hiss, *mannamâmat*, to hiss; *wah mânnamaw*, he hisseth, C. *quksa* (*quck-assa*), he hisses; *quksawog*, they hiss, Lam. 2. 16 [lit. they make quacking, *quck-assawog*, onomatopoeitic]; *quksamaw*, *quckassamaw*, he hisses at (him).

hither, *you woggu* (toward this place, in this direction); *you woggu in kah pi in*, hither and thither (*yanwoggu*, this way, C.); Del. *yu ânduchqui*, this way, to this side, Hkw.).

ho! *chuh!* interjection of calling; *chuh! kin*, *quksh!* 'ho! such a one, turn aside!' Ruth 4. 1 (*chuh annuk!* behold! C.).

hoarse, *taam antawonk*, a hoarse voice, C.

hoe, *amashkam*, he digs, he hoes (*amash-kig*, pl. -amash, hoes; *amashkomânnamawin*, a breaking-up hoe; *amashkomânnam*, to hoe or break up (the earth); *amashkomawek*, they hoe, R. W.). See weed.

hog, *ackputchann*, pl. -aug, R. W., 'a wild beast of a reddish hair, about the bigness of a pig and rooting like a pig, from whence they give this name to all our swine'. The animal named by R. W. is the groundhog or woodchuck (*Arctomys monax*). Mr. Judd, in Gen. Register, VI. 219, identifies the '*wood-shaw*', '*woodshuck*', and '*wojak*' of the early fur traders with the 'fisher' or '*wattawag*' (*Mustela canadensis*). See fisher. I suspect that 'woodchuck' is corrupted from the aboriginal name, and that the dictionary reference, 'See chuck', as a guide to the etymology, is wrong.

hoist, *ashpannam*, *ashpannam*, he hoists or lifts (it) up; *ashpannamawog sapig-huak*, they hoist the sail. *awawippanish*, hoist up (the sail), R. W. See hold.

hold, *kinnam*, he holds in the hand, carries, bears (it). See bear (v.). *kinnam*, he holds or carries (an. obj.): *akkin-amoh*, she beareth him, Dent. 32. 11; suppos. part. an. *kinnamant ahtamph*, 'handling the bow'; *kinnamant awogysph*, holding the stars (in his hand, Rev. 2. 1). *kogkânamm* [freq. and intens. from

hold—continued.

kinnun], he holds habitually or continues to hold (it), he holds (it) strongly, lays hold of it. *menhkinun*, he holds (it) fast, takes a strong hold of (it); *munnuhkinun*, I hold fast (I hold, C.); *menhkenish*, hold then it fast [*menhki*, (it is) hard, strong, firm]. *sumunigunnu wunatcheg*, he holds out (stretches out) his hand; see stretch out. *nshpinun wunatcheg*, he holds up (lifts up) his hand; suppos. *aspinun wunatchegunish*, when he held up his hands, Ex. 17, 11. *wattinun wupuanang at wunatchegut*, he holds a lamp in his hand. *wupinun wunatcheg*, he holds up (raises up) his hands.

hold (to take), *tohqunaw misquah*, he catches a bear; see catch. *autuunuw ussetut*, he takes hold of (catches him by) his feet; *wah unumwah annunt wch-tanogut*, he who takes a dog by the ears, Prov. 26, 17.

hole, *wonogyp*, pl. *wonogypwash* [*wonogyn*, *áwonogyn*, he burrows, has a hole]; *wonogypwash*, pits, holes, or dens of wild beasts; excavations. *pukyni*, (there is) a hole, an orifice; suppos. inan. *puk-qay*, a hole or hollow (the eye of a needle, Mark 10, 25); by reduplication *puppukhuyag*. See *hole*.

homage. See *tribute*.

home, *at wchit* (at his house, to his house), at home, to home (*watwámmek*, at home, R. W.). *mut appu*, he is not at home (*mut upu*, R. W.). *nickquánuu*, I am going home, "which is a solemn word amongst them, . . . confessing the sweetness even of these short temporal homes", R. W. (Del. *n'mutshi*, I will go home, Hkw.).

honor, *quttánuu*, *qutchánuu*, he honors, shows honor to; *quttánuumuk ketasut*, honor ye the king; with an. obj. *quttánuu nannu*, he honors (him); *quttánuu kash*, honor thou thy father (cf. *qutch-tan*, he fears). *quttánuum*, he honors (it), i. e. regards it as honorable (*quttánuumir*, honorable, C.); vbl. n. pass. *quttánuumuk*, the being honored, honor received.

hoof, *múhkas*, *múhkas* [*m'uhkás*, a sharp point]; pl. *múhkasog*, nails, claws, hoofs: '*horseskossog*', horses' hoofs,

hoof—continued.

Judg. 5, 22; *wúhkasog*, his (or its) hoofs (*múhkasuck*, nails, R. W.); *múhkas*, a hoof, C.). *nersukossan*, he parts the hoof [*ners-uhkos*, two-nailed]; part. an. *nersukossat*, parting the hoof. *pas-súkkossan*, 'he divides the hoof' (?), Lev. 11, 7 (cf. verses 4, 5, 6); from *pasuk-uhkos*, single nailed or having an undivided hoof (?). See *claws*; *nail*.

hook, *uhquán*, *uhquun*, *uhquun*, a hook, a fishhook (*uhquán*, C.); *hquánuu*, pl. *ánuwash*, R. W.; Del. *annu*, a fishhook, Hkw.). *om*, Matt. 17, 27. *sóhsgkinuít-tunni* (it hooks or fastens), pl. *+ng*, 'hooks', 'taches', Ex. 26, 6, etc.; *sóhsgkittiken*, it is hooked or fastened; from *sogkannu*, he catches or clasps it, hooks on to it. Cf. *sogk-pu* [*sogk-appa*], he bites; *sogk-mas*, a gnat. See *end*.

hope, *annánu* (*wah annánu*, C.), he hopes; *nut-annánu* (*nut-annánu*, C.), I hope; suppos. *annánu*, when (or if) he hopes; vbl. n. act. *annánuumuk*, *annánuumuk* (*annánuumuk*, C.), a hoping, hope, expectation.

horn, *askun*; *wataskun*, his horn. Not distinguishable from (if not identical with) *áskun* or *askun*, a raw hide or undressed skin, as well as *muskun* [*m'uskon*?], a bone; *waskun*, his bone. Cotton gives *oskún*, a hide; *waccon*, a horn. The latter is evidently from *wáccun*, it winds around, is curved. See *bone*.

hornet, *wahkíwamun*, Josh. 24, 12; but bee, Ps. 118, 12. See *bees*.

horse, *nahnuip unáwáut*, a horse, a creature that carries, C. Eliot, for the substantive, transfers the English 'horse', '*horsesog*', but has *wah nah-mukyat horsesoh*, he who rides a horse, and *nahmukypatcheg*, *waycanmukypatcheg*, horsemen, riders (*wannu waypánuwot*, he rides on horseback, R. W.), from *wayntam*, he carries or bears it (upon his person); an. *waycan*, he carries (him); pass. part. *waycanmuk*, carried; hence, actively, riding. See *bear*. Del. *nanayunges*, a horse, formed from *unwesis*, a beast (?), from which the last syllable is taken (?), and *wayndam*, to carry a burden on the back or shoulders, Hkw. Corresp. 402.

hot, *kussittan* (*kussittah*, R. W.), it is hot, with reference to the heat of the sun, the weather, or natural heat; *kosittag*, *kásittag*, *kásohtag* (suppos. part. inan., when it is hot), the heat of the day (*késsinnéant*, to be warm; *nuk-késsap*, I am warm, C.; *kásittéks*, hot weather, R. W.). *kussopáísat*, when it is warm [suppos. from *kussopéssu*, dim. (?), a little hot]. An. subj. *kussoppéssu* [*kuss-ápéssu*], he is hot (*nuk-kissápis*, I am hot; *nuk-kissoppéss*, I itch; *kussoppéssinnéant*, to be hot, C.); vbl. n. *kussoppéssinnéant* (a heating of the person), inflammation. *kussopittéu*, it is hot, by the action of fire, made hot, heated, made very hot; as adj. *kussopáttéu*, *kussópáttéu*, hot; suppos. inan. *kussoppéu*, (when it is) very hot (vbl. n. *kussopéttéuhéant*, fervency or heat, C.; this is formed from a causat. verb *kussopéttéuhéant*, he makes it to be hot). *kussámpéssussun*, he heats or makes hot (a furnace, oven, or the like). The root in all these words is *ohkus* (*ókus*), as in *n'kussa*, a burning coal, from which, too, in the suppos. an. form, may perhaps be derived *kesuk*, the sun; see sun. Cf. Gr. *καίω*; *καῶσις*; *καῶσις*; *αἶψα*, to burn; *αἶψα*, the empyreal region, the sky; *ἔλκω*, *ἐλκω*, heat of the sun; *ἥλιος*.

house, *wéto*, El. Gr. II; *wek*, *wek*, my house; *kek*, thy house; *weck*, *wek*, his house; *ut wekít*, in his house; *ut wekúwéut* or *wekúwéant*, in his (their) house; "hence we corrupt this word, *wigwam*", El. Gr. II (*wéto*, a house; *wéto-ánnéck* *nótesheut*, I came from the house; *wétoánnéck*, at home; *níkíek*, my house; *kíkíek*, your house, R. W.); *wéto ne weckinnéck*, 'a tent to dwell in', Is. 40, 22; pl. *wétoánnéck*; *ut weckinnéck*, on the house, in the house or houses. *wéto* is evidently the 3d pers. sing. indic. of a verb which can not be accurately translated into English, but to which 'he makes his home' approximates, and *weck* (*wéck*) appears to be the suppositive form of the same verb. From this last comes *weckinnéck*, he lives in or occupies a house; *weckíteu*, he builds a house; an. *weckékan*, he builds (is building or constructing) a house for (any person or an. obj.); vbl. n. *weckíteuonk*, a

house—continued.

building. Nearly related are: *weckéman*, he lives with (another); *weckémp*, a friend, kinsman; *weckéttu*, a sister (*weckéttéuog*, they live together, Ind. Laws); *wéttéuánnéu*, he takes (her) as a wife, i. e. to his house; *wéttéuánnéuog*, they marry or are married (*wéttéuánnéuonk*, they make a match, R. W.); cf. *wéttu*, he is born, he is produced, he or it grows; *wéttéuonk*, birth; *wéttéu*, (when he is) born, etc. *kéuonk* (an inclosed place), an English house or building other than a dwelling house, rarely employed except in compound words: *wésséché kéuonk*, the top of the house, on the roof; *qúnnéuonk kéuonk*, a high building, a tower; *wénnéuonk kéuonk*, *wechénéuonk kéuonk* (C.), 'store house or barn', Luke 12, 24 (*wénnéuonk kéuonk*, a meeting house; *chippí-kéuonk*, a chamber, C.).

how, *bóh*, *bóhén*; *tóh kításhé*? *tóh kúttéshé*? how many times?; *tóhén wénnéuonk*? how often?; *tóhúttéché*? how long? (*tóh*? R. W., a general interrogative, where? how? what? etc.; *tóh wénnéuonk*? *tóhúttéché*? *tóhúttéché*? how much?; *tóhúttéché*? *tóhúttéché*? how far? R. W.; *tóhúttéché*? how far?; *tóhúttéché*? how great?; *tóhúttéché*? what manner? C.; *tóhúttéché*? *tóhúttéché*? how much?; pl. *tóhúttéché*? *tóhúttéché*? how many?; an. *tóhúttéché*? how many persons? (*tóhúttéché*, so much; *ut tóhúttéché*, so often; *tóhúttéché*? *tóhúttéché*? how many days? C.; *tóhúttéché*? how much?; *tóhúttéché*? *tóhúttéché*? how many winters?; an. pl. *tóhúttéché*? how many? R. W.). *tóhúttéché* [to what, *ut-tóh*], how, as adv. of comparison: *tóhúttéché* *ut wénnéuonk*, how beautiful (*tóhúttéché*, how great, C.).

howl, *wéshéuánnéant*, to roar; *wéshéuánnéantéuonk*, to howl; *wéshéuánnéantéuonk*, I howl, C. (?). *wéshéuánnéantéuonk*, he howls or yells; *wéshéuánnéantéuonk*, they howl; vbl. n. *wéshéuánnéantéuonk*, howling. See shout; roar.

humble (adj.), *hóhpánnéu*, he is humble; *hóhpánnéu* (*hóhpánnéu*, C.), humble; n. agent. *hóhpánnéu*, one who is humble, suppos. part. pl. *wéshéuánnéantéuonk*, *hóhpánnéu*, *hóhpánnéu*, *hóhpánnéu*, *hóhpánnéu*, the humble; vbl. n. *hóhpánnéuonk*, humility.

humble (v. i. *hohpachhauu*, he makes (him) humble, he humbles (him)).

hundred, an. *paśśūkang*, inan. *paśśūk-uash*; *uqut paśśūkang*, one hundred (persons); *gaunt paśśūkua kuthuawā*, for four hundred years, lit. yearly to the four-hundredth (*uqut paśśūk*, one hundred, R. W.; *uqut paśśūkua* or *paśśūkang*, C.).

hungry, *kuttapu*, he is hungry; *uak-kutap*, I was hungry (*u'cittap*, I am hungry, R. W.; *uak-kutap*, C.); suppos. *uoh kuttapūt*, he who is hungry, pl. *uay kuttapuatcheg*; n. agent, *kuttaporeu* [for *kuttapuāt*], a hungry man [from *kut-apu*, he desires to eat], *paśśūk-uashu*, he is extremely hungry, he starves or is starving; *uoh uahau nūp-pau paśśuawatau*, he is like to die with hunger; vbl. n. *paśśūk-uashuawak*, starving, extreme hunger. See eat; starve.

hunt, *uachau*, he hunts, is hunting (*uachūt*, he is gone to hunt or fowl; *u'tuachauu*, I go to hunt; *uachūtuck*, let us hunt, R. W.; *uachūchau*, I hunt, C.); Del. *gah' alluachūu*, come, let us go a-hunting, Hkw.; vbl. n. *uachauwak*, hunting (the game taken by hunting, Prov. 12, 27); n. agent, *uachauu*, *uachauu*, a hunter (*uachūu*, a fowler, C.). V. i. an. *uachauu*, he hunts (animals or live game); *uachauuay*, they hunt; suppos. part. *uachauu*, (when)

hunt—continued.

hunting; *uoh uachauu*, he who hunts; with inan. obj. *uachauuau u'uachauuak*, he hunts his prey, Job 38, 39. See strive after.

hurl, *bagkau* *qussakpawush*, to hurl stones (from a sling, 1 Chr. 12, 2); v. i. *bagkau*, *baglau*, he hurls, he strikes. See strike.

hurry. See hasten.

hurt, *waskhau*, *waskhauu*, he hurts, injures, does harm to (him); suppos. part. an. *waskhauu*, harming, hurting (when he hurts); *uut pish kawaskhukau*, he shall not hurt thee; negat. imperat. *waskhūhūku*, do him no harm (*waskhūhūay wakhūpūhū*, they hurt themselves, C.); *uauwaskhau*, I hurt, ibid.; pass. *uauwaskhū*, I am hurt; adj. *waskhūwūu*, hurtful; vbl. n. act., *waskhūwūwak* (a hurting), hurt, violence; vbl. n. pass., *waskhūhūwak*, violence suffered (a being hurt), a wound; n. agent, *waskhūhūwau*, one who hurts or harms, 'the spoiler'. Cf. *wasghauk*, blood.

husband, *wasakch*, *uashakch*, the husband of, (her) husband (*uashick*, R. W.; *wasūkkua*, *wasūkūu*, a husband, C.); *uashuk*, my husband; *kasuk*, thy husband; *kashukawuay*, your husbands.

husks, *wahhōngkūuauuawash*; *ut wahhōngkūuauu*, to the husk.

I

I, *uau*, *u'au*; prefixed *u'*, *uut* (*u'au*, R. W.; *uau*, C.; Del. *uau*, Hkw.); *u'au uash*, I am he. The characteristic *u* of the first person fills the place that in several other languages, Semitic and Aryan, is assigned to the principal consonant of the pronoun of the second person. It may be denominated *u'* demonstrative. With the Indian all action began or centered in self—*u'au*, the reduplicated demonstrative, was the emphatic 'this one', hence *uau*, man; *u'auu*, male; *uauu*, any (one person or thing of the kind spoken of), as well as *u*, this (thing), *uut*, these, *uoh*, he who, that person; *uay*, they, *uauu* [*u-uauu*], so

I—continued.

as, thus; *uau*, *uauu*, the same; *u'auh*, it is so, that is, etc. (cf. Engl. thou, they, the, this, that, then, thus, there). *uauuau*, I myself, ego ipse. See kind (n.).

ice, *kuppau*, *kuppūu* (*uapūt*, R. W.; Peg. *kuppau*, Stiles); suppos. from *kuppau*, it is closed, when it is closed up or stopped.

idle, *saqauu*, *saqauuau*, he is idle (habitually, by reduplication from *saqauu*, he is indolent, slothful; see slothful, slow); n. agent, *saqauuauu*, an idle man, vbl. n. *saqauuauuak* (*saqauuauuak*, C.), habitual idleness.

idle—continued.

nanumpatissichick (pl.), idle persons, R. W.; vbl. n. *nanumpatissitunk*, idleness, C. [from *nanumpatissa*, he begs?].

idol, *nanunkontunk*, *nanukkontunk* (*ninunkontunk*, C.), an image, an idol.

if, *tohuic*; *tohuic nung*, if it b. so.

image. See idol.

imitate, *nuttianun*, I imitate; *ainunau-nate*, to imitate, C.; cf. *cignac* (*aiñan*, C.), kinds of, or of the kind of. See like; likeness.

immediately, *tanuk* (*taina*, R. W.), quickly, suddenly, immediately.

immerse, *tanupatan*, he puts (it) into the water, hence he soaks, he seethes, etc. (*tanupaskhauke*, 'cast anchor', R. W.). Cf. *chanupatan weyars*, he boils flesh (*chanupdash*, cast it overboard, R. W.); *naputash sabahag*, he seethes pottage.

impossible. See possible.

in.

[NOTE.—Left unfinished. See *of*.]

increase, *nishkutan*, he increases (it), he makes (it) great; *pash nishkutanun*, it shall be increased, made great. *nuchekhotan*, he increases (it), he has very much of (it). More commonly increase is expressed by *nano*, signifying 'more and more' (El. Gr. 15): *nano missi*, it increaseth (is more and more great); *nano anandun*, he increaseth in wisdom (i. e. more and more wise); *nano ananash* (inan. pl.), they increase in number.

indolent. See slothful; idle.

infant, *peissas* [for *peississu*, he is] very small, an infant (of either sex); intens. *payeissu* (*payois*, R. W.; Peq. *payepoux*, Stiles); suppos. *peississit*, *payeissat*, when he is very small: *nah peississat*, the smallest child, 'he who is least', Matt. 11, 11; *peississat ketompas*, thy younger sister, Ezek. 16, 46; suppos. part. (pl.) *nay payeississatchag*, infants, very small children. From *pean*, *peeni*, it is small; dim. *pease*, *peasin* (suppos. *peasick*), and *payeise* (suppos. *payeasick*), it is very small; *payeise-nun* (contr. *payeissu*), he is very small. See child, boy, girl, etc. (Del. *pilanesis*, a boy; *pilawetit*, a male infant babe; *quitit*, a female infant babe, 11kw.)

inform, *nahitan*, he shows (it) to (him), he informs (him) of (it); *nahitas*, show thou (it); *nahitassh*, show thou (it) to me (*nannahitan*, I show, C.); causat. inan. from *nahan* (he sees): he makes him see it; cf. *nahitan*, show thyself to (him), I K. 18, 1. *nahitan-nahonun* [causat. inan. from *nahitan*, he knows], he makes (him) know it (*nahitan-nah*, make him to know, C.). *kuk-kahonun*, *kukkahonun*, he informs (him) of. See teach.

inhabit. See dwell.

inhabitant, *nah agit*, pl. *nay agitcheq*; *nah wadokkit*, pl. *nay wadokkitcheq*. See dwell.

inhabited, *ohke na wadohtunk*, a land inhabited (i. e. where it was possessed or occupied); *ohke matta wadohkon*, an uninhabited land; *ohke pash wadohkon*, the land shall be inhabited; *chipohke* [*chi pi-ohke*], uninhabited land.

injure. See hurt.

inquire, *natahoman*, he inquires of (him), questions (him); *natahomanhkan*, he prosecutes inquiry, seeks information from (him); *natawashitan*, he inquires into (it), investigates (it) (*natawetch mandsittawen*, I will inquire into it; *nannashittawitta*, let us search into it, R. W.). See question.

instead of, *nampu*, *nahanampu*; *san nen nampu*, am I in (his) stead? Gen. 30, 2 [nampu, it is in the place or stead of (it); *nampuan*, he is in the place or stead of (him)].

instruction, *kukkatamarchetunk*, instruction, teaching. See teach.

integrity, *sampwattahkionuk*; *samparchetawionuk*, vbl. n. from *samparchetan*, he makes it straight or right.

intend, *nanandun*, *anandun*, he wills, thinks, purposes, intends, has in mind: [*natta?*] *ne nanandun nen*, *qut ken ne nanandun* (suppos.), 'not as I will, but as thou wilt', Matt. 26, 39; *ne nanandag*, according to his will (what he may will or intend). This verb expresses simple mental activity—volition, passion, thought. It is the primary and type of a large class of verbs (corresponding to Zeisberger's third form of conjugation, in the Delaware, "in *clauda*, indicating a disposition of the

intend—continued.

mind") which Eliot regards as "a sort of verb substantives" formed from "adnouns of virtue and vice," etc. (Gr., p. 16), and of which he gives, as an example, a paradigm of the verb *wantam*, he is wise, regularly conjugated by affixing the verbal particles to the "adnoun" *wantam*; but *wantam* is primarily a verb and not an adnoun or adjective. I have called *wantam* or *wantam* the primary, but strictly speaking it is a derivative by reduplication from a more simple form, *antam*, which expresses mental and emotional activity, as *ussa* expresses physical activity, and is correspondingly employed in composition (see *wantamantam*). *kasantam*, he purposes, intends, forms a resolution or resolves. *pakodtantam*, he determines, intends.

intention. *wantantamantam* (*wantantamantam*, C.); vbl. n. from *wantantam*: an in-

intention—continued.

tending (*antantamantam*, that is my thought or opinion, R. W.).

into. See put into.

investigate. See inquire.

iron. *wanishog*, *wonshog* (*wonishock*, R. W.), from *wani*, black; cf. *wonpishog*, brass (?), from *wonpi*, white, *missichog*, iron, from *missi*, great (*missichog*, mines, C.). See steel.

is, sun? is it? *sununantta?* is it not? See *appa*, *appa*; *ant*; *ant*; *ant*; *ant*.

island. *wunah*, *wunahhan* (*wunahhok*, C.). Strictly *wunah* signifies an island; *wunahhato* [*wunahhant*], any island or whatever is island (cf. *khtoh*, *khtohhan* [ash], the sea, seas); pl. *wunahhantash*; *wunahhant*, on an island. For *m'wunah*, *m'wunah*, a dry place (it is dry) (?). *aguidant*, *aguidant*, *aguidant*, (at the) island; *kishke aguidant*, near an island, Acts 27, 16; pl. *aguidantash*, islands, Is. 40, 16.

J

jaw. *wantampek*, *wantampek*, his jaws; *wantampekantamash*, their jaws; *wantampek*, a jaw, anyone's jaw.

jealous. *wunsumunam* (?), (he is) jealous; suppos. part. an. *wunsumant*, when he is jealous; vbl. n. pass. *wunsumantam*, jealousy.

jerk. *teulehe wuttotukkan*, "it jerketh or suddenly twitcheth", C.

join. *misogpucan*, they join (lit. stick, adhere) (*wunmisogpucan*, I join, C.); inan. pl. *misogpucash*, they are joined together, adhere closely. See stick (v.). *wunsumin*, (it touches) it adjoins, reaches or extends to. See touch.

joint. *unagushant*, *unagushant*, pl. *unagushant*, joints.

journey. See day's journey; go; walk.

judge. *wunsum*, he judges, passes judgment on; with an. obj. *wunsuman*, he judges, condemns, sentences (him); suppos. part. *ant wunsumant*, *wunsumant*, he who judges, he (when) judging; suffix an. *antsumant*, he judged him. *wunsumant*, he judges (it), he passes judgment on (it); sometimes intrans.

judge—continued.

wunsumant, I judge; suppos. part. *wunsumant*, when he judges; *ant wunsumant*, he who judges, the judge of; vbl. n. act. *wunsumantam*, a judging, judgment, sentence; vbl. n. pass. *wunsumantam*, judgment, sentence (referred to the object), being judged; n. agent. *wunsumantam* (*ant*), a judge; pl. *wunsumant*, judges.

jump. See leap.

just. *sumpari*, (it is) just or right; an. *sumparan*, (he is) just, i. e. he does justly; vbl. n. act. *sumparantam*, just doing, justice. See right.

justify. *sumparantamantam*, he justifies (him), i. e. accounts him just; pass. (same form), he is justified, accounted just; vbl. n. pass. *sumparantamantam*, being accounted just, 'justification'. This word, probably formed by Eliot, illustrates the copiousness of the language and its self-defining power: *sumpari*, right, just; *ogpucan*, he counts (an. objects), with the pass. vbl. form, denoting abstract activity, but with regard to, or rather from

justify—continued.

the point of view of, the object of the verb. Elsewhere (as in Rom. 5, 16, 18) Eliot employs the causat. form of

justify—continued.

the vbl. n. pass. *sampwewhittwank*, being made just or right, from *sampwewh-
hean*, he makes (him) to be just.

K

keep, *wadchanum*, he keeps (it); *awadchanum-in*, he keeps it; suppos. *noh wadchanuk*, he who keeps (it), a keeper; *wadchanish*, keep thou (it). See paradigm of this verb in El. Gr. 24-27. It signifies not merely to keep, but to keep safely, to preserve, to save. *awadchan*, he keeps (him), protects, keeps safe (him); *nuhx an, awadchanah*, he keeps him; *awawadchanuk*, he keeps me; *wadchanuch*, keep thou me; *wadchanuwuch*, keep thou for me (*wadchanuwuch*, R. W.). See paradigm in El. Gr. 28-33. This verb is largely employed by Eliot in the composition of words new to the language, but not the less intelligible to his Indian hearers; as, vbl. n. pass. *wadchanittwank*, a being kept safe, 'salvation'; n. agent. *wadchanu-in*, one who keeps safe, a saviour (*wadchanut*, a guardian, R. W.). *aduwadchanut*, to keep (?), C.; *nuw-aduwadchan*, I keep, ibid., *aduwadchanuch*, keep thou me, C.; *nuw-aduwadchanut*, I am kept, ibid. See protect.

kernel, *watch abhakkanut gein wuh-hogkanut*, 'from the kernels even to the husk', Num. 6, 4.

kettle, *ohkuk*, *ohkukh*, *ahkukh* (*ahkuk*, R. W.; *ohkuke*, C.), an (earthen) pot or vessel, a kettle; pl. *-quog* [from *ohke*, earth]. *wishquokuk*, a red copper kettle, R. W. [*wishq*-*ohkuk*, red earthen]. See dish.

kick at, *toqkiskom*, he kicks at or against (it); *kut-toqkiskomun*, thou kickedst against it (contract. *toqskom*); from *toqku*, he strikes, with 'sh of violent action. V. i. *tittimungshan*, he 'kicked', Deut. 32, 15.

kidneys, *nutwamussog* (pl.), the kidneys, the reins; *nutwamussog*, my reins, Ps. 26, 2.

kill, *nushau*, he kills (him); *numnush*, I kill or killed (him); suppos. *noh nush-*

kill—continued.

out or *nushant*, he who kills; *nush* (viss, R. W.), kill thou; *nushuk* (*nissake*, R. W.), kill ye; pass. *nushan*, *nushau*, he is killed; *pish nuw-nushit*, I shall be killed; *wag nushichog*, the slain (Gr. *νεκρῶν, νέκρως*; Lat. *ne c, necis; uxor, uxor*). *nushukkan* (he goes on killing, continues to kill), he 'laughters' (*nishch-komat*, to kill, C.) [*nushau*, with 'k progressive]. V. i. *nushichau*, *nushichau*, he kills, he is a murderer (*nuw-nushichau*, I kill, C.); *nushichog ut wayut*, they commit murder in the way, Hos. 6, 9; negat. imperat. *nushichchukom*, thou shalt not kill.

kind [adj.], *wamowanuso* [*wamowan-usan*, he acts lovingly], he is kind to; vbl. n. *wamowanuwank* (love in exercise), kind acting, kindness. See love.

kind (n.), *nuw* (*aiânuw*, C.; *iane*, Mass. Ps.), *eiânuw*, of the sort or kind of; as a suffix *-in*, *-sain*, *-am*, etc., marking the relation of an individual to a species or of species to genus, family, or class; as in *nean*, *negam*, such as, of this or that kind [*ne-nuwi*]; suppos. inan. *wamuw* (*aiânuw*, such, C.), when it is of the kind, like; and as substantive, likeness (see like). *wamuten*, *wamugen*, it is such or so, it is of the kind of [*nuw-agen*]; *ne wamugen wamutimut* (infinit.), 'it is good so to be', 1 Cor. 7, 26, i. e. to be in such a state or condition (*agenuw*). An analysis of this verb furnishes the key to Eliot's translation of Ex. 3, 14, which proved so inexplicable a puzzle to Mr Pickering and Mr Duponceau, and which Heckewelder concluded, after long research, must, "if it means anything, be either 'I am a man, I am a man' or 'I do so, I do so'," and which his correspondent, Dencke, thought might be a new verb formed by Eliot, but "not genuine Indian" (Notes on

kind (n.)—continued.

Eliot's Grammar, 2 M. H. C. 9, xxiv-xlv). Mr. Pickering, at the point where his investigations promised success, was misled by Cotton's vocabulary, where the verb *amimut* is given with the translation 'to become' and "*autimut*, I am become". This translation was perhaps suggested to Cotton by some such use of the verb as in John 1, 12: *amutaminimut* God [*amutaminimut* amimut], 'to become the sons of God', to be of or such as sons of God. Eliot himself contributed to the misunderstanding by stating that *tu*, *tu*, *tu* were syllables of "no signification, but for ornament," and only "in way of an elegance" received the affix of the verb, "as *autimut*, *kutimut*, *wutimut*." The manner in which these arguments are employed in Eliot's translation makes it clear that, while the *t* may be interposed for euphony merely, the additional syllables are always significant, though not always translatable to English, and that the compound pronouns are equivalent to *aut-imut*, *kut-imut*, *wut-imut*, marking the contrast or relation of 'such as' I, thou, or he to or with those of another kind or class. This significance attaches to the verbal forms: *aut-timut*, I am of the kind of, I am such as; *u wutimut* (*u wutimut*, Mass. Ps.), I am such as that, I am of that kind or class, 'so I am', John 13, 13: *ya wutimut* (*ya wutimut*, 'thus I have been', Gen. 31, 41), thus I am; *u wutimut u wutimut*, I am such as I myself am such as, I am of my own kind, 'I am that [which] I am', Ex. 3, 14. So with the pronouns of the 2d and 3d persons: *uim wutimut* . . . *u wutimut*, 'as he thinketh . . . so is he', Prov. 23, 7; *wutimut hawit*, whosoever, i. e. of what kind soever, he be, Matt. 16, 24, 25; *u pish wutimut*, 'so will be his manner', 1 Sam. 27, 11; *u wutimut wutimut*, *u wutimut wutimut*, 'as with the servant so with his master', Is. 24, 2. *u wutimut* (*u wutimut*, 'such a one', C.), 'after its kind', suppos. from *u wutimut* (*u wutimut*), the an. form of *u wutimut*; suppos. *u wutimut*, of the an.

kind (n.)—continued.

kind or species of, resembling, like. *uim wutimut*, all kinds of (inan. obj.). See like.

king, *kutassut*, pl. *kutassutimut*, kings (= *kutassutimut*, Gen. 35, 11). The first syllable is *kut*, great or chief, which is occasionally omitted, as above, and also in the verbal *kutassutimut* (sometimes *assutimut*, as in Dan. 5, 28, 31, and *kutassutimut*, Zeph. 3, 8; Matt. 4, 8, etc.), a kingdom. I have not met with the verb form *assutimut* or *kutassutimut*, and can not with certainty determine its primary signification. See *sachem*.

kinsman, *wetump*, my friend, my kinsman; pl. *-ang*; *wetump*, his friend or kinsman; *wetumpin*, a friend, a kinsman, i. e. the kinsman of anyone. *wutimutimut*, a kinsman of a female, Ruth 3, 12; 4, 1; *wutimutimut*, my kinsman, Acts 9, 3. *wutimutimut*, his kinsman; *wutimutimut*, 'my kinswoman', Prov. 7, 4 (*wutimutimut*, my cousin, R. W.; *wutimutimut*, a cousin, C.). *wutimutimut*, kindred, C. See cousin.

kiss, *chipawutimutimut*, he kisses (him); *wut-chipawutimutimut*, he kisses or kissed him; *chipawutimutimut*, kiss me (*wut-chipawutimutimut*, I kiss, C.); reciprocal *chipawutimutimutimut*, they kiss each other; Abl. n. *chipawutimutimutimut* (a kissing), a kiss [*chipawutimutimutimut*, separated mouth].

kite, *qassukimutimut*, Lev. 11, 14; *wetump*, Dent. 14, 13; but *wetump*, a raven, Lev. 11, 5.

knave, *wutongkump*, a knave; pl. *-ang*, C. (?).

knee, *wutkattuk* (*wutkattuk*, C.), a knee; pl. *-ang* (*wutkattuk*, C.), a crooked knee, C.) [*wutkattuk*, that which sinks down, from *wutimut*, it sinks down, goes down]. Cf. Engl. knee; AS. *encow*; *hugra*, incurvare, inclinare, to bow, to bend, to incline.

knife, *chokwag* (*chokwag*), R. W.; "whence they call Englishmen *Chokwagwag*, that is, Knife-men"; see Englishman; *chokwag* (*chokwag*), a sharp knife [from *kwa*, it is sharp] (*chokwagwag*, a razor, C.). *wutuck*, *wutuck*, *wutuck*, *wutuck*.

knife—continued.

chunquoek, a knife, R.W.; *chunssunkash* (pl.), knives, C.; Peg. *patni'dunk*, *wiganzege*, knife, Stiles; Del. *pach-kshiean*, a knife. "All words ending in *-iean*, *-hiean*, or *-kshiean* denote a sharp instrument for cutting", Hkw. Corresp. 413.

knock, *chahchankquttahham*, he knocks (at the door); *atchahchankquttahham*, I knock.

know, *wahcan*, he knows (him); suffix *kawihush*, I know thee; *kawah'umwan*, ye know me; suppos. part. *noh wah-can*, he who knows; pl. *ang wah-acheg*, they who know (an. obj.); pass. *wahcan*, he is known (*kawah'ish*, I know thee; *nawach noh*, I know him; *nawahik*, he knows me; *kawah'ik*, he knows thee, C.). Cotton devoted more than three pages of his Vocabulary to

know—continued.

examples of the forms, an. and inan., of the verb *wahcan*, *wahcan*; ybl. n. *wahcan*, knowledge (of persons); *wah-can*, he knows, perceives, understands (it); with inan. obj. or intrans. *wah-can*, he knows it; *wahcanog*, they know (it); *ang wahcanog*, C.); *nawah-can*, I know it (*nawaham*, I understand, R.W.); *nawah'io*, I know, I understand, C.); suppos. part. *noh wahcan*, he when knowing, he who knows; ybl. n. *wahcan*, *wahcan*, knowledge (of things). Caus. an. *wahcanwahcan*, he makes (him) known to (him), he makes (him) know (him). *wahcanwahcan*, he makes (it) known to (him). *tatta*, I know not (*actop tatta*, my friend, I know not, R.W.); *tatta'itch*, I can not tell, it may so come to pass, ibid.; *met nawahcan*, I can't tell, C.). See no.

L

labor. See bear children; work.

lack. See want.

ladder, *tahkantaonk* (*tahkansaonak*, C.). From *tahkantaon*, he climbs upon; *tah-kansa*, he climbs.

ladle. See spoon.

lake. See pond; water.

lame, *quawankqshan*, *kakquankshan*, he halts or is crippled, freq. from *quawank-qes*, he is lame (*nickpissupus*, I am lame, R.W.), denoting temporary or casual lameness; suppos. part. *noh quawanksit*, *quawankqesit*, he who is lame; pl. *ang quawankshcheg*, the lame (*quawankqesakeshkshuare'awes*, a lame creature (animal), C.). *kahkchan*, he halts, Gen. 32, 31; suppos. part. pl. *ang kahkchachcheg*, they who halt. *wih-wip'it*, he is lame, is a cripple (from birth, Acts 3, 2; 14, 8). *nachumaresa* [an. from *nachumari*, it is weak], he is weak, impotent, lame, etc.; *nachumaresa ut wassetit*, he is 'impotent in his feet', Acts 14, 8; he is lame, 2 Sam. 4, 4; *noh nachumaresit*, he that is lame, Prov. 26, 7.

lamprey, *quummanog*, pl. +*suck*, 'lampries, the first that come in the spring

lamprey—continued.

into the fresh rivers', R.W., but *quummanog*, bass, C.

land, *ohke*; *wamohke*, good land, Dent. 3, 25 (*ohke*, *sawankamuck*, earth or land; *aittuke*, *nissawankamuck*, my land; *waskinkamuck*, new ground, R.W.). See earth; field.

landing-place, *amwahkcomuk*, a landing place ('shore', Acts 27, 39); *kehahham amwahkcomuk*, the sea shore, Jer. 47, 7. From *amwar*, dry; *ohke*, land; *comuk*, inclosed place (?).

language, *amnantawonk*; *amnantawonog* *Canaan* *amnantawonk*, they speak the language of Canaan, Is. 19, 18 ('*Indian* *amnantawonk*, the Indian language, C.; *amnantawonowish*, speak (thou) English; *ce'antawonowish* (= *amnantawonowish*?), speak Indian, R.W.). *panawantawonuk* [*panaw-antawonowish*], a strange language (*nippamantawon*, I am of another language; *panawantawonhethack*, they are of a divers language, R.W.). *singkontawonuk*, a hard language. *hettogonuk*, language, speech peculiar to a nation [ybl. n. from *hettog*, they talk with one another].

lasciviousness, *kogkousquarowuk* [*kogki*, mad, *quar*, woman; 'nymphomania'].]

last, *majish*, *marchish*, at the last, lastly: *majish ne kesokok*, in the last day; *og-gushenese majish*, 'yet a little while' (to the end), John 13, 33; *peissit majish-yenaw*, 'there remaineth the youngest', 1 Sam. 16, 11; from *machish* (see have, aux.); it denotes time future. *manuachish* [redupl. from *marchish*], the very last, at last: *nen manuachish*, I am the last (*at nāmūsh ne kesokok*, at the last day, John Cotton; *manuachishen*, lastly, C.; *manuachishegaw*, Danf.).

lasting, *nichemohtan*, *machemohtan* (it is for ever), *nichemohtan*, *machemohtan*, everlasting [*nichem*, forever, and *ohtan*]; suppos. *nichemohtog* (*nichem ohtog*, Ps. 145, 13), that which is (when it is) everlasting.

late (in the day or night), *chike*, *chuchike* (slow). *wassanne titsha*, it is too late, R. W.

lately, *pasaw* (*pasawise*, soon, in a short time, C.; *pasaw*, *nahah*, *kumaw*, lately, illud.) [*pasaw*, *pasum*, it is near]. *kattumaw*, *kittumaw*, very lately, El. Gr. 21 (*kittumawigor-mawish*, even now; *kittumawit tokim*, as soon as I wake, R. W.).

laugh, *ahaw*, *hahaw* (*ahawin*, R. W.; *ahhawn*, C.), he laughs; *ahawog*, they laugh; *kanaw hahawogish*, ye who laugh (*ahawoek*, they laugh; *tuchitah ahinaw*, 'why do you (dost thou) laugh?' R. W.); vbl. n. *ahawoek*, *hahawoek* (*ahhawnok*, C.), laughing, laughter (*winne tahamsha* or *ahawshoek*, a pleasant laughter, C.). *ahawohtan*, he laughs at (it); *ahawohtawin*, he laughs at (him).

law, *namatwank*, pl. *-ongash*. See commandment.

lazy, *segenam*, intens. *sasegenam*, *sasegenam*, he is habitually or by disposition idle, he is slothful (*segenawide missinuin*, lazy folks, C.). *uhtawogqesish*, lazily, C. See slothful.

lead (n., a metal), *mohmathtatog*, *māmat-tatog*. In Num. 31, 22 the same word is used for tin, but perhaps not elsewhere.

lead (v.), *sagkompatwau*, *sagkompatwau*, he leads (them); suffix an. *wassagkompatwau*, he did lead them; *ahag sagkompatwauinaweta* (*sagkompatwauinaweta*, Luke 11, 4; *sagkompatwauinaweta*, Ind. Prim.),

lead (v.)—continued.

do not lead us, 'lead us not', Matt. 6, 13; suppos. part. *nah sagkompatwauant*, one who leading; n. agent. *sagkompatwauant-in*, a leader, = *sagkompatwauinaweta*, Is. 54, 4 (*nah-sagkompatwauinaweta*, I lead, I rule, C.). See sachem. *wegonshuwa*, he leads, is in advance [from *wegonaw*, first; see run]; n. agent. *wegonshuwa-in*, a leader (but not implying authority or command). *manchawaw*, he leads (them), shows the way as a guide. *sampawashawaw*, *sampashawaw*, he leads (them), makes them go right; n. agent. *sampawashawaw*, a leader, a guide; suppos. *nah sampashawaw*; pl. *wag sampashawawog*, they who (may) lead or guide. *nahatwau*, in compound words, one who leads or directs; *nahatwauantog* [from *pentog*, when he prays], a leader in prayer, a minister; *nahatwauantogquadt*, one who leads in music, 'chief musician', etc.

leaf, *wawapog*, pl. *-quash* (*wawapog*, R. W.; *wawapog*, C.; Del. *wawapoch*, Hkw.), from *wawaw*, beautiful, good, and the suppos. of a verb which is nearly related to or identical with *wepaw*, it rises up, stands erect. Cf. *wepawuk*, a bush; *wepaw*, summer.

league, *wawawawawuk*. See covenant.

lean (adj.), *anawawassa*, he is lean (*manawawassa*, R. W.; *anawawassa*, C.); *anawawassa*, Gen. 41, 3; *anawawassa*, 'the fatness of his flesh shall wax lean', Is. 17, 4.

lean on, *ompotussin*, he leans on (it); pl. *ompotussinawog*, they lean on; suppos. *ompotussuk*, when he leans. *quahatwau*, he leans, rests, or supports (one thing on another). See Amos 5, 19; cf. *quahatog*, a foundation.

leap, *qeshaw*, *qeshshaw*, he leaps or jumps (*chawshap qeshshaw*, a grasshopper jumps; *nah-qeshshaw*, I leaped, C.); freq. *qeshqeshaw*, he goes leaping, continues to leap; *qeshshatwau*, *qeshshatwau*, he leaps over (it).

learn, *nētāhtan*, *nētāhtan*, he learns (it), or v. i. *naw-nētāhtan-aw*, I learned it (*naw-nētāhtan*, I learn, C.); vbl. n. act. *nētāhtawoek*, learning (*kobuchetōk*, C.).

leave (to take), *wonkomau*, he embraces (him). See embrace; farewell.

leave (v. i.), *amaten*, he leaves, departs. See depart.

leave (v. t.), *wonkomau*, he leaves, forsakes, abandons (him); suppos. *nakkununt*, when he leaves, when leaving (*mut kunnikatash*, I will not leave you); recipr. *nakkonittang*, they leave or forsake one another. See forsake. V. i. or inan. obj. *nakkottum* (*nakkottum*, C.), he leaves (*nickkâtash*, leave thou, depart; *nickkâtammoke*, leave ye, R. W.); *ne teag nakkottûmuk*, a thing left, C.). See remain.

leave off, *ahque*, he leaves off, desists, refrains from.

left (participle), *nakkottumuk*; see leave. *sequutu*, *sequunutu*, he is left, remains; suppos. part. *uoh sequut*, he who remains; pl. *ang sequutcheq* (*ang asquutcheq*, Neh. 1, 3), they who are left, 'the remnant that are left'; suppos. part. inan. *ne sequut*, *ne asquutuk*, that which is left; vbl. n. pass. *sequut-tumuk*, being left, a remainder, that which is left; see remain. *sequutah-whan*, *asquutah-whan*, *asquutah-whan*, etc., he is left or remains (with regard to others who are not left or are gone); *mutta pasuk asquutah-whan*, not one is left; suppos. part. pl. *ang sequutah-whutcheq* (*asquut*, *asquut*, etc.), they who remain; suppos. part. inan. *ne sequut-tumuk*, what is left; pl. *nish sequut-tumuk*, the remnants, the leavings.

left hand, *menatche*, the left hand; *men-menatche*, his left hand (*menatche menatche*, the left hand, C.); *men-menatche*, left-handed, C.; *ne menatche*, to the left hand, R. W.); *menatche*, left-handed; *menatche wasset*, his left foot; *menatche-nigen*, on the left, to the left. See hand.

leg, *nukkont* (*nukkont*, R. W.), a leg; pl. *+ash*; *nukkont*, his leg.

leggings (?), *muttâsash*, *metasash*, 'sandals', Mark 6, 9; 'greaves', 1 Sam. 17, 6; 'hosen', Dan. 3, 21 (*muttâsash*, stockings, C.). See stockings.

lend. See borrow.

length, *ne sihtang*, its length (extent of material object from end to end); *ah-tau a nesahang*, on the two ends, Ex. 25,

length—continued.

19, i. e. on both ends or sides of its length, on both ends, longways; vbl. n. *sahatunuk*, (abstract) length. From *sah*, the particle signifying forth from: *sah-ut*, to so far forth. Cf. *uadut*, afar off, to a distance. See measures of length.

lest, *ishkont* [= *asepanit*, *ashapanit*, there remains, is left (?); see left].

let down, *nukennu*, it is let down; *nukompanu*, he let (him) down, lowered (him) as by a rope; *panumpanutu at unatutut*, he let (him) down in a basket; *pan-nukompanut*, I was let down; suffix an. *wan-nukompan-ah*, she let them down (by a cord), Josh. 2, 15; *nukinnu*, he lowers (it), takes (it) down.

let me, let us "may be expressed by adding this word, *pi*, unto the indicative mode, as *pinawenutani*, let me be wise", El. Gr. 25 (*pi-nawatch*, let me know him, C.); but Eliot very rarely employed this particle to form the 1st pers. pl. of the imperative, which in all transitive verbs was regularly formed in *-utah* or *-uttah*; *api-untah nawaniskog*, let us make bricks, Gen. 11, 3; *bah ushantah*, come, let us kill him, Matt. 21, 38; Mark 12, 7; *api-untah ushantah*, let us build houses, Mark 9, 5 (= *api-untah*, Gen. 11, 4); *untah*, let us go to; v. i. *nawatch*, let us go. Roger Williams gives nearly the same form for active verbs and for subjective verbs, *-utack* or *-itack*, as *conwutack*, let us sleep; *bekutack*, let us wake; *met-sitack*, let us go eat; *pititaita*, let us go in; *wassawh-witita*, let us go forth; *nick-attunaita*, let us depart; *wat-waitita*, let us fight; *api-utack*, let us refrain, etc.

liberate. See deliver.

lice, *yuhquag*, *yuhquag*.

lick, *wasquutun*, *wasquutun*, he licks (it); freq. *wanwasquutunwag pappissat*, they lick the dust.

lie, *pannawau*, he lies, deceives (*uoh pannawau*, C.); *ahque pannawau*, do not lie to me; *mutta nap-pannawau*, I lie not; vbl. n. act. *pannawauuk*, lying; n. agent. *pannawau-in*, a liar (suppos. pl. *pappannawau-chick*, liars, R. W. 117). From *pannawau*, he speaks wrongly.

lie down, *sapsin*, *sapsin*, he lies down; *uss-sapsin*, I lie down; *sapsish*, lie down; from *sap*, long, extended, and *assa*, verb of an. activity; he makes himself long. *sapsipa*, he lies stretched at full length, he stretches himself; freq. from *sap*, (it is) long, extended.

lie with. See couple.

life, *ketenok*, living, the life principle; life; *pawudamank*, living, life as a state of being; *pawetnok*, a lifetime, a generation. See live.

lift up, *ushpunn*, *wapunn*, he holds or lifts (it) up; see hold. *tahshinnu*, he lifts (it) up, he raises (it); *ut-tahshinnu* *nunatcheg*, I lift up my hand; *tahshinash* (or *tahshinash*) *keatcheg*, lift up thy hand; suppos. *tahshinok*, when he lifts it up; inan. subj. *kattah* *tahshinnu*, thy heart is lifted up. *tahshinnu*, he lifts (him) up, raises (him); *tahshin* *kahhng*, lift up thyself; *ut-tahshin*, I lift up myself.

light (adj.), *anakinna*, *nunkanca*, he is light (*kun-aniki*, you are light, = *kun-anikon*, *anikon*, light, R. W.; *wuklé* *awinnu*, a light burden, C.); *anuc* *anukinaw* *uk*, they are lighter than, Ps. 62, 9; *anukomp*, a young man [*anukomp*], dimin. *anukompas* (*anukop* or *anukompas*, a boy, C.).

light (n.), *wepari* (*wepari*, R. W.; *wepishum* (dimin.?), moonlight, ibid.), it is light; *ut* *wepari*, there was light; imperat. 3d pers. sing. *wepari*, let there be light. *wompay*, (when it is) light, bright light, daylight; opposed to *pukkenakto*, in darkness [suppos. inan. from *wompin*, it is white or bright]; see day. *wepanatcheg* (*wepanatcheg*, R. W.; *wasiquimitchek*, C.), a light, candle, lamp, torch, etc. (*wikinnu*, a light fire, R. W.; *wepanatchekannakto*, candlestick, C.).

lightning, *akktashawinnu* (it lightens), lightning; infin. as noun *kutshawinnat*, lightning, Zech. 9, 14 (*cutshawsha*, R. W.; Abn. *sa'aribigbak*, l'éclair, Rasles).

like, *agpé*, *agpé*, *utagpé* (*agpé*), like to, resembling; *an* *agpé*, like it or like that. See liken; likeness. *nunna*, it is of the same kind as, it is of like kind (see kind, n.); suppos. *anuk*, *anung*, *anung*, etc., (when it is) of the kind, (when it is) like. *nunna*, *agpé*

like—continued.

(as, El. Gr. i, *u* *nunna*, that kind of, such as that, in that manner, so, such, like; *agpé* *agpé*, *agpé* *nunna*, it is like, he is like; suppos. *nunna*, *u* *anung*, (when it is) like that, in the likeness of, 'according to'; *n'anj* *nunna* *nunna* *nunna*, let it be done according to the law, Ezra 10, 3; *anung* *agpé* *nunna*, 'the fashion of this world', 1 Cor. 7, 31; *nunna* *nunna*, in the form of (like) a hand, Ezek. 10, 8; with verb of an. activity *nunna*, *agpé*, *nunna*, he is of the kind of or is like to, he is such as [*nunna* *nunna*]; suppos. *nunna*, *agpé*, *nunna*, (when he is) of the kind of or is like to; *nunna*, . . . *n'ni*, as is, . . . so is; *nunna* *agpé*, 'in the likeness of man', Phil. 2, 7 (*nunna* *nunna* *agpé*, such a man; *nunna* *nunna*, such a one, C.). See so; likeness; such. *utagpé*, that which is equal to or alike (like, so, El. Gr. 22); *nunna* . . . *utagpé*, like . . . so (*utagpé*, it is all one, R. W.); from *u* and *utagpé*, it is equal; see equal. *utagpé*, it is like, i. e. it is equal to or the same as; pl. *utagpé*, they are alike. *nunna*, as, like; *nunna* . . . *utagpé*, as . . . so (used only with the suppos. mood, for *nunna* *utagpé*, as though, as when, as if).

liken, *agpé*, he likens or compares (it) to (it) (*agpé*, he supposes, C.). *agpé*, he likens (him) to (him or it); *agpé* *agpé*, 'count me not', do not compare me with or liken me to, 1 Sam. 1, 16; *hauu* *agpé* *agpé* *agpé* *agpé*, to whom will you liken God? Is. 40, 18; sometimes in the causat. an. form *ut-agpé*, I compare (them) to, make (them) like; elsewhere *agpé*, he compares or likens (him) to; vbl. n. *agpé*, likening, a likeness. *agpé* *agpé*, he is like, resembles, he is made like to (by life or action [*agpé*]); inan. *agpé* *agpé*, (when) it is like, is likened to; sometimes as n., a likeness or comparison.

likeness, *agpé*, *agpé*, likeness, resemblance; or suppos. *agpé* *agpé*, (when) it is like, is likened to (it) is like. *nunna* (when he is like),

likeness—continued.

in the likeness of. *umussuonk*, a likeness (of person to person), resemblance: *ut ucherawche wuttinuussuontutud*, 'in his own image', Gen. 1, 27; *wuttinuussuonk*, his form, appearance, Is. 52, 14 [vbl. n. from *uuni* and *usso*]. See *like*.

line. See *mark*.**lineage**, *wutantsuuk*. See *descent*.

linen, *hashabponak*, 'linen cloth'; *wanegik hashponak*, 'fine linen'. See *flax*.

"lion", *quunonuk*. "For beasts, there are some bears, and they say lions also; for they have been seen at Cape Anne", N. E. Plantation, ch. xii. (Cf. *quoh-quunonuk*, 'a greyhound'; *quunonuk*, a hawk. Probably the 'catamount' or 'panther'.

lip, *mississittan* (*missittan*, C.), pl. + *ash*; *mississettanash*, his lips.

liquid. See *soft*.**lipping**, *sekantancan*, C. (?).

little, *pewe*, *peuwe*, C., for *peuin*, it is little or small*; more commonly (dimin.) *peusin*, (it is) a little thing; suppos. inan. *peusik*, *peusik*, *peusik*, (when it is) little; *anne peusik ook ne mateg*, less than nothing; double dimin. *peuuesau*, a very little thing; otherwise *peupeusin*, suppos. *peupeusik*, (when it is) a very small thing, a very little thing; an. *peupeusin*, suppos. *peupeusit*, *peupeusit*, (he is) very little; and *peuissein*, suppos. *peuisseit*, by redupl. *peupeuisseit*. See *infant*. *ogguhse*, little in quantity or amount (*ogkosse*, C.); pl. an. *ogguhsung*, few (persons); inan. *ogguhsunash*, few (things); dimin. *ogguhsense nippe*, a very little water. See *few*.

[*MARGINAL NOTE.—In the Dahomey language "the addition of *peuwe*, or small, is sufficient to express an almost entirely different meaning in our idiom; thus *tah*, a city; *tah peuwe*, a village, *nah*, a house; *tah peuwe*, a hut" (Forbes's Dahomey, 1, 219). See *Peewe* in Bartlett's Dictionary of Americanisms.]

live, *pamantam*, he lives; *nappomtu tam*, I live; suppos. *nah pamantutag*, he who lives; pl. *weg pamantutag*, the living, they who live; pres. part. *pamantamatche*, living, alive; adj. *pamantamawte*, living; vbl. n. *pamantamouk*, life (*usu*) *pawumpamantam*, I am very well; *as-pawumpamantam sachim*, how does the sachem? R. W.; *asq nappomantam*, I am

live—continued.

yet alive, C.). The form of this verb in *-antam*, denoting mental activity, with the prefixed particle of indefinite motion or activity, *pa*, seems to mark as its primary signification the power of mental action, or, rather, the continued exercise of that power; *cogitat, ergo est*. Heckewelder gives, from the Unami, *ili k'lehellega?* are you yet alive?; *ili u'pupomissi*, I am yet able to walk about; and states that "*pamantamachin* implies action or motion connected with life, which is still the principal idea" (Corresp. 392).

liver, *nushquu*; *washquu*, *wasquu*, his liver.

living, *keteaw*, having life; vbl. *keteauk*, living, the life principle, vitality, life; *uk-keteauk wepans ohtau waspuchegauuit*, 'the life of the flesh is in the blood', Lev. 17, 11. *keteau*, he is well, he is recovered from sickness, he is in life and health; *causat. keteahlean*, he makes (him) live.

lo! behold! *kussah!*

lobster, *ashauit*, pl. + *teag*, R. W.; Peg. *nuschindang* (pl.?), Stiles; an so *hannaw haw*, Wood.

log, *quttow*, a log, C.

long, *quuni* (it is) long; *quuni ook*, longer than (*auqquunag* [for *anne quunag*?] longer, longest, C.). *sepu* [*sepen*] (it is extended, stretched out), long, extended through time or space, 'a good while', Gen. 46, 29; *sepe mahelu*, long after, Josh. 23, 1; hence, *sepu*, *sap*, a river; *sepegenem*, he spreads or stretches (it) out; *sepuhauk*, (*sepukehig*, R. W.) a sail; *sepepamantam*, he lives long, he is long lived, 'stricken in years', Gen. 24, 1; *sapsin* [*sepe-ussin*], he lies down, makes himself long, stretches out, etc.

long as, *tahsahke* (*ti sahke*, C.); time future, *no pajeh*, so long as, until; *nisahke*; *ash*: *ash pamantam*, while I live.

long time ago, *uwadt*, *nowdt it*, *nowdt* (when it is far off), 'in old time', Josh. 24, 2; *uwadtuck*, a long time, El. Gr. 21. *newatch cheku*, 'after a long time', Matt. 25, 19. See *far*.

look, *nahquau*, he looks or directs the eye (with reference to the act of

loud—continued.

(*nishatuntorush*, speak out, R. W.); as adj. *nishontawar*, loud; *wana nishontawarg mawheki* (?), 'it waxed louder and louder', Ex. 19, 19. See noise.

love, *wamautam*, he loves, he loves (it); *was-wamautam*, I love; *wamautam-wanegik*, love ye that which is good; *kaw-wamautam-amran*, ye love (*nawamautam wasukhank*, I love a book, C.). An. *wamautu*, he loves (him or her); *nawamau*, I love (*nawamau*, or *wamais*, *mittamais*, I love a woman); *kawamauish* (*kawamauuush*, C.); *cowamautush*, R. W.), I love thee (*cowamautush*, he loves you, R. W.); vbl. n. act. *wamautunk*, a loving, love (referred to the lover); pass. and recipr. *wamauittunk*, being loved or loving one another, love (referred to the loved object) or mutual love. Recipr. an. *wamauittitush*, let us love one another; *wamauitugik* (*wamauituk*, E. M.), love ye one another (*nawauick-wamauitupung*, they

love—continued.

strongly (*nawauick*) loved one another, E. M.). An. act. *wamautusa*, he acts lovingly, is kind or loving (*wamauineet*, to be kind; *nawauitcher wamais*, I have been kind; *wamauineet*, to love, C.); vbl. n. *wamauitunk*, love in exercise, kindness, love acting. Duponceau, in Notes on El. Gr., x, derives this verb, as well as *wamautum*, he blesses, 'from *wamugen*, good; Delaware, *walicheu*, it is good or well done.' Perhaps from *wamautam*, he thinks all or wholly (of), he wholly regards.

low (adj.), *tiolapui*, *tiolapu* (*tiolapuen*, it is), short, low (*tiolapudapu wechumukkenuk*, a low barn, C.). See short.

low (adv.), *wamigen* (it is down), downward; *wamigen wamigen*, very low, Dent. 28, 43.

lower, *waukum*, he lowers (it), lets it down; pass. inan. *waukum*, it is let down or lowered; *waken*, he descends, goes down.

M

mackerel, *wawehumucksiung* (pl.), R. W. [*wawuc-wauksaug*, they are finely painted, they have handsome colors].

mad, *kogkeu*, *kogki*, (he is) mad (*kogkeu*, John 10, 26; *kogkeu*, mad, C.); n. agent. *kogkawan*, a madman; suppos. *nahkugkivut*, he who is mad; pl. *nag kogkeuchug*, *kogkeuchug*, they who are mad; vbl. n. *kogkeuuk*, madness, furor. An. act. *kogvise*, (he acts) mad; he is mad in action. This word is apparently derived from *k'* progressive by reduplication, *k' k'* denoting rapid or forcible progression. Cf. Gr. *βῦω*, to move with rapid motion, to rush, to rage, or be furious; *βῦσις*, a raging; Lat. furor; Gr. *φειρόμαι*, ferri. *kogkasquawuk*, harlotry, lasciviousness [*kogk-squa*, woman-madness]; *kogkissippumauuk*, drunkenness, drink-madness, etc.

magistrate, *nawamawun*, an overseer, ruler, magistrate (pl. *nawamauichig*, magistrates, Ind. Laws: *nawamawun-in*, a justice, C.); *naw-nawamawunnam*, I oversee it, R. W.). See keep; overseer; ruler.

maid, *wauksqua*, *wauksy*, a girl, puella (*wauksishy*, *wauksisqua*, a girl, C.; Abu. *waukskSi*, dimin. *wauksSiSsas*, 'fille, vierge', Rasles); *puowup* (*keepsquaw*, *kiltuckquaw*, R. W.), virgo. See girl; virgin; woman.

maimed, *nah wauksit*, he who is (suppos.) maimed. See hurt.

maize. See corn.

make, *ayim*, *ayam*, he makes (it); *ayimwag*, they made (*nuttigim*, I make; *ayitauut*, to make, C.); an. *ayimau* *ahmupah*, he made a bow (but *ayim kiahpuadush*, he made arrows); *nah ayik*, he who makes (it), the maker; *tuagk atagim?* what maketh thou? *kositau*, *kstauu*, he produces, perfects, makes, creates; *kstetawup nashumuk*, 'he created the wind', Amos 4, 13; *kak-kstetah wana tawitupssinish*, 'thou hast created all things', Rev. 4, 11; elsewhere *kstetawut* (*kstetawut*, to finish, C.), to complete, to perfect; *wu kstetawuk*, that which is created; *nah kstetuk*, he who creates, a creator (*wauks-kstetuk*, I make; *nag kstetuwag*, they

make—continued.

make, C.; *k'esittin k'esuck*, he made the heavens; *wak'esittinuss wine*, he made all; *wak'esidin uibe*, he made the earth, R. W.; with an. obj. *kezhean*, he made (him); created (him); *wak-kezch*, I create him; *wak-kezhop*, *wak-kezhomp*, I did create (him); suppos. part. *kezheant*, creating, when he creates. Cf. *kechean*, he comes to life, lives; *kechebhean*, he gives life to, 'quickeneth', comes to live.

male, *wompans*, male, a male (of the human species). *wompashim*, a male animal (other than man); adj. *wompashimaw*. *ewewishim*, a male animal. R. W. "The males of quadrupeds are called *leann wéchean*, by contraction *leannochim*; the females, *ochiqu wéchean*, by contraction *ochiquéchean*. With the winged tribe . . . *leann uchell* for the males, and *ochiquéchelle* (with a little contraction) for the female", Hkw., of the Delaware, Corresp. 368, 369. *ninuan* (he is a man), male; *akkechebch uho ninuach kah squa*, 'he created them male and female', Mark 10, 6 (but of animals *pish wompitigew kah squaigew*, they shall be male and female, Gen. 6, 19). See man.

man, *ninuan*, (he is) a man; pl. *ninunug*, men, homines (*nina*, *ninunug*, man, men, R. W.; Muh. *pansuck eain*, or *en-skietomp*, one man; *nemunnuar*, (he is) a man, Edw.; Narr. *yiah*, Stiles, i. e. *yauh*, this one; Del. *leann*, Hkw. "Leann in the Delaware language signifies man, and so does *lempa* in a more extended [restricted?] sense, in the name of the *Leani Lempe* it signifies people; but the word *leani* which precedes it has a different signification, and means original (?) and sometimes common, plain, pure, unmixed", Hkw., Corresp. 412. This *leani* is the same word written *unnie* by Eliot and Cotton, of the same derivation as *ninua*, but with the form of the adjective [*ninua-u*, *n'u-u*], and signifies any, common, normal. See general). This word *ninua* is merely the emphasized demonstrative of the third, and through it of the first, person, *nob*, *nen*, *n'au*, or *en'a*, and with

man—continued.

the verbal form, *en'a-u*, he is such as this one or as I. It was employed only when speaking of men of the same race, tribe, or nation as the speaker, or those nearly allied to it. "General [names] belonging to all Natives, as *Ninunuck*, *Ninunissinuwok*, *Enisketompawug*, which signifies Men, Folk, or People," R. W., Introduction. See he; kind (n.); like; this; *missin*, below.

wosketomp (vir, a brave), a man; pl. *-awug* (*skietomp*, pl. *-awug*, man, men; *enisketompawug*, people, R. W.; Eliot has *wosketompung kah unanunucheg*, 'both high and low', Ps. 49, 2; *wosketomp*, *wosk*, man; *unuw woske*, any man; *unkatog woske*, another man, C.). This, the tribe name of man, appears to be compounded of *woskechean*, *woskchean*, he does harm, hurts, destroys, spoils (see hurt) and *omp*, man. The latter word was perhaps obsolete when Eliot acquired a knowledge of the language, but it was retained in many compound words, as will be noticed below. *wosket-* may be nothing more than the suppositive form of *woske*, young, as in *woskenin* (*woskenin*, C.; *woskine*, R. W.), a young man, a youth; but this would restrict the application of *wosketomp* to young braves, when, as is evident, it was understood to have a more extended use by Eliot and Williams. The first-mentioned etymology gives a significance to the tribe name corresponding to that of the Pequots (*Paguitomp*, the destroyers) and Mohawks (*Maw-uhawug*, the devourers).

The recurrence of the word *omp* in compounds, though it nowhere appears standing by itself, shows it to have been the ancient dialectic or tribe name of man, appropriated, in accordance with Indian usage, to the favored race, whose men were all viri, freemen, and masters, while those of other tribes were contemptuously regarded as homines, barbari, captives and slaves. See *missin*, below. From this root come, apparently, *wompans* [*n'omp-ônos*, the man animal], male; *netomp* [*netu-omp*], my friend, brother (Abn. *nidaibé*, Rasles); *wugpomp*

man—continued.

[*maŋke-omp*, great man], a captain; *maŋkomp* [*maŋkon-omp*, light man], a young man, not yet a warrior; *paŋomp* [*paŋan-omp*, strange to man, nescius viri?], a virgin; *ompate-gash* [*omp-ohla-gish*, belonging or appropriate to man], weapons, used in the Mass. Psalter, John 18, 3, where Eliot has *awah-tawapash*; *ahkomp* [*ahlt-omp*, *ahltut-omp*, belonging to man], a bow; *ompel-tréank*, *ompel-tréank* [ybl. n. from *omp-ohlaŋ*, it belongs to man], 'an old Indian word', says Cotton, 'that signifies obedience by giving any [tribute]'; tribute or royalty, exacted by and paid to a superior (see tribute). The primary signification of the word *omp* is, perhaps, a freeman, independent, owing no fealty; it is allied to *ompwa*, he is free, unbound, loose (see loose), *ompewam*, he looses, unbinds; but these last may be derivatives from the common root. Heckewelder states that in the Delaware the names of animals "walking in an erect posture" terminate regularly in *ap* or *api*, "hence *homp*, man" (Corresp. 411). A considerable class of words used by Eliot to express manner of standing and change of posture have apparently a similar origin, being compounds of a verb *ompwa*, he stands; as *sempompompwa*, he stood upright; *qiwéikompwa*, he stands upon (it); *ahpéikompwa* [= *ompik-ompwa*?], it stands upon, etc. (see stand). It may be that to stand erect is the primary and to be free a secondary signification of the same verb, *ompwa* or *ompwa*. Cf. Del. *ahilla-pawé*, 'I am free,' 'my own master,' Zeish.; Abn. *awawé* (pl. = *ak*), homo; *se'wawé* (pl. = *ak*), vir, Rasles; *kigawé*, 'jeune homme non marié,' ibid.; "les petits animaux d'r. [dicatur] *awépkéks*, *skéskéks*, du mâle et femelle", ibid.; Alg. *napé*, male; *ahisnapé*, man, Lahontan, II, 294; *awéwema*, a married man, ibid.

missin, indef. *missiniŋ*, pl. *missiniŋ-ahŋ*, man, homo, or rather barbarus; in the pl. people, nations, race, etc. Applicable only to men of other tribes or races than that to which the speaker

man—continued.

belongs; hence, used to signify captives, tributaries, etc. From *missi* and *niŋna*, corresponding exactly to the of *πολλοί* of the Greek. Roger Williams has *niŋni missinawek* (= *awani missin-ahŋ*, common men), 'folk or people,' *missiniŋ kuh papinashin*, man and beast (only in Gen. 6, 7); *hawan missiniŋ ken?* of what people are you? **manifest**, *pohepawen*, *pohepawen*, open, clear. See open.

many, *miŋawŋ*, (they are) many (persons); inan. *miŋatash*, *miŋawash*, many (things) (*wassawen awanawŋ*, 'they are too full of people', there are too many; *miŋatash*, 'great store,' abundance, R. W.). *tohsawŋ?* how many (persons)?; inan. *tohsawŋ*, *tohsawŋ*, *tohsawŋ*, how many (things)? See how. *in alitash*, as many as; suppos. pl. an. *awétohsawŋ* (when they are counted or summed up), as many as.

mariner, *paŋmawéhuŋawéŋ-in*, a mariner; pl. *-raŋawŋ* (*paŋmawéhuŋawéŋ-in*, mariners, C.) [*paŋmawéhuŋ*, he goes by sea], *kahlahawŋ* (pl.), mariners, seamen [*kahlahawŋ*, he goes by sea].

mark, *kahkianawen*, he marks (it), distinguishes (it) by a mark; ybl. n. *kahkianawen*, marking, a mark, a sign. *kahkianawen*, he marks, distinguishes, notes (it). *kahkianawen*, he marks (it) out; suffix *ak* *kahkianawen*, he marks it out (cf. *kahkianawen*, a bound or landmark; *kahkianawen*, a boundary; *kahkianawen*, order, regularity).

marrow, *wéŋ*, *wéŋ*, the marrow (Abn. *šin*, graise de moelle, Rasles.)

marry, *wassawen*, he marries, C.; 'he goes a wooing', R. W.; *wassawen*, I marry, C.; *wassawéŋ*, 'they make a match', R. W.; ybl. n. *wassawénawen*, a wedding (a marrying); n. agent. *wassawénawen-in*, one who marries, a bridegroom. *wah wassaw*, she is married, Gen. 20, 3; she 'who is another man's wife', Ind. Laws XI, p. 8. *wéŋwawen*, *wéŋwawen*, he marries (her), he takes (her) as a wife (*wéŋwawen*, they live together, Ind. Laws XIII, p. 10); suppos. *wah wéŋwawen*, he who is married, a married man; pl. *wéŋwawénawen*, the married; ybl. n. *wéŋwawénawen*, marrying,

marry—continued.

taking a wife; n. agent, *wetawutaten-in*, a bride (one marrying); recipr. *wetawutetop*, they marry one another (*wetawutetook*, 'they make a match,' R. W.). See husband; wife.

marsh. See meadow.

marten (*Mustela americana*), *wappenauh*, *openock*, Gen. Reg. vi, 219 (marte, *p'paukoss*; *peau de marte*, *i'paukoss*, Raskes; *openock* and *wappenauk*, Judd, Hist. of Hadley, 355; Del. *wap chus*, Zeisb. Voc. 13).

master, *sontim*, master (governor, C.), poss. *nus-sontim-on* [-*onm*], my master; *nus-sontim-on* *kyasook*, 'my lord the king', 2 Sam. 13, 33; pl. *sontimsoq*, *sontimsoq* (vbl. n. *sontimauuk*, sovereignty, C.).

mastery, *sokkamsauuk*, *sokkóhsauuk*, mastery, victory, vbl. n. from *sokkón*, *sokkón*, he conquers.

mat, *manutaitlham*, 'embroidered mats which the women make' to line their houses, hangings, R. W. *abekpóásín-ash*, the mats with which the wigwams are covered, ibid.; cf. *ne ábuhpóásik*, the covering of it, Cant. 3, 10; *appóhquás*, *abóhquas*, a tent, covering, etc. *muttawauke*, pl. *muttawaukash*, 'a fine sort of mats to sleep on', R. W. *mutasquas*, a mat, C.

matter, *innigwauk*, res. See business.

may, *wah*, 'may or can', joined to a verb, 'expresses the notion of a possibility to be', El. Gr. 20. Eliot classes it as a 'conjunction of possibility', El. Gr. 22: *wah k'ansshé?* 'intendest thou to kill me?' Ex. 2, 14; *ottah wah yensh on n'nik?* 'how can these things be?'

maybe, *manúat*, 'it may be that', Gen. 16, 2 (*manúat*, perhaps, it may be; *amúate* *muttong*, may be not, C.); see *téthi*, R. W. 65). *pupóahé*, *pupóahé*, it may be, perhaps (*pupóahé*, perhaps, C.). *tob*, 'it may be' (an 'adverb of doubting'), El. Gr. 22 (*tob* with the signification of 'would that!' (*utinam*) is 'annexed to every person and variation in the optative mood', El. Gr. 34, 65). See how.

meadow, *wompaskht*, *wompasqucha*, in a meadow. *wicóckaskht*, a meadow, R. W. [= *mukkosht*, a plain, from

meadow—continued.

wugki-askht, or *wugki-ashk-at*, great green place, or where there is much grass]. *tattagaskitush*, 'a fresh meadow' R. W. [= *tattág-askht*, pl. *askhtush*, shaking grass (boggy, marshy)], *wasoshquit*, marsh: *ut at wasoshquit*, 'the marshes thereof', Ezek. 47, 11 (*wóssishkht*, a meadow, C.).

meal, *pishquáchick*, unparched meal, R. W. [= *pasquag*, that which is fine or in powder]. See fine. *wahkik* (*nóckchick*, 'parch'd meal . . . which they eat with a little water, hot or cold', R. W.; *wauke*, 'which is nothing but Indian corn parched in the hot ashes; the ashes being sifted from it, it is afterwards beat to powder', Wood, N. E. Prospect), used by Eliot for 'meal', 'flour', 'ground corn': *pasquag wahkik*, 'fine flour'; vbl. n. *cansat*, *inan*, *wahkik-anchtensh*, 'grind thou meal', Is. 47, 2, i. e. make it to be meal. From *wahkik*, it is soft; suppos. *wahkik*, that which is soft. Del. 'psindeméan, or tassaméan, as they call Indian corn parched, pounded, and used with water or boiled down as pottage', Hkw., Hist. Account, p. 187. Abn. *psachéan*, 'farine de blé groulé'; *askhóan u*, 'farine'; *skawshín-skhatnea*, 'farine de blé d'Inde', Raskes.

measure, *quttuhham*, *qutham*, *quatham*, he measures (it), takes the measure (weight, capacity, or dimensions) of it; *quttuhsh* (*quttuhush*, C.), measure thou (it); freq. *quququtham*, he measures (it) repeatedly or habitually; vbl. n. *quttuhhamauuk*, measure, weight, etc. (a measuring); suppos. part. *inan*, *quttuhchey*, *quttuhchey*, (that which measures) a measure; v. t. an. and *inan*, *quttuhhaman*, he weighed (it) to or for (him); *wak-quthaman* *kagush*, I weighed him the money, Jer. 32, 9; active (verb of action) *quttuhchósu*, he measures; pass. it is measured, hence, by measure; after a numeral, measures of (sometimes, but rarely, pl. *quttuhchósu*); *shwíchuge quttuhchósu pasquag wahkik*, 'thirty measures of fine flour', 1 K. 4, 22 (*wak-quthuhous*, I measure, C.).

measures of length: *ámskínauusu*, a span (*amskínauu*, he spans (it), Is. 48, 13); *nequtamskínauusu*, one span (*neq-*

measures of length—continued.

amussissápi, two spans (of wampum); *shwamussissápi*, three spans; *yowamussissápi*, four spans, R. W.). Cf. *ompskot* (*ámpecat*, *ámúscat*, R. W.; *ompskad*, C.), a penny (i. e. a penny's worth of wampum, a span?); *wéput-ompskot*, one penny (*wéscámúscat*, two pence; *yowámúscat*, four pence, R. W.). *quttánuat*, *quttánuat* [*qutta*, six], six pence (in wampum) R. W., = *quttánuatúscat*; *wéu*, two quttánuates; *shwéu*, three quttánuates, eighteen pence; *yowéu*, four quttánuates; *quttánuatúscatúscatúscat* (sixty pence), ten quttánuates, = *piúckquát* [*piúck-quttánuat*], tensixpences, = *wéput-támpeq* or *wéputúshwánuat*, one fathom, ibid. *wéscáshwánuatúscat*, twenty fathoms; *wáhu wápanuá tashwánuat*, fifteen fathoms, Acts 27, 28 (*wéputtámpeq*, *wéputúshwánuat*, one fathom; *wéscáshwánuatúscat*, two fathoms; *piúckquátúscatúscat*, ten fathoms, = *wéput piúscak*; *shwéputúscak*, thirty fathoms, R. W.). *ishwánuatúscak*, 'a cubit'; after a numeral, *ishwánuatúscak*, an. *ishwánuatúscakúscat*, by cubits, cubits long, *wéput-ishwánuatúscak*, one cubit, Matt. 6, 27, = *wéput-ishwánuatúscak*, Luke, 12, 25.

measures of time. See day; month; year.

meat, *wépuas*. See flesh.

medicine, *muskehtu*, *muskehtu* (*muskit*, physis, R. W.); *ópáuskehtúash*, 'many medicines', i. e. various kinds of medicines, Jer. 46, 11 [*m'uskeht*, grass, an herb].

meditate, *missánuat* [*missi-ánuat*, he thinks much], he reflects or meditates upon (he aims at, C.); *wáwénuat*, he meditates, considers of, devises (studies, meditates, etc., C.).

meet, *wéukushánu*, *wéukushánu*, he meets (him) (*wéukushánuat*, meet thou him; *wéukushánuatúscat*, let us meet, R. W.; *wánué wéukushánuatúscat*, well met, as a salutation, C.). See assemble; gather.

melon, *wéusketánuq* (*shwusketánuq*, a watermelon; *wéusketánuq*, cucumber; *qúusketánuq*, muskmelon, C.). See squash.

melt, *sáshwénu*, it melts; inan. pl., *sáshwénuash*, *sáshwénuash*, they melt, from *sáshwé*, *sáshwé*, (it is) soft; see soft.

melt—continued.

Act. intrans., *sáshwénu*, he melts, performs the act of melting. *sáshwénu*, *sáshwénu*, *sáshwénu*, he melts (it), makes (it) soft; n. agent, *sáshwénuwénu-ánu*, a melter, founder, Jer. 6, 29; suppos. part. inan. [from *sáshwé*, *sáshwé*, it melts] *sáshwénuq*, *sáshwénuq* (when it softens) pottage; adj. *sáshwénuwénu*, molten, melted. See dissolve.

melt away. See consume; dissolve.

member, *ponpáshwénu*, *ponpáshwénu*, a member, limb, organ; pl. = *yéwáshwénu*; *ukkosénu ponpáshwénu*, the virile organ; n. collect. *ponpáshwénuwénu*, the members (collectively), 1 Cor. 12, 26.

mend. See repair.

menhaden, 'a muskling and wannáshwénu', a fish somewhat like a herring', R. W. (*ánuánu*, pl. *ánuánuwénu*, herring, C.; Peq. *ánuánuwénu*, alewives, Stiles). The former was probably the alewife, *Alosa vernalis*. The latter was *Alosa menhaden*, 'white-fish', 'hony-fish', 'hardhead', or *ponpáshwénu*. It was used by the Indians as a manure, whence perhaps its name, from *wánuáshwénu*, he manures or enriches the soil (cf. 'Fishes called 'alewives' used for manure', Winth., in Phil. Trans., 1678).

menstruation, *qúusánuwénu*; *qúusánuwénu* [suppos. from *qúusánuwénu*], when (she is) menstruous (*qúusánuwénu* and *wáshwénu*, 'a woman keeping alone in her monthly sickness', R. W.).

mercy, *wénuánuwénu*, he is merciful; *wénuánuwénuq*, be ye merciful; vbl. *wénuánuwénuwénu*, mercy; *wénuánuwénu*, he shows mercy, is kind; an. suffix *wénuánuwénuwénu*, he thou merciful to me. *Kitténuánuwénuwénu*, he shows mercy or compassion, he pities; suppos. *wénuánuwénuwénuwénu*, he who is merciful or pities (*wénuánuwénuwénuwénu*, I pity, C.).

merry, *wénuánuwénu*, he is glad; *wénuánuwénuwénu*? is any merry? James 5, 13; *wénuánuwénuwénuwénu*, they made merry, Judg. 9, 27. See glad; mirth.

message, *kuttánuwénu*, *wénuánuwénu*; *wénuánuwénu*, he sends a message to (*wénuánuwénuwénu*, to send, C.). See send.

messenger, *wánuánuwénu-ánu*, a messenger, one who is sent; *wánuánuwénuwénuwénu*,

messenger—continued.

he sent a messenger to (him). See send.

metals. See gold; iron; lead; steel.

middle. *nôen, nâihaua*, in the middle, in the midst; *ea nôen, at nôen*, in the midst of; *nâihtak, nâihtak* [*nâi-n-tak*], in the middle of the river; *nâitipukok, nâitipukok* [*nâi-n-tipukok*], midnight.

mighty. *missugke* (great, powerful); suppos. *missugkeuk*, (when he is) powerful; *wasw missugkeuk*, the Almighty, Ex. 6, 3.

milk. *sogkadtuk* (*sogkadtuk*, C.) [suppos. part. inan. from *sok-kadtinaw*; that which is drawn forth; pl. *sogkadtungash*, teats, dugs, mammae]. *manawuk*, woman's milk; *Mainawuk wotch Muk-kiesag*, 'Milk for Babies', is the title of Cotton's catechism; and in the quotation from 1 Pet. 2, 2, *manawande* is substituted for the *sogkadtungaw* of Eliot's version (*manawung*, a woman's milk, R. W.) [from *manaw*, he sucks; suppos. part. inan., that which is sucked].

millstone. *toyahungantumusk, toyahunkumusk*. See grind; mortar.

mind (to have in), *manatam*, he thinks, purposes, wills, etc. See think.

mine. *nattaiha*, it is mine (it belongs to me); pl. an. *nattaiheog*, inan. *nattaihash*, they are mine; *nattaih'in*, it is ours. See belong to.

mingle, mix. *kenuckshan*, it is mingled or mixed with; *kenuckshatog pânawdte-on*, they are mingled among the heathen, Ps 106, 35 *Awk-kinuksham*, I mingle or mix, C.; *wânuickshan*, to mingle; *wânuickshas*, mingled, R. W.; from *kenugke*, (it is) among.

minister. *nâhtompantog* (*nâhtompantog*, one who leads in prayer).

mink (Putorius vison), *nottung* (?), Judd, in N. E. Gen. Reg. vi, 219 (= *m'k&*, Genévil, of Rasles?).

mire. See mud.

mirror. See looking-glass.

mirth. *piawatum*, he makes mirth, Ezek. 21, 10; vbl. n. *piawittamook*, mirth; *ag piawlog*, they who make merry, Jer. 50, 19. *niwhe mowkumatum*, he makes great mirth, Neh. 8, 12. *wikoutamatum*,

mirth—continued.

gladness, mirth [*wikoutam*, he is glad]. See glad; merry; play.

miry. *sapawen, sabawen*, it is soft (softened by water?); *sapawen, sabawen*, soft, miry. Cf. *samp; sappawen*.

mischievous. *waskehawonuk*, hurt, injury done; *waskehittawonuk, waskehawonuk*, hurt, injury suffered. See hurt.

miserable. *kittanungkewatukpaw*, miserable (pitiable), C.; *kuttanowke gehe*, miserably, ibid. See pity.

mishap. *massukhanna, miskanna*, it happens to (him); applied only to the encounter of evils or mischance. See happen.

miss. See want.

mist. See fog; vapor.

mistake. *uap-pahdantam*, I mistake, C.; vbl. n. *pahdantamook*, mistaking, ibid.; cf. *pahdantam*, he is caught, ensnared, trapped. *panant*, he errs, goes wrong or astray. See astray.

mistress. *sauksig, sauksig, sauksig*, mistress, queen; *kiche sauksig* (great mistress), queen, Esth. 1, 9, 11, 15, = *kicheis-sauksig*, v. 12 (Narr. *sauksig*, the queen, or sachen's wife; pl. *sauksigauang*, R. W.; *sauksig squaw*, queen, Stiles; *sauksig squa*, Conn. Rec. ii, 280) [*sautin-squa*, master-woman, or *sauksigaua* (*sauksigaua*), she prevails or has the mastery].

mock. *manamantam, manamantam*, he mocks, derides, makes a mock of (him); suppos. part. *nah manamantam*, one who mocks; suffix *manamantam-ah*, they mocked him; inan. *manamantam*, *manamantam*, he mocks (it), he makes a mock of (it); v. i. act. *manamantam*, *manamantam*, he mocks, is mocking; n. agent. *manamantam*, *manamantam*, a mocker. *antatukkon-awaw*, he mocks at, derides (him) (elsewhere, *antatuk, antatuk, antatuk, antatuk, etc.*); *antatukkon-awaw*, they mock him; *kattatukkon-awaw*, then mockest me; v. i. act. *antatukkon, antatukkon*, he mocks, is mocking; n. agent. *antatuk-konawaw*, a mocker.

moist. *ogpashki*, (it is) moist, wet. See wet.

moldy. *ogpawukshien, ogpawukshien*, it is moldy; adj. *ogpawukshien*; vbl. n. *ogpawukshien*, mold, 'mildew'. Cf. *og-*

moldy—continued.

quauk-puag, 'rust', Matt. 6, 19; *ogquash-ki*, it is wet.

mole, *maneechumit*, Lev. 11, 30.

money. "The Indians are ignorant of

Europe's coin; yet they have given a name to ours, and call it *monéash*, from the English money", R. W. Eliot translates money by *taiguash*, *taanguash* (pl. of *teig*, thing, object), res; and Roger Williams gives *nut-teunguash*, 'my money'. See *wampan*.

month, *nepianz* (the sun), a month (*pausuck u'patus*, a month; *aguit pausuck-u'patus*, one month; *uvs pausuck u'patus*, two months, etc., R. W.). See *sun*; *moon*.

moon, *nepatzshud*, *neupatuzshud*, *mun-patuzshud* (*munepatuzshud*, the moon, the moon god; *munundauwek*, a name of the sun or moon, R. W.; Pesp. *weyghun*, moon, Stiles); *wasku nepatuzsue*, new moon (*yû weyghun*, a new moon; *paushésni*, a half moon; *weyghushim*, a light moon, R. W.). Dimin. from *nepianz*, the sun, = *nepatuzsue* (?).

moose, *uwas*, pl. *munsiog* (for 'fallow deer', 1 K. 4, 23) ("The Elk, which the Salvages call a *Mose*", Morton, N. E. Canaan. "*Moss*, a beast bigger than a Stagge", Smith, Deser. of N. England, 1616. *mois*, pl. *moishung*, 'the great ox, or rather a red deer', R. W. Abn. *u8s*, pl. *m8ssk*, 'original', Rales.)

more, *ânue* (the sign of the comparative): *ânue wannegon*, better; *ânue ouk uen*, more than me; *ânue ouk wame*, more than all. *anua*, *anua*, he is more (than another), he is superior (*untân-âwama*, I overcome or conquer, C.); suffix an. progr. *ant-âwoukôuh*, he is better than he, i. e. superior to him, Prov. 12, 9. From the suppos. *auit* (*uuh auit*, he who is above or superior), with the indefinite prefix, comes, perhaps, *auuit* [*u'auit*], a god, something superior. "There is a general custom amongst them at the apprehension of any excellency in men, women, birds, beasts, fish, etc., to cry out *Manitôô*, that is, it is a god, as thus if they see one man excel others in wisdom, valour, strength, activity, etc., they cry out *Manitôô*, a god", R. W. 111. The

more—continued.

progr. form *antâwoukôuh*, he is better than he, is used in Prov. 12, 9, meaning he is superior, is better off. Compounds: *âwauit* [*ânue-âwauit*], more than enough, too much; *âwauie*, overflowing; *âwawatchawam*, *auitchawam*, it overflows. *anua* (a sign of the comparative), more and more.

moreover, *wauk*, again, moreover, also.

morning, *auitchampau* (*mututâhu*, R. W.). See *day*.

morrow, *saup* (*sauiop*, R. W.; *saup*, C.; Abn. *shâ*, Rales), tomorrow. *nom-pâdu*, on the morrow (i. e. early next morning); suppos. *nompuik*, *nompuh-keik*, *ut nômpuik*, (when it was) morning, next morning [from *nompu*, again].

morsel, *chogy*, *kodchûhki*. See *piece*; *spot*.

mortar, *toygulowauk*, *toygulowauk*, *toygouk* (*téwauk* or *wéskauk*, their pounding mortar, R. W.), a mortar or place for pounding corn; *ut toygulowaukaut*, in a mortar, in mills, Num. 11, 8. From *tuckhûmâm*, to grind corn, R. W.; *toygulhûm*, he grinds, C. [*toygau*, he strikes, pounds].

mother, *âkasoh*, his mother, the mother of (*âkisa* and *auitchawam*, a mother, R. W.; *auitchawam*, her mother, C.); *nôkas*, *nôkas*, my mother (*nôkue*, *nich-awam*, R. W.); *kôkas*, *kôkas*, thy mother; *wame âkasuoh*, she was the mother of all (living), Gen. 3, 20; indef. *antokasin* (*antookâsin*, C.), a mother, i. e. any mother, the mother of anyone; collect. *âkasimauk*, mothers, collectively or as a class, all motherhood. From the same root as *âhki*, the earth, compounded with *âûas*, animal, animate being, or with *-assu*, the verb of animate activity, the producing animal, the animate producer; but the form is that of the verb *âkasu*, she produces; *âkasoh*, she produces him or her; *âkasuoh*, she produces them. Cf. *am*, he goes or proceeds from; *uatchen*, he begins, comes from or out of; *ashoh*, *âshoh*, father, etc. *auitchûhman* is evidently the caus. an. (*uatchûhman*) from *uatchu*, he proceeds from or originates from.

mountain, *uachhu* (*uachêu*, C.); in composition *auichu* *nâsachhu* [*missi-âchhu*]

murmur—continued.

he murmurs at (it); vbl. n. *mamuskam-wonk*, a murmuring; *mamuskam-wonk*, muttering, murmuring.

musical instrument, *pahpēqauu*, pl. -ash; *pahpauwa*, he makes music; *mo-wapahpēq*, a trumpet; *pahpēq*, a trumpet or music, C.). Cf. *pahpēq*, a dance, an instrument of music, Ps. 144, 9. From *pahpūhki*, hollow.

muskrat, *musquish* (*musquassus* (pl.)), Smith's Deser. of N. England, 1616. "The *muskwish* is a beast that frequenteth the ponds", Morton's N. E. Canaan. Abn. *mskskssss*, Rasles), Fiber zibethicus [*musquidōsis*, red animal].

must, *mos*, shall or must, auxil. Eliot gives "mos, *pish*, shall or will", as words "signifying futurity, added to the indicative mode to express the time to come", El. Gr. 20; but, strictly speaking, *mos* expresses obligation or necessity, *pish* simple futurity: *mos wun-wap*, I must die, Dent. 4, 22; *wē mos w'wah*, it must needs be so, Mark 13, 7 (*wawē*, *wesh*, R. W., *wash wāwēwēn pē-gaum*, I could not come; *wawē*, instantly; *wālish*, even now, *ibid.*). *munch*, it

must—continued.

shall or must be, expressing obligation or necessity for future action [for *mos-watche* or *mo-atche*]; *munch kē panunp-wusham*, etc., thou art to pass over through, etc., i. e. it must be that thou, etc., Dent. 2, 18; *munch ant-tahottantamwōnōm* God, we are bound to thank God, 2 Thess. 1, 3. *wout*, used by Cotton, sometimes for the verb to be, sometimes apparently as a mere expletive, was sometimes employed to express conditional obligation or necessity—should or must—in a conditional or conjunctive proposition: *wah kodhantog ainskōidatimwāt* . . . *wout wsh nak-kodhant*, he who would repent must forsake (his sins), C. *Kiswāt*, *Kiswāt*, are similarly used by C. Mather (Notit. Ind. 55) and in the title of the Indian Laws. Cotton's Vocabulary gives *pish wunwup*, I shall die; *wout pish wunwup-pām*, 'you [we] must die'; *wakkitchogqūsay wout pahpēq*, boys will play.

myself, *wahhēq* [*n'hēq*], my body, my person, myself. Cf. Del. *n'hēq*, my body, myself, Zeib. See body.

N

nail, *kenuhwēq*, pl. -ash [for *kenuhēq*, *kenūhēq*, that which is sharp?]. *ken-uhūgquwak*, *kench-uhūg*, sharp wood, a wooden pin. Cf. *winkūntug*, 'a pin' to hang things on, Ezek. 15, 3, but lit. a wooden hook (*wankūntug*, crooked stick). See pin.

wūhkos, *wūhkos*, the nail of a man, the hoof, claw, or talon of an animal; pl. *wūhkosag*; *wūhkosag*, *wūhkosag*, his nails (*wūhkosnek*, nails, R. W.) [*wūhkosu*, the an. form of *wūhquw*, (it is) pointed. Cf. *wūhquw*, a hook; *wūhquw*, extreme, etc. See end].

naked, *posken*, (he is) naked; v. i. an. *poskusa*, *poskusa*, (he is) naked, i. e., is stripped, made bare, is become naked (*poskusa*, suppos. pl. *poskūsitchēq*, 'naked men and women', R. W.); *wūpposkis* (*wūpposkis*, R. W.), I am naked; *poskis kuhkūnt*, 'make bare thy head', Is. 47, 2; *poskūsogq*, make your-

naked—continued.

selves bare; vbl. n. *poskūsosuwak*, *poskūsosuwak*, nakedness (a making bare). *poskinōm*, he uncovers, makes (it) bare; *poskinōm wūhpit*, he makes bare his arm, an. *poskinōm*, *poskinōm*, he makes (him) bare, strips (him) naked, hence, he buries (him). See bury. *poskūsishōm*, he causes (him) to be naked, makes (him) naked.

name, *wīsuwak* (EL, R. W., and C.), the name of a man; *wīsuwak*, his name; *wāwīsuwak*, my name; *konwīsuwak*, thy name (vbl. n. from *wasowessa*, he is called, he is named; lit. a calling, appellation). See call by a name (nominare).

namely, *wahwāne*, namely, 'viz'; *wāne*, 'id est', C.

narrow, *penūpogq*, *penūpogq* (of a path or way, Matt. 7, 13, 14; *penūpogqūt*, a little way, R. W.). *tūttūchē ainguwak*, 'narrow compass', C. (?).

nation, *watohhtamwa* (*watohhtamwa*, C.); pl. *-mānawash*; n. collect. *watohhtamwa-mawak*, the nations, collectively or corporately.

naught. See bad; no.

navel, *manawee*; *weenawee*, his navel [*m'en nāwa*, the middle or center].

near, *pasaw*, *pāhsa*, (it is) near (*pasaw*, 'lately', El. Gr. 21; *pasawee*, soon, in a short time, C.); *pasucha*, a little way off (after verb of motion) [*pasu-ache*]; *mawcha pasucha*, he went to a short distance, a little way off. *pasuchtea*, it is near, it draws near; *pasutappa*, he is near, i. e. he remains near; suppos. *noh pasutappit*, *noh pasuwit*, he who is near; pl. *nay pasutappitcheg*, *nay pasuw-pitcheg*, they who are near. *pasutsham*, he comes near (quickly, suddenly, or with violence); *pasutshawsh*, come thou near. *pasusokaw*, he is going near; *noh pasukog*, he who is coming or going near; *pasusakitch*, let him come near, let him approach. *pasutan*, he brings (him) near to; suffix *ap-pasaw-ah*, he brought him near to him; *pasuk*, bring ye (them) near; cf. *panthan*, he brings it near.

nearly, *wahen*, almost, nearly (*nāhan*, C.); *nāhan wappu*, he is 'at the point of death', Mark 5, 23.

necessary, *needful*, *qanawut*, it is necessary, Expc. Mayhew, MS (*qanawut* or *qanawut*, 'to be wanting or defective', C.; *qanawawut*, necessarily, *ibid.*); *pasuk ne noh anawag*, 'one thing is needful', Luke 10, 42, i. e. one thing which must be so. *wachonk*, 'it is needful', Acts 15, 5. See want.

neck, *wassittipak* (*wassittipappag*, C.); *sitchipark*, R. W.; *wassittipak*, his neck; pl. *-nawsh*.

need. See necessary; want.

needle, *ahamagpisauk*, *ahamagpisauk* (*ahamagpisauk*, C.; *amamichimaweg*, R. W.); adj. *ahamagpisau*, made by the needle, needle-worked.

neglect, *nishawantam*, he neglects, C. See despise.

neighbor, *watohamung-anin*, a neighbor; *watohamung* (*watohamung*, C. Mather), my neighbor; *watohamung*, his neighbor; pl. *-og*.

nest, *watsh*, *watsh*, a (bird's) nest; *watsh awatshat*, from her nest. Cf. *ach*, proceeding from; *watsh*, from; *watshu*, he comes or proceeds from.

net, *hushab*, *hushab*, a net for fish, primarily vegetable fiber or fibrous material; pl. *-pog* (*dishap*, *dishappog*, C.; *ashap*, R. W.); Del. *achquāncman*, a bushnet, Ilkw. i. *quomphauk* (something to dip up with), a scoop net (?).

new, *wuske*, *wuske*, young, new; *wuske teag*, a new thing; *wuske amauk* (*wuska-wit*, R. W.), new cloth; *wuskushim*, *wuskishim*, a young animal; *wuske kut-chissik*, in the beginning, Gen. 1, 1, i. e. when (what is) nearly began. Related to *asp*, *ashk*, etc.

news, *amamanchemauk*, he tells news; vbl. n. *amamanchemauk*, *amanchemauk*, news, tidings (*achemauk*, *amamanchemauk*, C.) an. *amanchemauk*, he tells (him) news (*amanchemauk*, tell me your news; *amanchemaukchittite*, let us discourse or tell news; *tackettamachim*, what news? R. W.; *wattinawachim*, I tell, C.); *wattinawachemaukumawah* *amamanchemaukumawah*, 'I communicated to them the gospel', i. e. I told them good news, Gal. 2, 2. See inform; speak.

night, *wakon* (*wakkon*, C.); pl. *-ash*; *wakkon*, *wakkog*, by night, in the night (*wakkon*, *wakkon*, R. W.); *u wakkog*, on that night. From *wakwa*, he descends or goes down (?), or from *wakkonaw*, he leaves, deserts (?). See day.

night-hawk, *packsq*, Lev. 11, 16; Deut. 14, 15.

nine, *pasakagan*, *pasakagan* (+*tahsh* or *tahsh*, pl. an. *tahshag*, in an. *tahshin-ash*). *pasakagan tahshinachag*, ninety. *naba pasakagan*, nineteen.

no, **not**, *watta*, *wat*, *watchag*, 'adverb of denying', no; 'also no sometimes signifieth no', El. Gr. 21; *watteag*, *watta teag*, *woteag*, *wanteag*, nothing; *chitaw motag* (Prov. 13, 4), *chitaw wut-chag* (Prov. 13, 7), he has nothing (*watchag*, no or not; *watchag*, nothing, not so; *watta worawron*, I knew nothing; *watta nickyachick*, I want it not; *wachag nickyachikimina*, I want nothing; *wat wāno*, it is not true; *wat wutawāgo*,

no, not—continued.

I have no money, R. W.; Narr. *mat-tuks*, no, Stiles; *matta*, no, not; *mat-nequt*, not at all [not one, *mat nequt*]; *matta webe*, not only, C.; Del. *makhta*, *tah*, Zeisb.; *matta*, no; *tá*, no (a lazy no); *biyá*, no, not; *atta*, *ta*, no, no; *tak-tani*, *taktánni*, I don't know, Hkw.). *wanne*, without, destitute of; *wanne nippno*, there was no water in it; *wanne watansh*, without a father, having no father; *wanne hawane*, there was no one (left), Num. 21, 35. *ahque*, do not (refrain from, leave off), 'adverb of forbidding', El. Gr. 21. See do not. The negative verb is formed from the affirmative by interposing the diphthong *wa* between the radical and the syllable following, as *awawetchamunna*, he keeps it; *awawetchamunna*, he does not keep it. It is usually accompanied by *not* or *matta*, forming a double negative. The 2d pers. sing. of the imperative negative is formed in *-áhkou* or *-áhkou* (from *ahque*, do not), as *kum-matáhkou*, 'thou shalt not steal', etc. Strictly this is the imperative of prohibition or debortation rather than of simple negation.

noise, *watáwotankqussauk* (vbl. n., the making of a sound, a voice), noise. See voice.

noon, *poishuquáa*, (it is) noon; *poishu-quáa*, at noon (*paushuquáa*, *paushu-quáa*, R. W.; *poishequáa*, C.). From *poishu*, half. See day.

north, *ánnunniyeu*, *annunniyeu*, *annunniyu*, to, from, or at the north, northward; *annunít*, the north wind (*annunimatin* and *summidin*, R. W.).

northeast wind, *chepeu'ssin*, R. W.; *sá-chimowachepewissin*, a strong northeast wind, ibid. Is this from *cheepic-assa*, caused by the evil spirit, as contrasted with *sowaminshew*, the southwest wind, 'the pleasingest, warmest wind in the climate', from *sowaminniit*, the southwest, where 'the Gods chiefly dwell' (R. W. 83)?

northwest, *watchekswan*, northwestward, Acts 27, 12 (*chekesu*, 'the northwest

northwest—continued.

[wind]', R. W.; *chekesitch*, when the wind blows northwest, ibid.; *Chekesu-wand*, the Western God, ibid.; *puh-táttanigeu* and *moquawáttanigeu*, from the west, Mass. Ps.; *watchekswan*, westward, to or from the west, Gen. 13, 14.

nose, *matchan*, a nose, the snout of an animal; *katchan*, thy nose; *watchan*, his nose; pl. *-ash* (Peq. *wacháin*, the nostrils; *kachijape*, [your] nose, Stiles; *matchán*, a nose, C.).

not. See do not; no.

notwithstanding, *ouch*, yet, notwithstanding. See yet.

nourish, *assamau*, he gives food to (him); *sahkomau*, he nourishes, continues to feed (him). See feed.

now, *yengeu* (by redupl. from *yeu*, this).

number. See count.

numerals.

[NOTE.—Not completed. See one, two, three, etc.]

nurse, *annawitchau*, a nurse (a keeper, overseer), R. W. [*ánnawitchau*, he keeps (*annunimawitchau*, I keep, C.)].

nut, *annachim*, pl. *-inash*, nut, nuts, C.; cf. *andachimimash*, acorns, R. W. Del. *quim*, 'a nut growing on a tree'(?). *annachquim*, an acorn, Hkw., who fancifully derives it 'from *annipach* [*annipach*], a leaf, *wach*, a hand, and *quim*, a nut growing on a tree', meaning 'the nut of the tree the leaves of which resemble a hand' (Corresp. 407). *pu-tatramimash*, nuts, Gen. 43, 11. Abn. *pa-quim*, pl. *-aw*, noix, Rasles. Del. *ni'sim*, hickory nut [*niusi-min*, smooth nut]; *puquim*, walnut [*puwakpi-min*, round nut]; *wapim*, chestnut [*wampim-min*, white nut]; *schauwemin*, beech nut [*woshinw-min*, angular nut?], Hkw. Virginian *sagdamewer*, *astmewer*, *pum-muckoner*, 'kind of berry like unto an acorn', used to make bread and for oil; *sopumuner*, 'kind of berry like unto an acorn', 'of this sort they make bread'; *mangumewank*, 'the very acorn of their kind of oak', boiled with fish or flesh, Tracts app. to Brereton, 3 M. H. C. viii, 120.

O

oak tree, *matomis* pl. *matimissash* (*paugamisk*, R. W.; *pohekutnis*, white oak; *wesuttinis*, red oak; *wesokkink*, (red?) oak wood, C.; Abn. *aukskamisi*, oak which bears acorns, Rasles).

oath, *chadehekogurionk* (vbl. n. from *chadehekogonau*, he swears or vows: lit. he speaks vehemently, El. Gr. 21).

obey, *wasewtan*, he obeys (him); primarily he follows (him); *wasuchash*, obey thou (him); *wasuchtan*, *wasuchtuk*, obey ye (*ken wasuchtan*, obey thou me; *wasuchtan* Manit, obey God, C.); with inan. obj. *wasuchtan*, *wasuchtan*, he obeys (it, as a command, a law, etc.); *wasuchtanuk*, obey ye; vbl. n. *wasuchtanuk* (*wasuchtanuk*, C.), obedience, an obeying; *mat wasuchtanuk*, disobedience. From *wasewtan*, he serves, he yields. *wamamptanau* (he believes, trusts to), he obeys (him). "This word they use just as the Greek tongue doth that verb *πιστεύειν*, for believing or obeying, as it is often used in the N. Testament: *confutatus*, I believe you or I will obey you", R. W. From *wamamptan*, he believes.

object, *teiy* (thing, q. v.).

odor, *asumungquut*, *asumunkquok*, smell, odor; *matumungquut*, a bad smell; *wetumungquut*, sweet smell, perfume; *matumungquissunk*, a bad smell proceeding from or caused by an animate being; so *wattissamunkpissunk*, 'his smell', Gen. 27, 27.

offer, *pannamunau*, *pannamunau*, he offers, devotes (it) to a superior; freq. *pannamunau*, he offers or presents (him); suffix *uppenpamunau*, he offers them. Eliot uses this word to express the offering or consecration of objects to God, not sacrificial. Cf. "Pámpau, a tribute skin when a deer is killed in the water. This skin is carried to the sachem or prince within whose territory the deer was slain", R. W. *mitgon*, he offers; *amungau*, he offers it; see give. *sephansa*, he offers sacrifice (*sephansa*, it is offered or sacrificed); *sephansimau*, he offers (it) in sacrifice, he sacrifices (it); *sephansimau*,

offer—continued.

he sacrifices (him, an. obj.) to; *nag sephansimau wamamunau* . . . *matamutau*, they sacrificed their sons to devils, Ps. 106, 27; vbl. n. *sephansimau*, an offering, sacrifice; n. agent. *sephansimau*, one who makes offerings, a sacrificer, a priest; *sephansimau*, he offers sacrifice to, or he sacrifices (it, inan. obj.) to. *ampannamunau maganau*, he sends an offering (i. e. a gift or a tribute) [*ampannamunau*, he is tributary to].

offspring, *wachanag* (pl.); n. collect. *wamwachanau*, offspring collectively, all children, Rom. 9, 8. See child.

often, *wachampt* [when it is repeated; suppos. from *wachampt*], oftentimes. *wachukit wampe*, when it is many times (*wachukit*, *wampe*, often, C.; *kón-kitchau*, *agatche* (for *adalshe*), as often; *agatche nippeum*, I am (come) often here, R. W.). *adalshe*, *adhat talshé*, *atatche*, *atatche*, as often as, as many times as [*adhat talshé*].

oil, *panau* (*panau* or *summe*, C.). From *panau*, the sea, i. e. *panau*, of the sea.

ointment, *sassequonk* (anointing; vbl. n. from *sassequa*, he anoints).

old, *kichehis*, *kutchissa*, (he is) old, an old man; pl. *kichehisag*, *kutchisag*, old men, elders, seniores. The inan. form is sometimes, though rarely, used, as *kichehisag ketassat*, an old king; pl. *kichehisag* (an. inactive), the old, the ancients (*kichehis*, R. W.; *kichehis*, C.; Del. *kiggi keno*, an aged man, Hkw. "Chise is an old man, and *kichehis* a man that exceeds in age", E. Winslow's Relation, 1624. *kuchimau*, a middle-aged man (?), R. W.). *kichehisqua*, *kutchisqua*, an old woman (*achisa*, pl. *sack*, R. W.; Del. *gichetachqua*, an aged woman; *chawchschisis*, a very old woman, Hkw.). *hauas*, pl. *sack*, an old man, old men, R. W. *wahatantau*, *wahatantau*, (he is) old; *wamwahatantau*, I am old; suppos. *wahatantag*, when old (*wahatantau*, 'very old and decrepit', R. W. Del. *wahatantau*, 'an old man worn out with age', Hkw.) This word has nearly

old—continued.

the same relation to *kechis* as the Latin senium to senectus: *mohstantum* primarily signifies he fails, decays, is passing away (Ger. ein alter Greis; Fr. un vieillard, un barbon, Notes to El. Gr. xvii: see fade; decrepit): *kechissu*, an. of *kecho*, chief, superior, denotes age entitled to respect, a superior by reason of age. *scipumotatum*, (he lives long, is long lived) he is grown old, 'stricken in years', Gen. 24, 1. *nakkukquijon*, he is old, with reference to a measure of duration (*toh nanukkoochquijen woh nunksq*, how old is that girl? C.). *nakkim* (= *ngumim*, first), old, ancient (of inan. obj.): *nakkow scip*, 'ancient river'; *nakkow mayash*, the old ways; *n ngumaway uah*, 'that which waxeth old'; *qenush nakkimyeukish*, 'these (are) ancient things'. Cf. *nakkanan*, he leaves, forsakes, he is left, is forsaken. *catawis*, 'it is old' (cloth), R. W.; *catubum*, old traps, ibid.

old age, *kechigeyumaut* and *kechisumaut* (to be old; infinitive for noun), old age: *at kukkehegimaut*, in thy old age; *at wauw kutchisumaut*, in a good old age, Gen. 25, 8. *mohstantumoonk* (vbl. n. from *mohstantum*), old age, decrepitude, senium. *nakkukquigumuk*, old age.

oldwife (*Anas glacialis*). See duck.

on. See stand.

once, *pasukyt*. See one (*pasuk*).

one, *neqt* (*pasuk*, *neqt*, C.; *nqit*, R. W.; Peq. *nquid*, St.; Mh. *nqittah*, Edw.; Del. *gutti*, *n'gutti*, *pasuk* [for *pāsuk*, a diminutive?] (*pāusark*, R. W.; "*neqt*, a thing that is past; *pasuk*, a thing in being", C.; *pischuk*, "a true Mohicami word for one, and so I suppose *neqt* to be, in its proper place", Hkw.; Abn. *pezeks*; Chip. *patzhik*; Cree *piyok*, one; *pink*, ten). See Heckewelder's observations on *neqt* (*n'gutti*), *pasuk*, and other Delaware words for one, in Notes on Eliot's Grammar, xlv. The distinction indicated by Cotton does not seem to have been observed by Eliot, Williams, or other early writers of the lan-

one—continued.

guage, yet it is not improbably well founded.

one by one, *nanusen* (an.), *nanise*.

onion, *acchawisag* (pl.).

only, *urba*: *ken urba anssa*, then only; *matta n urba*, (not that only) not only so. *nout* (?): *urbe nout God*, 'but [except] God only', Mark 2, 7; *pasuk nout God*, 'there is but one God', one God only, Ind. Primer (*pasuk natant Manit*, there is only one God, R. W.). *nok-quttegheon*, only son, Luke 7, 12; 9, 38.

open (adj.), *wishari*, (it is) open; *wisharoh-tie* (*wisharoh-tan*, it is) open, i. e. made or become open, opened: *wisharoh-tie auttum*, open mouth; suppos. part. *wish-wah-tag*, (when it is) open; *wisharoh-tag wisq*, an open vessel, i. e. a vessel when open; *wishetashiar*, opened, open, as a door or gate, Rev. 3, 8. *pahquena*, (it is) open, manifest, clear; adv. openly: *pahquadehit* (*paquatchick*, R. W.), in the open air, out of doors. See clear.

open (v.), *wahshimam*, *wahshimamam*, he opens (it): *wahshimamamk kenagkatag*, open the window; *wahshimamam spout*, = *wahshimam*, he opens the door (*nun-wahshimam*, I open, C.); suppos. *wahshimuk*, *wahshimug*, when he opens (it); caus. inan. *wahshimamam*, *wahshetamam*, he opens (a door, gates, etc.), i. e. he makes it open: *wahshimamuk* or *wahshimamam spout*, open thou the door; an. *wahshimamam*, he opens the door to (him) (*paugumamimma*, open me the door, R. W.).

opposite, *anquibit*, (when he is) opposite; *anaguchtag*, (when it is) opposite; see before. *piushuk*, over against, opposite to; freq. *papiushuk*, reciprocally opposite, over against each other; see against. *anpu*, *anquon*, *agayquon*, (he is) opposite, on the other side, he opposes: *howan anpu*, 'who is my adversary?' Is. 50, 8; suppos. part. pl. *ng ayayquayig*, 'our adversaries', opponents, Neh. 4, 11; hence *agayuh-kamun*, he opposes, goes on opposing, makes war upon, fights with; *ng nat-tayauhkanukquog*, *ashkanukquog*, our enemies; see against; war; cf. *wah-*

opposite—continued.

quauu, he looks toward, faces, = *n'auh-quauu* ('v.).

or, *asuh*.

order (n.), *kukkuhauuuk* (order of succession or position).

order (v.). See command; shape.

orderly, in order, *hoh'ti'u*, *hoh'ti'u*, 'from time to time', Ezek. 4, 10, 11; 'in order', ex online, Acts 11, 4. *kah-k'uuu'u*, *kukkuu'u*, in order, orderly [*kukkuu'u*], *kukkuu'u*, freq. from *kauu'u*, *kauu'u*, he shapes, forms, fashions].

ordure. See dung.

orphan, *tou'is*, *tou'is*, *tou'is* [*tou'u*], he is deserted, left alone; or dimin. from *tou'u*; pl. -*ug* (*tou'ituck*, fatherless children, R. W.). See deserted.

other. See another; other side.

other side, *ngkomu*, *ngkomu*, on the other side of (beyond); *ngkomu* *puu-muutukkuu*, on the other side of the wall (*u'u'u*), *u'u'u*, 'I came over the water', I came from the other side [*ngkomu*], R. W.; *u'u'u* *u'u'u* [*ngkomu*], 'from the land on the other side', England, ibid.). *u'u'u* (*u'u'u*, C.), beyond, behind, on the other side of.

otter, *u'keke*, pl. *u'keke*, R. W.; *u'keke*, *u'keke*, an otter-skin coat, ibid.; Alg. *u'keke*, Lahontan. From *u'keke*, *u'keke*, he tears, scratches.

ours, *u'u'u*, it is ours (partic. pl.); *u'u'u*, it is ours (gen. pl.) (*u'u'u*, ours, C.).

out. See draw out; pour out; put forth; spread out; stretch out; wear out.

out of, *u'u'u*. See from.

out of doors, *u'u'u*. See clear; open.

outside, *u'u'u*, (it is) on the outside of, in an open place; see clear. *u'u'u*, without, outside of; *u'u'u* . . . *u'u'u*, *u'u'u*, 'the outside of the dish, but within', Matt. 23, 25, 26; and *u'u'u* . . . *u'u'u*, outwardly . . . within, v. 28.

over. See above; other side.

overcome, *u'u'u*, he overcomes, conquers (it); an. *u'u'u*, he overcomes (him). See conquer.

overflow, *u'u'u*, *u'u'u*, it overflows; *u'u'u*, overflowing. See flow.

oversee. See oversee; govern.

overseer, *u'u'u*, 'an orderer and ruler of their worship', R. W.; *u'u'u*, I oversee it, ibid.; *u'u'u*, 'a nurse or keeper', ibid. **overwhelm**, *u'u'u*, it covers, overwhelms (it); *u'u'u*, it covered it, Ex. 24, 15, 16. From *u'u'u*, it descends, goes down.

owe, *u'u'u*, he owes (him), lit. he is owed. *u'u'u*, he owes, is in debt; suppos. part. *u'u'u*, one who owes; *u'u'u*, how much dost thou owe to (him)? (*u'u'u*), I am in your debt, C.; vbl. n. *u'u'u*, a debt, ibid.; vbl. n. *u'u'u*, debt, ibid.; *u'u'u*, I will owe it to you, R. W.; *u'u'u*, debts, ibid.). See debt.

owl, *u'u'u* (*u'u'u*, R. W.), *u'u'u*, *u'u'u*; *u'u'u*, *u'u'u*, a great owl (*Strix virginiana*?); *u'u'u*, the screech owl.

own, *u'u'u*, he owns (it), he possesses, has in keeping. See keep.

owner, suppos. *u'u'u*, 'the owner of the hill', 1 K. 16, 24; *u'u'u*, the owner of (an. obj.); suppos. *u'u'u*, the owner of (an. obj.); pl. *u'u'u*, the owners. See belong to. *u'u'u* (he who possesses; suppos. part from *u'u'u*), the owner of (it); pl. *u'u'u*, the owners. See have (v.).

oyster, *u'u'u*, *u'u'u*, C.; *u'u'u* (*u'u'u*), oysters, R. W.; Narr. *u'u'u*, Stiles; Peq. *u'u'u*, Stiles. From *u'u'u*, he roasts, and *u'u'u*, shellfish; the shellfish which are for roasting.

1,

paddle (n.), *wuttahhank* (*wútkhank*, R. W.;
patúhos m. wótkhank, bring hither my
paddle) *ibid.* = *wuttash wuttahhank*.)

paddle (v.), *chimúin*, he paddles or rows; *anwuhke chemúing*, they were 'tolling in rowing' (rowing hard), Mark 6, 48; suppos. part. pl. *anwne wuhin chemúcheg*, 'all that handle the oar' (who are skillful rowers), Ezek. 27, 29 (imper. *chimúsh*, paddle or row; pl. *chiméek*, paddle, R. W.).

pain, *unqypanamawonk*, *unqypanamawonk*.
 ybl. n. from *unqypanamutu*, he suffers or
 is in pain; else-where *unqypanama*, he
 is in pain; *nut-unqypanom*, I am in pain;
 ybl. n. *unqypanamawonk*, pain, torment;
 from *unqye*, sore, grievous, extreme.
 See extreme. *uho summutan*, *uho sum-
 muttan*, I am in pain, R. W. See sore;
 torment.

paint (n.), *rumum*, 'their red painting which they most delight in', R. W. From *rumu*, handsome.

paint (v.), *russosokkhuimien*, to paint, R. W.; whence "*russosokkhuim*, a letter, for having no letters, their painting comes the nearest"; *russosokkhuu*, (he is) painted, *ibid.* *amangk*, he is painted, he paints himself (*amangk'su*, he is painted; pl. *amangk'ek*, they are painted, R. W.; *not-amangk'uim*, I paint, C.).

pale, *wompkushanuw*, to be pale; *wompkushuta*, he is pale; *waskesak wompkushlanu*, his face grows pale (*wompkishewic woskotp*, a pale man; *nawompipohkishuta*, I am pale; *wompishkanuw*, paleness, C.). From *wompi*, white, *k'* progressive, with *-ish* denoting a bad quality. Cf. *gray*.

palsied, *uunaukkipssu*, *uunaukkussu*, (he is) palsied, has a palsy; *suppos*, *nob uunauksut*; pl. *my uunauksudeheq*, they who have the palsy. From *uunaukkuum*, freq. of older form *uukkuuum*, he shakes, with an. active *ussu*. Cf. *uukkuum*, it is shaken; *uunauksuu*, he trembles, quakes.

pant, *mechmehshurómotu*, he pants; *uu-mechmehshurómup*, I did pant, Ps. 119, 131.

parched corn, *apumimawash* (pl.), *apumawash* (unparched), R. W.; *apumimawashup*, 'the parched meal, boiled with water, at their houses, which is the wholesomest diet they have', R. W.). From *apum*, *min*: he roasts or bakes corn or other fruit.

pardon. See forgive.

parents. *waichuungah*, *waichuungph* (gen. construct), the parents of, his parents: *katchuungamung*, your parents (*waichuunging*, ancestors, C.). From *waichen*, *waiching*, suppos. *waichit*, he comes from. See come from.

part, *marutchi*, some, a part; opposed to *wane*, all, the whole. *chippi*, *chippu*, a portion, part, division; suppos. inan. *chipping* (when it is divided or parted): *yane chippi*, *yane chipping*, a fourth part; *pinkye chippu* (or *chipping*), a tenth part; *ady*, *chippu* a, partly, in part.

partridge. *paripatishanas, pidiipaknusu*
(*par-pock*, pl. *paripaknang*, R. W.; *Peq.*
paripantier, *quail*; *capantus*, *partridge*,
Stiles. In Ex. 16, 13, Elliot has *chan-*
chawung, *quails*; but *quailsoy* (adj. *quail-*
sah) is transferred in Num. 11, 31; and
paripapuhitlog is used for *quails*, Ps.
105, 40. Muh. *paripahogoh*, Jeff.; L. I.
aputus, *partridge*; *shwades*, *quail*, Wood;
Del. *pubhaku*, *pheasant*; *papurus*, *par-*
tridge (j. e. *quail*), Hkw.).

pass away, *muhṣhṛta*, *muhṣhṛan*, it fails, fades, passes away. See fade.

pass by, *paṃśuṇa*, it is passed, it passes, 'is over and gone', Cant. 2, 11; 'is past', Jer. 8, 20. *paṃśuṇaṇa*, *paṃśuṇa*, he passes by; *paṃśuṇaṇaṇa*, he passes by (him); *ap-paṃśuṇaṇaṇa*, he passes by him, he goes by him; *paṃśuṇa*, he walks, he goes onward). See walk.

pasturage, *tannaduppunuk*, pasturing,
'a pasture, vbl. n. from *tannaduppung*,
they feed or graze.

patch, *meshshishionot*, to patch, *l'*.

path, *māy*, a way, a path (*māgi*, R. W.);
apim māy, he made a way; *mōn māy*,
 I am the way; *kishke māyut*, by the
 way-side (*maquō*, is there a way?; *mat*
matquintumo, there is no way; *tonnishin*

path—continued.

michi 'where lies the way?' (R. W.). From *aa*, he goes to, *aii*, he goes, with *m* indefinite. "From *aan*, 'to go', is derived *eyaga*, 'whither I go'" (Chip.). Schoolcraft.

patient, *mananissu*, he is patient; vbl. n. *mananissuank*, patient, being patient; *mananissuonk*, patience in exercise, acting patiently. See *slow*.

pay, *adhtakhu*, he pays (him); *adhtakhu*, pay thou me (*adhtakhu eya*, pay me now, C.); inan. *adhtakhu*, *adhtakhu*, he pays (it), as money, tribute, a vow, etc., he makes payment of (it); *adhtakhu*, pay thou; *pay katadhtakhu*, thou shalt pay (it) (vbl. n. *adhtakhuank*, payment, C.). *kamamipatus*, *kuk-keiskukush*, I will pay you; *keiskukush tauquesin*, pay me my money, R. W. *paum*, he pays, "a word newly made from the English: *cuppamish*, I will pay you", R. W. Eliot gives a paradigm of this verb in the suffix an. form (Gram. 28-58): *kup-pamush*, I pay thee; *upputgam*, I pay him, etc.

peace, *aqum*, R. W.

peag. See *wampum*.

peak, *kassokkai*, *kassokkai u*, on a high peak or summit.

pekan. See *fisher*.

pen, *nepu* (a feather) (*nepu*, a pen, C.); *nepuhquog*, a penknife.

penny, *ampskot* (*ampskot*, R. W.; *ampskot*, C.); *nepu-ampskot* (*neputamskot*, Math. 20, 21, one penny (*neputamskot*, R. W.), i. e. one penny's worth of wampum (= a span?). Cf. *was-amsat*, two pence; *was-amsensagi*, two spans (of wampum), R. W.

people, *mananissuank*, 'folk or people', R. W. See *man* (*manu*). *chip-pissag*, a people, a tribe (they who are separate or by themselves), from *chippa*, separate, and act. an. *usu*. Cf. *chippamank*, a tribe (collectively).

perform. See *do*.

perhaps, *paquadehe*, *paquadehe* (*paquadehe*, C.), it may be, perhaps. *manuait*, 'it may be that', Gen. 16, 2 (*manuait*, perhaps, it may be; *manuait* *nuttag*, maybe not, C.).

periwinkle, *metadhook*, 'the periwinkle [*Pyruca carica* or *P. canaliculata*], of which they make their *wampum* or white money', R. W. The *wampum* was made from "the stem or stock of the . . . *metadhook*, when all the shell is broken off". Possibly from *mihliung*, ear, and *hook*, shell; ear-shaped shell; possibly from *nuttie*, abundant, as distinguished from the rarer black *peag* or *suckathook*.

permission, *mananikanutittank*, C.

permit, *mananum*, he wills, intends, purposes (it); an. *mananum*, he permits (him); suppos. *mananumit*, if he permit (him); inan. *mananung*, if he permit (it), i. e. if he will (*mananuch*, permit me, C.). See *think*.

person, *horan*, anybody, any person, somebody; see *any*. N. collect. *muttanumank*, persons (as distinguished from cattle, animals, or inanimate objects); an. pl. *muttanung* (they are many), the multitude, many persons.

persuade, *napershamu*, he persuades (him); suffix *anu-napersham-uh*, he persuaded him (*anunapersham*, I persuaded, C.); act. an. *napershamu*, he exercises or uses persuasion (*napershamunout*, to persuade, C.); vbl. n. *napershamunoutank*, persuasion.

perverse, *pannu*, (it is) out of the way, contrary; suppos. *nob pannu*, 'he who is perverse', who goes out of the way, Prov. 14, 2. See *astray*; *different*.

pestilence, *mananumank*, pestilence, contagious or infectious disease. *wasashatank* (*wasashatank*), the plague, R. W.; vbl. n. from *wasashatani*, he hath the plague, ibid.). *wasashatank*, 'a fever', John 4, 52; from *wasani*, *wasie*, yellow, with *-ish* of derogation or bad quality. See *fever*.

pestle, *quimashin*; *washe quimashimank*, 'with a pestle', Prov. 27, 22 [i. e. a 'long stone', *quimashin*].

physic, *maskhtu*, *maskhtu* (*maskit*, R. W.), i. e. herbs. See *medicine*.

physician, *panushtatani*, one who gives medicine [from *panum*, he puts, applies; *maskhtu*, medicine]; *panushtatani*, one who is giving medicine, a physician in practice [*panum-maskhtu-usu*].

pour out—continued.

pour ye; suppos. *wah sohkeank nippe*, he who pours water; suppos. part. inan. *sokany* (that which is poured out), 'a heap of corn', R. W.; *sokany-pash* (for *sokanysh nippe*), pour thou out water; an. *sokanummitu*, he pours (it) upon (him). From *sokanon*, it pours, it rains. See rain.

poverty, *mitcheekwank*. See poor.

powder, *sohquay* (suppos. inan. from *sohpu*), when it is made fine or like dust; *sohquayew*, *sohquayen*, in powder, powdered. See fine. *sapack*, R. W., *saback*, C., gunpowder.

pox, *anumaskishatun*, he hath the (small?) pox, R. W.; *anumaskishatunack*, the pox, ibid.; *anumaskishatunitch*, the last pox, ibid.

praise, *wawun*, he praises; suffix an. *wawunomitch*, they praised, commended him; *wawunamun*, he praises (him); *wawumittun*, *wawumittun*, he praises (it). See flatter.

pray, *pututun* (*puqututun*, R. W.), he prays; *unpututun*, I pray; *pututunack*, pray ye; an. *pututunamun*, he prays to (him); suffix *kuppututunawsh*, I pray (to) thee; vbl. n. *pututunack*, praying, prayer; suppos. part. *wah pututay*, he who prays.

precious, *unshaditun*, *unopaditun* [of great price, *nish-unshaditun*, *ungh-unshaditun*]; pl. *unungayush*, *watunquush*, precious things; *unupetun*, a jewel, a precious thing, a treasure; pl. *unush*. See treasure.

predict, *quashaditun*, he prophesies (v. i. or v. t. inan. obj.), he foretells or predicts, he promises; vbl. n. *quashaditunack*, a prophecy, a promise, prediction; n. agent. *quashaditunawsh*, one who predicts, a prophet; suppos. *wah quashadituk*, he who predicts. See promise.

pregnant, *wompagun*, *wompagun*, she is pregnant; adj. *wompagun* (*wompagun*, C.), pregnant, with child; vbl. n. *wompagunack*, *womack*, conception, pregnancy. See conceive.

prepare, *anushawunum*, he prepares (it), makes it ready; v. i. *anushew*, he prepares, makes ready; *anushewish*, prepare thyself; v. t. an. and inan. *anushatunum*, he prepares (it) for (him);

prepare—continued.

anumawshatunum anushawun, I prepare him a habitation, Ezek. 7, 14. *quash-unutun*, *quashunutun*, he makes (it) ready beforehand, he prepares (it); freq. *quagquashutun*, *quagquashutun*, *quagquashutun*, he prepares (it); *quagquashutunack*, *anumun*, prepare ye his way; an. *quashawutun*, he prepares (him), makes him ready. See ready.

prepuce, *ahupin*, *ahupin* *antihquah*.

presently, *teunack*, immediately, quickly (*tainu*, R. W.).

prevail over, *unskatun*, he prevails over (him), he puts (him) to flight; suffix *ant-unskatunoh*, he puts him to flight; v. i. act. *unskatun*, he prevails, is the conqueror. See conquer.

prey, *tohpunumunack* (vbl. n. from *tohpunum*, he seizes, lays violent hold on).

price, *antihitunack*, payment (vbl. n. from *antihitun*, he makes payment).

prick, *kunittigun* (*kunattigun*, C.), he pricks (it); *kunakshatun*, it pricks or pierces; suppos. *kunakshatun*, *kunakshatun*, when it pricks or pierces, piercing, penetrating; v. t. an. and inan. *kausat*, *kunakshatun*, he causes (it) to prick or pierce (him), he pierces (him) with (it); *ukkunakshatun*, *akpunnittig*, he pierced him with his spear.

priest, *panun* (a wizard, witch, magician, etc., in Eliot's translation), pl. *panunung* (*panun*, a priest); pl. *panunung*, R. W. "These priests they (the Indians of Cayenne) call *panunung*; we call them sorcerers."—De Vries, Voy. to Guiana. Roger Williams gives *tanpawun*, 'a wise speaker'; pl. *tanpawunung*, 'their wise men and old men (of which number their priests are also) . . . they make solemn speeches and orations or lectures to them concerning their religion, peace or war', etc. (p. 112). For *Licht panunung*, chief priests (?).

prisoner, *kupshagkinun*, he puts (him) in prison; suffix *akkupshagkinun*, he puts him in prison; pass. *kupshagkinun*, he is in prison, and *kupshagkinunawsh*, he is a prisoner; suppos. part. *wah kupshagkinun*, he who is in prison, one imprisoned; *un* *kupshagkinun*, they who are in prison, and *kupshagkinunawsh*.

prisoner—continued.

atcheg, prisoners; vbl. n. pass. *kobshag-kunaitaonk*, imprisonment (being imprisoned); vbl. n. act. intrans. *kobshag-kineausaonk*, imprisonment (being prisoner). From *kuppagki*, it is closed, thick, impenetrable, with 'sh of forced or violent action, i. e. he is forcibly shut up.

proceed, *watchen*, *watchen*, *watchigen*, he proceeds from; i. e. originates in or is caused by; inan. pl. *nish watchigen-ash Gadat*, these things are God's, i. e. belong to him, proceed from him as their origin or source; suppos. *nish wajhit*, *nish watchit*, he who proceeds from (*nish wajhit mitamwassest*, he that is 'born of a woman', Gal. 4, 4). See from. *ontsen*, he proceeds from, is the offspring of; *wamwontsen*, he is 'without descent', Heb. 7, 3; *antonsen kah nam Gadat*, 'I proceeded forth and came from God', John 8, 42; vbl. n. *wat-ontsenk*, (his) descent or lineage. *ahhantsen*, he proceeds or moves onward from one thing to another; *ahhantsenig watchi nuchuk en nuchukot*, they proceed from evil to evil. Cf. *ontappi* (*ontappi*), he is removed (*wat-ontsap*, I move, C); *ontamun*, it is put out (as fire or a candle), it is extinguished; *ontatton*, he moves (it); *ontashan*, he moves (him); *ontamuk*, the matrix. *katchittoshan*, he proceeds onward, goes forward. See begin; come from; go; move.

procure (?), *wat-ahchawachtcom*, I procure; *wat-ahchawachtcomun*, we procure, C. Cf. *atchen*, he hunts (*antahchin*, I hunt, C).

produce, *watchen*, *watchen*, it produces, bears, yields, brings forth (inan. obj.); *watchen meechun*, it bore fruit. *atwanegen*, *dtwanegen*, *tanegen*, it brings forth or produces (as the earth plants, or a tree fruits); *watchen sankuk onk dtwanegen meechun*, the blade sprung up and brought forth fruit, Matt. 13, 26; *ni pish tanegen* . . . *mehtegpash*, there shall grow . . . trees, Ezek. 47, 12; imperat. *dtanekaj ohke moshit*, let the earth bring forth grass, Gen. 1, 11. *namwetchumun*, it produces fruit; *wamwamwetchumun*, it produces good fruit; *watt-wamwetchumun*, it produces bad fruit. Matt. 7, 18.

profit, *teag watchen*, what am I profited?; *atchin*, it profits, it is profitable. From *watchen*, it comes from (*wamw teag watchen*, it profiteth nothing, Job 34, 9, i. e. nothing comes from it). Cf. *atchen*, he made from (it), Gen. 2, 22. *awenhan*, he gains (it); suppos. part. inan. *awachhamuk*, that which is gained, profit; pl. *nish awachhamugish*, things gained, profits; vbl. n. *awenhamwamuk*, gaining, profiting, profit.

progress. See come from; go; proceed.

promise, *quishan*, *quishan*, he promises (*kame quishawimura*, you promise well, C.); an. *quishamun*, suffix *akquishamun*, he promises him; *kukquishan*, thou promisesst (it); vbl. n. *quishamitok*, *quishamitawonk*, a promising, promise; *quishamitok*, promising something, the subject of a promise, the matter or thing promised. From *quishair*, (it is) beforehand, in advance or anticipation. So *quishair wamun*, he foresees (it).

pronounce, *watta wassampro wassahamun*, he does not pronounce it right, Judg. 12, 6. *sampwotatnamun*, to pronounce right; *wattinawotatnamun-kamun*, their manner of pronouncing, C.

proper (?), *we unni*, that is proper or right; *unih* or *sampri*, right, C.; but lit. *we unni*, that which is so or such as.

property. See goods.

prostitute. See fornication; harlot.

prostrate one's self, *pamun*, he falls prostrate. See fall.

protuberance. See swell.

proud, *pehtuamun*, he is proud; suppos. *nish pehtuamunwut*, he who is proud; vbl. n. *pehtuamunonk*, pride. See haughty.

prove. See try.

provoke, *wamwetchen*, *wamwetchen*; freq. and intens. *wamwetchen*, he provokes (him) to anger, causes him to be angry (*wam-wamwetchen*, I provoke; *wamwamwetchen*, to provoke, C.); suffix. *wamwamwetchen*, they provoked him. Caus. from *wamwamwetchen*, he is angry with (him)?

puendum virile, *akkosie pompuchewi-puendum*; *akkosonk*.

pull. See pluck.

punish, *samatchewen*; freq. and intens. *samatchewen*, he punishes or chastises (him); *wassamatchen*, I pun-

punish—continued.

ish him (*aussohsamūtūh*, I chastise; *aus-sisamūtūhūm*, I punish, C.); vbl. n. pass. *sasamūtūhūhūm*, punishment received, chastisement, being punished; n. agent. *sasamūtūhūhūm*, one who punishes or inflicts punishment.

pure, *puhki*, *puhke* (it is) clear, open, pure; an. act. *puhkesa*, he is pure. See clear.

purify, *puhkecau*, he purities (him), makes him pure; *puhketau*, he purities (it) [caus. from *puhke*].

purple, *sicki*, black, R. W.; Peq. 'saggyo', dark or black, Stiles; but the *sackai-huck*, 'black money' was in fact 'black inclining to blue', R. W. ('of a violet colour', Morton, N. E. Canaan), made from the purple margin of Venus mercenaria, the round clam.

purpose, *kesantam*, *kesantam*, he purposes, intends; *nukksantam*, I purpose; vbl. n.

purpose—continued.

kesantamōuk, purpose. *amantam*, he intends, thinks, purposes, wills. See think. *pekaltantam*, he purposes (resolves, determines); vbl. n. *pekaltantamōuk*, purpose, determination.

pursue. See follow.

put. See place (v.).

put away. See cast away.

put forth, *sahwunum wunūhcheg*, he put forth his hand; an. *sahwunum*, he puts (him) forth, thrusts (him) out (*kes-sachuki*, do you put me out of doors? *teahitch*, *kussachukicau*, why do you put me out? R. W.). *soukhtau*, it puts forth, springs out, as buds or leaves from a plant.

put into, *petau*, he puts (it) in or into; suppos. inan. *petauk* (when it is put into), a bag.

put to flight. See prevail over.

Q

quahaug. See clam.

quail, Peq. *petushoons*, meadow quails (meadow larks), Stiles. See partridge.

quarrel, *mekomau*, he quarrels with (him); recipr. *mekimtaog*, they strive together, they quarrel; suppos. part. *nah mekomout*, he who strives or quarrels (*mecaucau*, a fighter; *wepē kuumē-cautch*, you are a quarreller, R. W.). See fight. *miskistūwar*, a quarrelsome fellow, R. W.

queen, *soukisy*, *souksy* (*sauuks*, R. W.), *kchche souksy*, *kchchissouksisy*. See mistress.

quench, *outham natan*, he quenches, extinguishes, puts out the fire; *outhamau*, it is quenched, extinguished. Cf. *notau uhca*, the fire goes out, Prov. 26, 20. See extinguish. *ūhtappeltamau*, it is quenched, extinguished; pass. part. neg. *matia woh ūhtappeltamōuk*, (the fire) shall not be quenched, Mark 9,

quench—continued.

46, 48; *notau matia ūhtappeltamau*, the fire is not quenched, v. 44 (*tahtippeltamānat*, to quench; *notahtāppeltāu*, I quench, C.; cf. *tahtippeltāu nenan*, he cools my tongue, Luke 16, 24).

question, *natatamunau*, he questions (him), asks him a question; *natatamuhkau*, he continues to question, makes inquiries [*k* progressive]; vbl. n. *natatamuhkawuk*, a question (*natatamuchkawuk*, C.). See ask.

quickly, *tedauk*. See immediately; presently.

quiet, *chegannappa*, he is silent, he is still (*ant chegānapp*, I am silent, C.). *namannappa*, he is quiet, gentle, patient, still, etc. See silent; slow.

quiver, *petau*; *kupptan*, thy quiver; *appetauout*, in his quiver. From *petau*, he puts it into; cf. *petauk*, a bag.

R

rabbit, Peq. *tupauis*, Stiles. See coney.

raccoon, *aisap* (*aisapp*, Wood), pl. *pánuag* (for *panuag*?), R. W.; *mohi-awuck*, a raccoon-skin coat, *ibid.*

rage, *nna-nishquut*, I rage, C. Cf. *nash-quuttu*, *nashquut*, a tempest, violent storm.

rain, *sokawon* (*sókawon*, *uauquut*, R. W.; *sokíawon*, C.); *uauuquut*, raining, *ibid.* Peq. *sahyhoan*, Stiles; Abn. *sahyhoan*; Del. *sokáan*, Hkw.; *uagkíawon*, much rain; *nishíawon*, a great rain (*nagkossé sokíawon*, a shower of rain, C.); *niskáawon*, *nishkáawon*, vapor, fog, mist (*sakwáawon*, it rains, C.; *sau sokíawon*? does it rain? *ibid.*), Lit. *sokawon*, *sokawon*, impers. verb, it rains, it pours out fact. *sokawon*, he pours (it) out; *sokawon nahan*, he rained fire, Gen. 19, 24; *nassokan*, . . . *nassíkan*, I cause it to rain hail, Ex. 9, 18. See pour out). N. collect. *sokawuk*, rain; *nishkíawuk*, 'small rain', mist, Dent. 32, 2.

rainbow, *akquawappan*, Rev. 4, 4; 10, 1.

raise, *uauwáan*, *uauwáan*, he raises (it) up, he lifts (it) up; suppos. *uauwáuk* *uauwáuk*, when he raised up his hand; an. *uauwáan*, he raises (him), lifts (him) up [from *uauáan*, *uauáan*, it rises, goes up]. *tahshíawon*, he raises (it), lifts (it) up; *tahshíawuk* *kenuteheg*, lift up thy hand; suppos. *tahshíawuk*, when he raises (it) up; an. *tahshíawon*, he raises or lifts (him) up, and pass. he is raised or lifted up; *uauwáshin*, I lift up myself; *tahshíawuk*, lift up thyself; suppos. *tahshíawon*, lifting or raising (him) up; pass. part. suppos. *tahshíawuk*, when lifted up. The radical or primitive form *tahshíaw*, *tahshí*, he lifts up, is employed in forming the numerals from five to nine and their derivatives, denoting the number of fingers 'held up'. *uauwáshin*, he raises (him) up, causes (him) to rise. See rise.

ransom, *uauwáshin*, he redeems or ransoms (it); *uauwáshuk* *ahuk*, if he redeems the field, Lev. 27, 19 (*uauwáshin*? have you bought it? *uauwáshin* *hauwásh*, I will buy it of you, R. W.); an. *uauwáshin*, he ransoms (him) (suffix

ransom—continued.

uauwáshin, he ransoms him; vbl. n. *uauwáshinuk*, a ransom. Cf. *uauwáshin*, he values (him), fixes a value on (him); *uauwáshin*, he makes an agreement with, he covenants with.

rap, *chuhchuwukpattaham*, he raps or knocks (at the door), Rev. 3, 20 (*chuhchuwukpattaham*, I knock, C.).

rather, *uauwáshin*, 'rather, unfinished,' El. Gr. 21.

rattlesnake, *sosak*, R. W. (*sosak*, *sosak*, 'adder', 'viper', El.; pl. *sosakíawon*).

raven. See crow.

raw, *askíawon* (*askíawon*, (it) is raw, not ready for use, immature (*askíawon*, R. W., *askíawon*, C. it is raw; Abn. *shakíawon*, crumbly, étau crn, non cuit, Raskes); related to *ashup*, *ashup*, *ashup*, not yet, before; *ashuk*, new, young; *askíawon*, grass; *askíawon*, green). *askíawon* (*askíawon*), raw flesh; *askíawon*, he eats it raw. Cf. Ex. 12, 9. *askíawon*, in compound words, 'a raw thing' (i. e. to be eaten raw), C.; *uauwáshinuk*, cucumbers, 'or a raw thing', etc., C. See squash.

read, *ogkíawon*, he reads, i. e. he counts (the letters); suppos. *ogkíawon*, he who reads (*ogkíawon*, I read; *uauwáshin*, can you read? C.).

ready, *quashíawon*, he is ready [*quashíawon*]; *quashíawon*, it is ready [*quashíawon*]; *quashíawon*, he makes (it) ready, prepares (it); caus. an. *quashíawon*, and freq. *quashíawon*, he makes (him) ready, puts him in readiness, prepares him; caus. inan. *quashíawon*, *quashíawon*, he makes (it) ready. *uauwáshin*, he makes ready, prepares; *uauwáshin*, he makes (it) ready. See prepare; wait.

reason, *uauwáshin*, *uauwáshin* (*uauwáshin*, *uauwáshin*), *uauwáshin*, C.; *uauwáshin*, reasonable, *ibid.*, i. a reason.

rebellion, *chuhchuwukpattaham* (*chuhchuwukpattaham*, rebellious, C.).

receive, *attawáshin*, *attawáshin*, he receives (it); suppos. part. inan. *attawáshin*; *ahyáwáshin* *ahyáwáshin*, 'time for receiving', 2 K. 5, 26

recompense, repay, *onkquattantam*, *onkquattantam*, he recompenses or rewards (it); an. *onkquattam*, *onkquattam*, he recompenses, rewards (him), he pays (him) wages or hire; *katonk-quattantush*, I will give you hire; *kappapuskau onkquattantush*, I will render to you double (*kattatim onkquattantush*, I will pay you, R. W.); vbl. n. *onquattank* (*onquattantuk*, C.), a recompense, a reward, wages.

recover (from sickness), *kiteam* (he revives, is made to live), he recovers. *sun woh onk-kiteam?* (*pitsh u'kiteam?* R. W.), shall I recover? *asq kungketeam?* is he (yet) well? *asq kiteam*, he is well, Gen. 29, 6 (*nickiteam*, I am recovered); *kungketeam*, they are well, R. W.). See live; well.

red, *misquai*, *mishquai*, *misquai*, (it is) red; suppos. *misquay*, *mishquay*, *mishquay*, when it is red (*misquai*, R. W.; *mishquai*, C.; Peq. *mish'pian*, Stiles). From a caus. form, *u'squihheam*, it makes red, comes the verbal noun *misquihheank*, *u'squihheank*, blood.

refrain, *ahquiteam* (*ahquitchon*, C.), he refrains, leaves off, desists. See do not (*ahque*).

refuge, *usphaneonk*, *ushphaneonk*, *spilheanionk*, etc., a refuge (vbl. n. from *usphihheam*, he flies to for refuge); adj. *usphihheawo ayewank*, a place of refuge. See fly (v.).

refuse, *sekneam*, *sekneam*, (1) he refuses, rejects; (2) he hates. *jishantam*, (1) he despises, abhors; (2) he rejects, refuses. See hate.

reins, *mattantanssq* (pl.), the kidneys, the reins. See kidneys.

rejoice, *wikontam*, he is pleased, he rejoices. See glad. *uskwantantam*, *uskwantantam* (*uskwantantam*, C.), (1) he rejoices greatly, is very glad; (2) he boasts, makes his boast of (intrans. *uskwantam*, he boasts; vbl. n. *uskwantank*, boasting); *uskwantantush*, rejoice thou; *uskwantantuk kah aheh uskwantantantuk*, 'rejoice ye, and be exceeding glad', Matt. 5, 12.

relation. See cousin; kinsman; uncle.

release, *ampewean*, *ampianwan*, he releases (him), looses (him). See loose.

remain, *appa*, he remains or rests in a place. See sit. *sequanum*, *sequanum*, he

remain—continued.

remains, he is left. *sequanum*, he leaves remaining; *sequanum sequantantuk*, he leaves a remnant; *sequantantaham*, *ashpachetaham*, *sequantam*, he remains (is a remainder or remnant) of; suppos. part. pl. *my sequantantahat chey*, *ashpachetahat chey*, they who remain, they who are left (others being gone); *u sequantantuk*, that which remains, the remnant or remainder. See left. *ussequanum*, *ussequant* [*ussequanum*], he remains alone; *u u'ah ussequant*, I only remain, 1 K. 18, 22.

remember, *uchquattam*, he remembers; *uchquattantush*, remember thou; vbl. n. *uchquattantantuk*, remembrance of man, objects; an. *uchquattantam*, he remembers (him); suffix *kunuchquattantantush*, I remember thee; *unuchquattantantush*, I remember thou me (*uchquattantantush*, C.; *uchquattantantam*, R. W.; *kunuchquattantantush*, do you remember me? ibid.); vbl. n. *uchquattantantuk*, remembrance of persons, a memorial.

remnant. See remain.

removed, *ontappam*, he is moved (from his former place to one where he now remains); *ontahetam*, it is moved; *ontahetan*, he removes (it) from its place. See move.

rend. See tear.

repair, *uchteam*, *uchteam*, he mends, repairs (it); *uchteantant ukk*, to repair his house; suppos. part. *uoh uchteantuk*, he who repairs or mends; vbl. n. *uchteantuk*, a repairing. In the title of Rawson's revision of Eliot's translation of The Sincere Convert, *uchteantantam* is used for corrected or revised.

repay. See recompense.

repeatedly. *wompa*, again, after a numeral, serves to express repetition, as *u'ishawit wompa*, three times, i. e. to the third time; so *u'uchekit wompa*, often-times. The primary meaning of *wompa* appears to be he repeats, it repeats; *uoh wompagit u'etay* (suppos.), 'he who repeateth a matter', Prov. 17, 9. Secondly, it means he is in the place of, substituted for; *sun u'u' u'uwompin God?* 'am I in the place of God?' Gen. 30, 2; 50, 18.

repent, *aiuskaatatum*, he repents; *utaiuskaatatum*, I repent; *aiuskaatutash*, repent thou, El. and C.

reply, *anupaham*, he answers, he replies; an. *anupahamaw*, he replies to (him); *anunupaham*, I answer, C.; suffix *an-anupaham-an-oh*, he replied to him.

reprove, *auskaatam*, he reproves (it); an. *auskaaman*, he reproves (him), he chides (him); ybl. n. *auskaatunuk*, reproof, correction; *auskaamunuk*, *auskaamunuk*, reproving, reproof administered; n. agent *auskaamawo*, *auskaaman-in*, a reprover, one who gives reproof.

request, *achupitum*, he requests (it); ybl. n. *achupitununuk* (asking for), a request, a supplication. See ask for.

rescue, *tamhean*, he rescues (him). See deliver.

resemblance, *agpuenunuk*, *agpuenunuk*; an. *agpuenankysso*, he is made like to; ybl. n. *agpuenankyssoanuk* (the making a resemblance or likeness), a similitude, a parable.

rest, *awwihsin*, he rests, takes his rest (*awwihsinawssunawch uahlog*, I ease myself, C.); *awwihsinuk*, rest ye; ybl. n. *awwihsinunuk*, a resting, rest. See remain; sit.

restore, *uonpawun*, he restores (it), renders it back (*uonpa*, it is in the place of).

return, *qushkén*, he goes back, he returns, turns back; *ukqushken*, I turn back (*ukqushkenen*, I return, C.); ybl. n. *qushkunuk*, a turning back, return (Cree *k'w-ayon*, he returns, Howse 81). *uipittakóunawun*, I must go back; *pittáekish*, go (thou) back; *pittáeketuck*, let us go back, R. W.

revenge, *amawtan*, he revenges, takes revenge (*utawtanawtanow*, I revenge, C.; *kutawtanow*, I will revenge you, R. W.); an. *amawtanaw*, he takes vengeance on (him); ybl. n. *amawtanuk* (*amawtanuk*, C.), revenge.

revive. See recover.

reward. See recompense.

rib, *uhpateog*, *uhpateog*, a rib (*peteai-gon*, R. W.; *uhpateak*, C.); *uhpateog*, his rib; pl. *uhpateogush*, *uhpateogush*, his ribs. See side.

rich, *awawweta*, (he is) rich (*awawweta*, C.; "a *Winnaygur*, that is a rich man, or man of estimation, next in degree to a Sachem or Sagamore", Morton, N. E. Canaan, book 1, xiv); ybl. n. *awawwetunuk*, riches, wealth. Cf. *awweta*, (he is) good, excellent; *awwunetunuk*, goodness; *awawweta*, for *awwunetunuk*, well housed (?).

riddle, *awpawéonuk* (*awpawéonuk*, a proverb, C.); *awpawéonuk*, a riddle, a proverb, from *awpawé*, it is hard or difficult. **ride**, i. e. be borne or carried. See bear (V.); horse.

right (rectus), *sampari*, (it is) straight, right, just (*sampari*, R. W.; *sampari*, C.); *agimuk sampari awgash*, make straight the paths; *samparega ephah*, 'a just ephah', Ezek. 45, 11; act. an. *samparega*, (he is) straight, upright, right-doing [*samparega*]; ybl. n. *samparega-sconk*, right doing, uprightness, righteousness; n. agent *samparega-in*, a right doer, one who acts justly or uprightly; caus. inan. *sampareghen*, he makes (it) straight or right; caus. an. *sampareghen*, he makes (him) right, causes (him) to be just or right, justifies him; suppos. *noh sampareghen*, he who makes right or justifies; *noh sampareghen*, he who is justified; ybl. n. pass. *sampareghenunuk*, the being made right, justification; caus. act. an. *sampareghenunuk*, he causes (him) to do right, makes him righteous; *samparega-quanawun*, he accounts (him) right or just, i. e. he justifies (him), from *ag-quanun*, he counts or reckons.

right hand, *utawtanukón*, (his) right hand; *utawtanukón*, my right hand (*gò utawtanuk*, to the right, R. W.); *kutawtanukón pish ukkogkónuk*, (freq.) 'thy right hand shall hold me', Ps. 139, 10; *watch utawtanukónawigew*, from the right side of (it), 2 Chr. 23, 10. From *kónunum*, he carries; *noh kónunuk*, he who carries; *noh kónunuk*, that which carries (but *kón* belongs to an earlier intransitive form of this verb).

ring, *petchhennatchab*, *petchhennatchab*, pl. + *cash*. From *petaw*, *petchawun*, (it is) put into, and *atch*, hand. *awegogaw*, *awegogaw*, pl. + *ish*, rings. Cf. *awegogawshin*, it winds about. See bracelets.

ripe, *kesunahdeaw* (*kesunahda*, C.), it is ripe (?); suppos. inan. *kesunahdeag*, *kesunahdag*, when it is ripe; pl. *nish wegonne kesunahdagish*, those which are first ripe. *annaday* [suppos. inan. from *annah-taw* ?], when it is ripe; *figsash wegonne annaday*, when figs are first ripe, Nah. 3, 12. *altuhdag*: *wegonne altuhdag we-nimuwash*, when first (was the season of) ripe grapes; *kesultehdunash*, ripe (grapes), Gen. 40, 10. *kikemimungwe maceham-munk*, ripe fruit, Mic. 7, 1; *kikemimuwash*, the first-ripe fruits, Num. 18, 3 (cf. *kewemimuwash*, first fruits, Lev. 2, 12, 14). *kewemimunk kesukau*, the harvest is ripe, Rev. 14, 15, i. e. is fully grown, mature. See grow. *unumunant*, the harvest is ripe, Joel 3, 13; cf. *unumunaw*, harvest time, R. W., from *unumun*, it is dry (?).

rise, *waipen*, *wäben*, he rises, goes upward (without regard to the mode or act of rising); inan. subj. *waipenaw*, it rises; *nippawash waipenawash*, the waters rise up (*unawäben*, I rise, C.). *unohken*, he rises, gets up (*wottonuhken*, I arise, C.); suppos. *nob unohkit nompöic*, he who rises early; inan. subj. *unohkenaw*, it arose. *ucyapit*, he rises to an erect position, stands up. See stand.

rising sun. See sunrise.

river, *sépe*, *scép*, *scép*, *sepi*, pl. *sepuash* [*se-pen*, it is long, extended] (*scép*, R. W.; Peq. *sepe*, *sabe*, Stiles); *at sepiat*, at, to, or by the river; *washanë sepiawchta*, in the midst of the rivers; *sepiapen*, a river of water, Ps. 119, 136; Rev. 22, 1. *tuk-ko*, *tuk* (not found in Eliot except in compound words), a broad river, as distinguished from a long river (*sép*). Its primary signification nearly corresponds to the Latin *fluctuosus*, rising in waves, and the pl., *tukkoow*, is used by Eliot for waves. The radical verb *tukka* may be translated by fluctuat, it flows in waves (so Rasles has *teps*, pl. *teps'ak*, flot, for the Abnaki). Heckewelder says that the Del. *hit-tuck*, "when placed at the end of a word and used as a compound", means "a rapid stream", as in *Lenape-wihittuck*, the river of the Lenape (Delaware river), and *Mohican-wittuck*, river of the Mohicans (Hudson river), Hist. Ac-

river—continued.

count 33. *unohkak*, *unohkak* [*unöen-tak*], in the middle of the river: *at koshkak*, at the bank of [*kishke*, by the side of] the river; *kohchitkakut* [*kohle-tukut*], to the great river.

roar, *chagattumewag*, they roar (as lions), Jer. 51, 38. *unquontawaw*, *unquontawaw*, he roars (as a wild beast), *amaw*, he howls or yells (as a beast).

roast. See bake.

rob, *makkakinaw*, he robs, spoils, plunders; *ahque makkakin*, do not rob (them); suppos. *nob makkakinaw*, one who robs; pl. *weg makkakinawchag*, *wag-gakinawchag*, they who rob, 'spoilors'; n. agent. *makkakinawawawaw*, a robber (suppos. *makkakinawawaw*, 'if he rob', i. e. if he be a robber, Ind. Laws, xvii). From *makkaki*, he is bare, stripped bare; cf. *makkakey*, strip yourselves, Is. 32, 11. *chekheaw*, he uses force to (him), he compels (him) by violence (freq. imper. *chekhepattin*, there is a robbery committed; an. *aqic chekhepawawash*, do not rob me; *chekhepawawashchek* (neg. *chekhepawawachag*), robbers, R. W.); *weg chekhepawawachag*, they that prey upon will I give for a prey (they shall be preyed upon or despoiled), Jer. 50, 16. From *chekhe*, by force, violently; cf. *chichépin*, a hatchet, R. W.

robin, Peq. *quapissquatch*, Stiles.

rock. See stone.

rod, *pagkumuk*, a rod, a stick (suppos. inan. from *pagghum*, *pagham*, he beats or threshes (?); cf. *pagghummin*, to thresh or beat out corn, R. W.)

roll, *unwepanum*, he rolls (it), moves (it) by rolling; *unwepanumuk* *wagke quassakquawash*, roll ye great stones. *tatuppeganum*, he rolls (it); pass. part. *tatuppeganumuk* (that which is rolled), a wagon or cart. *unpuchéat*, to roll, C.

room, *tanhapimmin*, there is room enough, R. W. [*täpi*, *tuapi*, there is enough]. *mohehoi weck*, is there room in the house? Gen. 24, 23 [*mohehigen*, it is empty].

root, *wachäbuk*, *wachabuk* [*wach-uppu*] (*wachäppuk* or *watäpp*, C.; *watäp*, R. W.). In composition *wachäbuk*, *wachabuk*: *unwahäbukaog*, they take

root—continued.

root, 1s. 37, 31, = *uwadchahukang*, Jer. 12, 3; *pish aukkoctahchahpukkomang*, I will pluck them up by the roots, 2 Chr. 7, 20; *kutahchahchahkukham*, he roots (it) up, *watchahpoom* (and *watchangum*) *antungat*, at the root of the tree, Matt. 3, 10; Luke 3, 9; i. e. to the lowest part, the base [*watchangut*, to the bottom].

rotten, *anit* (when it is corrupted, 'it is putrefied', R. W.); adj. *anathu*, corrupt, rotten. See corrupt.

rough, *kishki*, *kushki*, (it is) rough; *kashke hogkawk*, a rough garment (*kushki gaw*, 'roughly (a coat not soft)', C.).

round, *putakpi*, *putahki*, *puttakpi*, El. and C.

round about. See around.

row (n.), *puwachawsh* (pl.), inanimate objects in a row or rows; an. *puwikkom-pang*, (they stand in) a row. See walk.

row (v.). See paddle (v.).

rub, *uwakpiuntur-inut*, to rub, C.

rule (n.), *kukkehlog*, pl. = *ash*, a rule, rules, C. [*kukkehlog*, a bond, a limit; *kukham*, he marks (it) out].

rule (v.), *uwawum*, he rules or governs. See govern.

ruler, *uwawuwun*, *uwawumutawun*, *uwawumun*, a ruler or governor; *wy uwawumuchog*, *uwawumuchog*, they who rule (*uwawumuchog*, magistrates, rulers, Ind. Laws); *ataiskawun*, a lord or ruler, R. W.; pl. *ataiskawang*. See master; sachem.

rump, *wadlan*, *wadlan*.

run, *quagpuu*, he runs; *quagpuish* (*quagpuish*, R. W.; Peq. *kuquish*, Stiles), run then; *quagpuhi*, let me run (*wag-quagpuu*, I run, C.); adj. or adv. *quagpuu* (*quagpuu*, C.), running, *assishun*, he runs to, hastens to or toward a place or persons, he goes swiftly or in haste to (it or him). The primary signification is to make violent exertion, from *ussa*, he acts, with 'sh of violent or rapid motion; *ni assishash*, *ni ashash*, fly thou thither, escape thither, Gen. 19, 22; Num. 24, 11; *ahua-sukpu assishang*, 'they run to and fro', Joel 2, 9; *ussishun* (*ussun-ussishun**), he runs alone or by himself; *uwashuwog* (*uwash-ussishun**), they run together; *wyashun* (*wyashun-ussishun**), he runs first or in advance; n. agent, *wyashun-in*, a leader. These two verbs, *quagpuu* and *assishun*, distinguish the action from the act of running. The former denotes merely the mode of locomotion or the physical action; the latter, the action as means to an end or a voluntary act as referred to the animate actor or agent.

* [NOTE.—"Perhaps these compounds may be properly referred to *ur*, he goes to, with 'sh of swift or violent motion prefixed, *ussun-shaw*, etc."]

run (as water). See flow.

rushes. See flags.

S

sachem, **sagamore**, *sichim*, a king; pl. = *awog*, R. W.; *sachimuwuck*, a kingdom, ibid.; Narr. *sawuchem*, Stiles; Peq. *sachim*, Stiles; Del. *sachim*, he is a chief, Ilkw. Related to *sokkom*, he has the mastery; *sokku*, *sokkuhan*, he prevails over or has the mastery of (them); or to *sokkompanu*, he leads (them); n. agent, *sokkompanuwun*, a leader. Cf. *sokkapi*, a queen, *sokkomun* and *sokkuhan* are easily corrupted to *sagumaw* and to *sawuchem*.

sacrifice, *siphanu*, he offers sacrifice; *siphanisun*, he sacrifices (it);

sacrifice—continued.

siphanuwun, he sacrifices (him) to; *siphanuwun*, he sacrifices (it) to; n. agent, *siphanuwun*, one who sacrifices, a priest. See offer.

safe, *uwurigene*, in safety (*uwunien*, he is safe?) (*uwurigene*, safely, C.); cf. *uwurimutawun*, careful, C.; *uwurimawun*, he oversees, keeps, rules over, etc. *paipawun*, safely (?), Prov. 31, 11 (*paipawun*, wholesome, C.). *pushepu*, safely, Acts 27, 44.

sail (n.), *sepighawuk* (*sepighawuk*, C.; *sepighig*, R. W.), a sail; suppos. part. inan.

sail (n.)—continued.

from *sepugham*, he sails, lit. he goes by spreading out, from *sepe*, suppos. *sepek*, when it is spread out or extended (*sepughammita*, let us sail, R. W.; *sepughammit*, to sail, C.).

sail (v.), *pamunham*, he goes by sea, as distinguished from going in a boat or by oars or paddles; hence n. agent, pl. *pamunhamwacung*, mariners, Jonah 1, 5, those who go on the sea [*pamunham*].

salmon, *mishpumatuniquack* (pl.), red-fish, salmon, R. W. [*muspai*, red; *amungy*]; Abn. *meskameys*, pl. -ak, Rasles.

salt. The English word is transferred by Eliot, the Indians not having then learned the use of salt. In a single instance 'salt water' (James 3, 12) is rendered *shippay*, i. e. sour water [*shé-pay*].

same, *nan*; inan, *neuan*, *ne nan*, that same; pl. *ne nuanish*; an, *nah nan*, the same (person); *neun*, so, in the same manner as (*nunin*, *nunh*, *nun u*, the same; *not nuhanu*, not the same, C.). See as; like; such.

samp. See soft.

sand, *uiput*, *uiput*, sand, a sandy place; *uiputu*, in the sand.

sassafras tree, *sasunuckpimuck*, R. W.

satisfy, *tapi*, *tapi*, there is sufficient, enough; *tapanam*, *tapananam* [*tapananam*], he is satisfied, is satisfied with (it); *tapahnan*, he satisfies (him) with (it); *taphanun*, he satisfies (him), makes (him) satisfied; suppos. *nah taphanun*, he who satisfies; *tapanun*, he is satisfied with (him). See accept; comfort; enough. *tapepa*, he is satisfied with food, he eats enough. See eat.

saucy, *unskepiu*, saucily, C.; *nut quiputimun*, (he is) saucy, ibid. (?).

save, *tamheun*, he saves (him); *tamheun*, he saves, rescues, or delivers (it) [caus. an. and inan. from *tamen*, he saves himself, escapes]. See deliver. *walehannun*, he keeps (it) safe, he saves (it); an. *walehannun*, he keeps or saves (him), pass. he is saved; n. agent. *walehannunnen-in*, one who saves, a savior.

saw (n.), *pukunkpunk*, *tassunkpunk*.

say, *ussau*, he says, he speaks; *ussin*, I say; *kussin*, thou sayest; *ussin*, if I say, when I say; *attah usau*, what-ever thou mayest say (*taqua kissin*, what do you say?; *ussinun*, we say, C.); *ay us*, say thou to them, tell them; *ussip*, I said, I did say. See think. *wuttinuh*, he says to him; *uuttun*, I say to (him); suffix *Lottush*, I say to thee, I tell thee; *wuttinóh*, they said to him (*uuttunwup*, I said, C.); *taqua u'tin-nawen* or *u'tawen*, what shall I speak? R. W.). *nawau*, he says; *nawung*, they say; *nawash*, say thou; *nawayk*, say ye; *unot*, if he say; *nawap*, he did say; vbl. n. *nawunuk*, a saying. *nawau* introduces a quotation or has regard to the thing said (*unpau*, 'Sibboleth', Judg. 12, 6); *ussin* and *wuttinuh* to the speaker or the person spoken to; he says, he says it to him. *unannun*, *unannun*, he says with authority to (him), he commands, directs, or speaks as a superior to an inferior. *unawun* . . . *Jehowah toh unupke*, *ne ussin*, 'he said . . . what the Lord saith to me that will I speak' (or tell), 1 K. 22, 14. See command; send; speak.

scab, *mukko*. Cf. *muppin*, a swelling; *ungki*, (it is) relatively great.

scabbard. See sheath.

scales (of a fish), *wahhugwash* (pl.); *ay wahhugkitchey*, those (fish) which have scales [*wahhugki*, it covers the body or it is covered, from *hag*, body; *hugka*, it is clothed; cf. shell].

scare, *kus-sushkisash*, thou scarest me (with dreams), Job 7, 14.

scatter, *seihnan*, he scatters (it); caus. an. *seuthan*, he scatters (them); suffix *uns-seuthahoh*, he scatters them; pass. *ay seuthahoh*, they are scattered; caus. inan. *seuthnan*, he scatters (it), i. e. he causes it to scatter; suppos. part. inan. *seuthnanuk*, (when it is) scattered, sprinkled; an. progr. *seuthkan*, he scatters (them) in flight or disperses them (*seuthkanut*, to scatter; *seuthkanut*, to sprinkle; *ussuwinkun*, I sprinkle, I scatter, C.). *seuthohg*, (they are) scattered (*seuthohg*, *seuthohshick*, loose beads (wanpuna unstrung), R. W.; elsewhere collect. *seuthun*, *seuthun*, loose

seed—continued.

unminush, *skunminush*, seeds (seed corn, Gen. 47, 19, 23, 24). *wequannawar* *waskannem*, semen virile.

seek. See look; search for.

seethe. See boil (v.); immerse.

seize, *tohqunaw*, he seizes, lays hold of (it); *tohqunaw*, he seizes (him); vbl. n. *tohqunawonk*, prey, that which is caught or seized. See catch; stay; take.

seldom, *chickew*, C. (?).

select. See choose.

self, *hag*, body. See body; myself.

sell, *mayo*, *mayon* (he gives), he gives in exchange for money or other things (*unw-may*, I sell; *mayawut*, to give or sell, C.). See give. *kottawampas*, *kottawampash*, he sells or barter; *kottawampash*, sell thou (it); suppos. *noh kottawampash*, he who sells; n. agent. *kottawampashon-in*, a seller (*wattatunish*, I will buy this of you, R. W.). See buy; trade.

send, *anawana*, he sends (him), i. e. gives him an order, command, or message; prim. he commands (him), employs (him); *ut-anawana*, I send (him); *anawash*, send thou me; *kut-anawana-wa*, I send you (*kut-anawash*, I will hire you, R. W.); inan. *anawutan*, he sends (it). See command; hire; messenger. *negontawa*, he sends to (him); lit. he sends in advance or beforehand [*negunna*] (*nekonchawinat*, to send; *un-nikónchawin*, I send, C.); cf. *negushan*, he runs before or in advance; *negushen*, a leader.

sentence, *doom*, *pagkotchimta*, he sentences, condemns (him); suppos. *noh pagkotchimta*, he who sentences. From *pagkotchin*, he finishes, makes an end of it. See condemn; judge.

separate, *chippi*, *chippi*, it is separate or apart; *chippinaw*, he divides or separates (it); v. i. act. *chippatchidusa*, he makes a division or separation. See divide.

servant, *wattinnim* (he serves), a servant (*wattinnimin*, *wattinnimim*, a servant, C.); *wattinnawana*, *wattinnema*, my servant, i. e. one who belongs to me; *ut-tinnawana*, my servant, i. e. one who serves me or does me service; *wattinnema*, constr. *wattinnemah*, his servant,

servant—continued.

the servant of (him), who belongs to him; *wattinnawana*, constr. *wattinnemah*, his servant, the servant of (him), who serves him (*wattinnimim*, his servant, C.); *anawana wattinnawana*, a hired servant; n. collect. *wattinnawannawak*, the servants, collectively, Ex. 21, 7; *wattinnawannawak*, owned servants, collectively, Eph. 6, 5.

serve, *anawana* [pass. of *anawana*, he sends or commands or employs], he is employed, he is hired; n. agent. *anawana-in*, one who serves for hire. *nawaritan*, *nawaritan*, he obeys or serves, primarily, he follows (him); *nawaritanash*, serve thou (him); *nawaritanak*, obey, serve ye. See obey. *wattinnawana*, he serves, he is a servant; *wattinnawannawak*, infin. to be a servant; v. i. act. progr. *wattinnimim*, he continues to act as a servant, he does service habitually (*wattinnimikassinat*, to serve, C.); vbl. n. *wattinnimimikassinat*, (this) service, a serving (him); *wattinnimimikassinat*, service performed, the doing of service. From *wattinnawana*, (this) servant, he serves (him).

set free. See deliver; loose.

seven, *nawansuk tahshu* (*nawansuk*, C.; *awada*, R. W.; Del. *nawansuk*, *nawansuk*, Hkw.; Alg. *nawansuk*, *nawansuk*; Peq. *nawansuk*, *nawansuk*; Stiles); an. *nawansuk tahshuag* (*nawansuk tahshuag*, R. W.), *nawansuk tahshu*, seventeen (*nawansuk tahshu*, R. W.; Peq. *nawansuk tahshu*, Stiles). *nawansuk tahshuag* - *kottag* (an. i., *kottag* (inan.)), seventy.

sew, *asquama*, *asquama*, he sews; *asquama*, *asquama*, he sews (it); *kut-asquama*, thou sewest (it) up (*asquama* - *ut money*, to sew one's clothes, C.); v. i. an. act. *asquama*, he is sewing; pass. *asquama*, it is sewed; *ut-asquama*, (it) was without seam, not sewed, John 19, 23. Cf. *asquama*, *asquama*, a door.

shad, Alm. *magahaghi*, pl. *-gah*, 'bar'; *kotamaghi*, pl. *-gah*, 'gros', Rasles. Cf. *magahaghi*, a scale, 'écaille'.

shadow, *ankawohin*, *ankawohit*, *ankawohit*; *ankawohit* *ankawohit*, shady trees (*ankawohit*, it covers, and *ankawohit*,

shadow—continued.

is a covering or it is covered]. Cf. *ank-qe-qodham*, a veil; *ank-hog*, a cover.

shake, *aukkunnu*, freq. *auuaukkunnu*, he shakes (it), causes it to shake or tremble; inan. subj. *aukkenu*, *auuaukkenu*, it shakes, it is shaken; derog. *auuaukshenu*, *auuaukshenu*, he shakes, trembles; vbl. n. *auuaukshōank*, trembling. See tremble. *auuaukshenu*, he shakes (him); *pish kōuauuaukkōnish*, I will shake you. Cf. *tattauuauu*, he shakes (it); *tattauuauu wathogkōank*, he shakes his garment; caus. inan. *tattauuauu*, *tattauuauu*, etc., he shakes (it), makes it shake; *tattauuauuash kuh-hog*, shake thyself; *tattauuauuauk pap-pissi*, shake off the dust, Mark 6, 11 (= *papauuauuauk pap-pissi*, Matt. 10, 14; Luke 9, 5) (*tatūygenish*, shake this, R. W.).

shall, aux. *auus*. See must.

shallop, *uauuauuauuauk*; dimin. *uauuauuauuaukqisa*, a skiff, R. W. "Although they themselves have neither, yet they give them such names, which in their language signifieth carrying vessels."

shallow. See ford.

shape, *kukhenuuauuauu*, he shapes, fashions, forms (it); *kukhenuuauuauu*, he forms (him). Caus. an. and inan. from *kukhenu*, he marks it out, or *kukhenuuauu*, placed in order; he causes (it or him) to be made in order or by rule. *uauuau*, *uauuauu*, he is shaped or formed. See form.

sharp, *kōuui*, *kōuuh*, (it is) sharp; suppos. *kōuuy*, (when it is) sharp, that which is sharp; *uauuauk* . . . *kōuuy*, the haft . . . the blade (of a knife), Judg. 3, 22; *kōuuhoguy* (*kōuuhoguy*, C.), a sharp knife; *kōuauupsk* (*kōuuh-oupsk*), a sharp stone. See edge; point.

sharpen, *kēhōdhan*, *kēhōtan*, he sharpens; *kēhōdhanuauu*, it sharpens; pass. part. *kēhōdhanu*, (it is) sharpened (*kēhōdhanuauu*, to whet or make sharp, C.).

shave, *uauuau* (he smooths (it), makes (it) smooth), he cuts or shaves the hair; *uauuau uauuauuauk*, he shaves off his hair; *uauuauk*, when he shaves his head (*uauuauuauu*, to shear, C.); an. *uauuauu*,

shave—continued.

wathogkuk, he shaves himself. From *uauu*, it is smooth. *uauuauuauu*, to shave; *uauuauuauu*, I shave; *uauu wathogkēhōdhanuauu*? will you be shaved? Cf. *chequodurghauu* [caus. an., *chequodurghauu*], he shaves (him); *chequodurghauu*, he shaves (his head, his face, etc.) inan. obj.; suppos. inan. *chequodurghauu*, that which shaves, a razor, Is. 7, 20 (= *chequodurghauu*, Ezek. 5, 1; *chequidurghauu*, C.).

she. See he.

sheath, scabbard, *perchoguyguk*, *perchoguyguk*.

shell (?), *wathogki* [it covers; or is it causative, makes a covering? From *hugkan*, it clothes, covers], a shell (*wathogke*, a shell, C.); pl. *ash*, scales (of fish), *suckarihook*, R. W. [*sarki-wathogki*, black shell], 'black money'; *uauuauhook* [*kuppegki-wathogki*, thick shell?], 'a little thick shellfish', R. W. (the round clam); *uauuauhook* [*wathogki*], 'the periwinkle', R. W. (Pyrala). *uauu*, a shell, C.; *uauuauk*, shells; *suckkōuauuauk*, the black shells, R. W. (bivalves?).

shield, *uauuauu* [when it covers; suppos. inan. from *ogkan*, *hogkan*, it covers, clothes, is worn on the person], *uauuauk* (*uauuauk-it*, on the shoulders), a shield or 'target' hung on the shoulders.

shin, *uauuauuauk*, C.

shine, *wahsum*, he shines, emits light (*uauuau*; *wahsum*, the sun shines, C.); *wahsumuauu*, *sohsuauuauu*, it shines; *uauuau sohsuauuauu*, the light shineth; suppos. inan. *uauuauuauu*, *wahsumuauuauk*, a candle when it shineth; adj. and adv. *wahsumuau*, *sohsuauuauu*, shining, light-giving (*uauuauu*, C.); vbl. n. *wahsumuauk*, *sohsuauuauk*, a shining forth, light emitted; *uauuauuauk uauuauuauu*, the light of a candle. *uauuauuauu*, it shines, emits light about it. *wahsumuauu*, it shines, is bright; *uauuau wahsumuauu*, 'the fire is bright', Ezek. 1, 13. *wahsumuauuauu*, it shines, glitters, reflects light; adj. *wahsumuauuauu*, *uauuauuauu*, bright, glittering, as a sword, Nah. 3, 3; a stone, 1 Chr. 29, 2, etc.; inan. caus. *wahsumuauuauu*, he makes (it) shine, he furbishes or polishes (it).

ship, *kéhtanag*, *kéhtanag* [*kéhtanek*, R. W.]; dimin. *kéhtanekqéssa*, a little ship, *ibid.*.; From *kéhtah-am*, *kéhtohham*, he goes by sea; *kéhtohham-oy*, when he goes by sea (?). But see shallop. Is *kéhte-ánnak* a great 'carrying vessel'?

shoe, *mokas*, *makis*, *mokkassin*; pl. *mokkassinash*, *móréinash* (*móréassinass* and *mokkassinachass*, shoes 'made of their deerskin worn out', R. W.); Peq. *múekasans*, Indian shoes, Stiles); *ánnomokas*, his shoe; *kánnomokas*, thy shoe.

shoot (with a bow or gun), *pámmá*, he shoots; freq. *pépmámmá*, he shoots often or repeatedly (*pépmáñi*, 'he is gone to fowl', he is shooting, R. W.); *pámmáñit*, freq. *pámmáñag*, *pámmáñag*, they shoot; *pámmá* (*pámmá*, R. W.), shoot thou; *pámmák* (*pámmák*, R. W.), shoot ye; *ash pépmáñi*, one who shoots; *weg pépmáñeg*, they who shoot; n. agent, *pépmáñáwa*, *pépmáñáwa*, a shooter, an archer; an. *pépmámmá*, *pépmámmá*, he shoots at (him); suffix *ap-pépmámmáñah*, they shoot at him. See fly (v.); gun.

shore, *kéchéppáwa*, *kéchéppáwa* [*kéchéppámmóh*], where the sea begins, the sea shore, *ohpámmáppáwa* [*ohpámmáppámmóh*], the sea margin, the edge of the sea; *ohpámmá kéchéppáwa*, on the sea shore, Mark 2, 13. See bank; haven.

short, *tíohpáñi*, *tíohpáñi*, (it is) short (*tíohkúñá*, (he is) short, C.); *tíohpáñikqéssa*, low and short, R. W.).

shorten *tíohpáñáwa*, *tíohpáñáwa*, he makes (it) short, he shortens (it) [caus. inan. from *tíohpáñi*, short].

shortly, *teannik*, soon, quickly.

shoulder, *wáhpéyáñi*, *wáhpéyáñi*, the shoulder; *áppéyáñi*, *áppéyáñi*, his shoulder (*áppéyáñi*, pl. *áppéyáñik*, R. W.); *áppéyáñi*, Gen. 49, 15; *ánnásháwa áppéyáñi*, between his shoulders, Deut. 33, 12. *wáñtyáñi*, *wáñtyáñi*, the shoulders, i. e. the upper part of the back; *at wáñtyáñi*, *at wáñtyáñi*, on my shoulders; *wáñtyáñi*, *wáñtyáñi*, on his shoulders (*wáñtyáñi*, a shoulder, C.).

shoulder-blade, *tyámmáñi* (?); *wáñtyáñi*, from my shoulder-blade, Job 31, 22.

shout, *míshóñáwa*, *míshóñáwa*, he shouts, cries out with a loud voice; vbl. n.

shout—continued.

míshóñáwañak, a shouting, a loud noise (*míshóñáwañash*, speak (thou) out, R. W.); *míshóñáwañáwa*, to roar, C.). See howl.

show, *míhtáñáwa*, he shows (it) to (him); suffix *wáñmíhtáñáñah*, *wáñmíhtáñáñah*, he showed (it) to them; *kéñmíhtáñáñah*, I show it to you; *wáñmíhtáñáñah*, show thou; *wáñmíhtáñáñah*, show to me (*wáñmíhtáñáñah*, I show; *wáñmíhtáñáñah*, show me your house, C.). Caus. from *ánnáwa*, he sees, *ánnáwa*, he sees him; *míhtáñáwa*, he causes him to see it; so, *wáñmíhtáñáñah*, show thyself to (him), 1 K. 18, 1. See inform; teach.

shower, *áñpáñáwa*, C. *na tóñmáñáwa*, 'there cometh a shower', Luke 12, 54. *páñpáñáñáwañak*, showers, rain in showers (n. collect. droppings). See rain.

shrill, *sáshkóñáwañak*, a shrill tone or voice, C.

shut, *qáñmíhtáñáwa*, he shuts (it), as a door, gate, or the like, to or together; often, he shuts the door (without *squand* expressed); *qáñmíhtáñáwañag*, they shut the gate, Josh. 2, 7 (*qáñmíhtáñáñah*, shut the door after you, R. W.); *qáñmíhtáñáwa*, he shuts (it), as the hand, the eye, etc.; *qáñmíhtáñáwañash*, shut thou their eyes; hence, *qáñmíhtáñáwañash*, a veil.

shut up. See close.

sick, *wáñchéñáwa*, he is sick (*wáñmáñchéñáwa*, *wáñmáñchéñáwa*, I am sick; *wáñmáñchéñáwañash*, my wife is sick, C.); *wáñmáñchéñáwañah*, I am sick; *wáñmáñchéñáwañah*, he is sick, R. W.); *wáñmáñchéñáwañah*, *wáñmáñchéñáwañah*, I am sick; suppos. *wéq wáñchéñáwañag*, the sick; vbl. n. *wáñchéñáwañak*, sickness. See fade; have (auxil.); old; pass away.

side, *wáñpéyáñi*, rib, side; *wáñpéyáñi*, *wáñpéyáñi*, to his side. *sáñsáñpáñáwañah*, (it is) on the side of; *sáñsáñpáñáwañah*, on the side of the mountain; *wáñpéyáñi*, *wáñpéyáñi*, on one side; *káñsáñsáñpáñáwañah*, on thy side; *sáñsáñpáñáwañak*, *sáñsáñpáñáwañak* [*sáñsáñpáñáwañak*], the side of the house. *wáñpéyáñi* . . . *wáñpéyáñi*, on this side of . . . beyond or on the other side of; *wáñpéyáñi* *sáñpáñáwañah*, on this side of the river (*wáñpéyáñi* *sáñpáñáwañah*, on this side, C.). *qáñmíhtáñáwañah*, *qáñmíhtáñáwañah*, *qáñmíhtáñáwañah*.

sid—continued

on one side of *pisok qawa* . . . *uolot* . . . *oqlomden*, one on one side . . . another on the other. Ex. 17, 42. *acau-moolit*, 'from the land on the other side'; *acimuch wotshim*, 'I came over the water'. R. W. [*oqlommo-o-ohle*]. See other side. *acham*, *acham*, *chhi*, on both sides of, *chhiak wog*, two-edged, sharp on both sides; *acham seip*, on both sides of the river.

sight, *amamook*, a seeing; sight; vbl. n. from *amam*, he sees.

silent, *chiquatppu* (he remains quiet), he is silent, he stands still; *chiquatsh*, be then quiet, be silent (*atohogimnap*, I am silent, C.).

sin, *notchuk* (evil), *notchesook* (evil doing) . . . See bad.

since, *notchuk* (*notch*, lately, C.); *notchuk* in *kesokok*, since that day.

sinew, *notcholt*, *notcholt*, a sinew; pl. *ash*.

sing, *amamham*, *amamham*, he sings (songs, etc.); *amamamuk*, sing ye; suppos. part. *ash amamhamont*, he who sings, he singing; vbl. n. *amamamamuk*, a song. *ketahamam*, he sings; *notketahamam* (*notketahamam*, C.), I sing; *ketahamam*, sing ye (*sa kamam ketahamamamam*, 'can you sing? C.); vbl. n. *ketahamamuk*, a singing; n. agent *ketahamamam-in*, a singer.

sink, *qattamam*, he sinks, it sinks, as in water, in mud, etc.; *kattamagppush kad qattamamog*, the vessels were ready to sink (on the point of sinking), Luke 5, 7; *qattamam* in *pisosogppand*, he sinks in the mire, Jer. 38, 6. Cf. *qattahham*, he weighs (it). With particle of derogation or disaster, *qattamasham*, *qattahsham*; *qattahshamog amatah qassak*, they sank to the bottom like a stone. Ex. 15, 5. See dip.

sip. See sup.

sister, *notatlu-oh*, her brother or sister. *notampas*, *notampassa*, his or her brother or sister. See brother. *notakapash*, *notakishapash*, her sister; *notakapay*, my sister (*noticks*, a sister, R. W.). *amamissis*, *amamissis*, his or her sister; *amamissisoh*, the sister of (him or her), *amamissis*, my sister, *kamamissis*, thy sister, *amamissisim* (the

sister—continued.

sister of any one), a sister; *notamassish*, his or her younger sister, Judg. 15, 2 (*notamassis*, a sister, R. W.); Muh. *notamam*, my elder sister, Edw. (Alm. *nots'kiss*, ma sœur, ait mulier; *notamamSim* (S-Su s. v. parentée), ait yin, Rasles. See younger brother or sister.

sit, *appa*, he sits, primarily he abides, remains in a place, is at rest, he is or remains inactive; hence with an. subj. often used to express passive existence, 'he is', as *ussu* (agit) expresses active existence or animate being with potential or implied activity, and *ohham* (it has itself), inanimate passive existence, 'it is'; *notapp*, I sit; *notappin*, I sit here or there, I am sitting; *notappin*, he sits here or there, he is sitting; *appog*, they sit; *apsh*, sit thou; *ya apayk*, *ya apuk*, sit ye here, abide in this place; suppos. *not apit*, he who sits (*ya apitsh ewe*, let him sit here; *not apit*, he is not at home, R. W.); *notappamot*, to tarry; *appa*, he sitteth, C.; vbl. n. *notappamuk*, a seat. *notamattappa*, he seats himself, he sits down; *notamattapsh*, sit down (*notamattamattappa*, I sit; *notamattappamot*, to sit, C.); *notattapsh*, sit thou down; *notattapsh yogog*, sit by the fire, R. W.; *push notattapog*, they shall sit, be seated, Ind. Laws xii). *notappu*, he sits down with (him); without object expressed, *notappumam*, Luke 22, 55 (*notappamamam*, 'sit down and talk with us', R. W.). *kishlappa* [*kishlo-appa*], he sits near or by the side of (him). *notamappa*, he sits on or upon (it), he rests on (it) (vbl. n. *notamappamuk*, a chair or stool, C.).

skin, *nottishapash* [*nottishapash-appa*, that which is on the outside or the extreme exterior], the skin of man; *nottishapash*, his skin (*notsham*, *ishkam*, *askam*, a raw hide or undressed skin of an animal); *notaskam*, his skin (*askam*, a hide, C.); n. collect. *askamuk*, skins (*shapaskamuk*, undressed) sheepskins, Heb. 11, 37. From *asku*, new, or *askam*, it is raw, unprepared for use, see raw (*ohkam*, a skin dressed or prepared for use as clothing (*awik*, a deerskin worn as clothing, R. W.), adj. *ohkamam*, made of skins (cf. *onkham*, he covers or hides; *og-*

skin—continued.

kupnat, to be clothed; *ogkon*, he is clothed; ybl. n. *ogkonok*, *hogkonok*, clothing). N. collect. *ohkononok*, skins.

skull. See head.

skunk. Peq. *ansanuch*, *a'ssanush*, Stiles; *squunk*, Josselyn. Chip. *sho-kang*, *sho-gog*, *sho-gung*, polecat [related to *chobkay*, spotted?]. Abn. *segunkis*, Rasles [related to *segsh*, pissier, and *segket*, El.].

sky. *kasak*, the visible heavens, the sky. See sun. *publok*, the clear sky (lit. when it is clear), suppos. inan. from *pubki*, it is clear; *publok usqui*, the sky is red, Matt. 16, 2, 3. See weather.

slander. *kakomaw*, he slanders (him), lit. he talks about (him); n. agent. *kakomawin*, a talebearer, a slanderer.

slaughter. *unshonok*, a killing, from *un-shon*, he kills.

sleep. *kawen*, *kawen*, he sleeps; *wak-kawen* (*wakkawen*, C.), I sleep; infin. *kawinat* (*kawinat*, C.); Del. *qawen*, Zeish.; suppos. *wah kait*, *kawit* (Del. *qawit*, Zeish.), he who sleeps; pl. *ay kwichag* (Del. *qawitshik*, Zeish.); *kawin*, when thou sleepest (*qâ carish*, sleep thou here, 'do lodge here'; *kakkawitaw*, 'I will lodge with you', R. W.); ybl. n. *kawenok* (*kawenok*, C.), sleep; n. agent. *kawin'in-in*, a sleeper; *kussak-kon n*, he sleeps soundly, he is fast asleep (*yussak-kawin* (?), he sleeps like a stone). See soul.

sleepy. *kallukqumawot*, to be sleepy, C. (Del. *a'gdatigwan*, I am sleepy, Hkw.); cf. *wakqumawot*, to dream.

slide, slip. *tawequshen*, *tawequshen*, he slips; *unisset tawequshin*, my foot slips; suppos. inan. *tawequshik*, when it slips. From *taweq*, it is slippery, with 'sh of derogation. *assâ pishu*, he slips or slides backward; adj. *assâpishu*, *assâpishu*, backsliding. Cf. *assâshatu*, he goes backward.

sling. *sawwupigunahog*, pl. *ash*; *sawwupigunaham*, he slings (it); n. agent. *sawwupigunahamawen*, a slinger.

slip. See slide.

slippery. *taweq*, (it is) slippery; *tawequbhan*, (it is) slippery.

slothful. *esekawinuk*, *asequnuk*, more rarely *sequnuk*, he is slothful, sluggish, indolent; *ahqen*, *asequnamuk*, *ahqen sequnamuk*, he not slothful; *ahqen sequnamuk*, he not remiss or idle (in a particular matter; the freq. *ses* or *sasa* denotes general or habitual slothfulness); ybl. n. *sequnawamuk*, *sasay-esekawinamuk*, C.), slothfulness, indolence; n. agent. *sequnawamun*, an indolent or slothful person. See slow.

slow. *chok*, *chachike*, *chachike kawamun-qumaw*, thou art slow to anger; *chok kakkawinaw*, 'you sit up late', Ps. 127, 2, i. e. you are slow to sleep. *amawunaw*, *amawunaw*, (he is) slow, moderate, patient, quiet, gentle (*amawun*, gently, C.); *amawunqpu*, he is (and remains) quiet, slow, etc.; *amawunissa*, he acts slowly, he is slow (in action) (*amawun-shesh*, go slowly, R. W.); n. agent. *amawunawen*, one who is slow, patient, gentle, etc. (cf. *amawunaw* *amawun*, 'slow of (my) speech', Ex. 4, 10, and *chok kakkawinaw*, 'let him be slow to speak', James 1, 19). *sawwupishatig*, they are slow; *essâsawus*, you are slow, R. W.

small. *pâchaw*, he makes (him) small; pass. he is made small; *pâch*, 'bring thou him low', make him small, Job 40, 12 (caus. an. from *pawen*, *pawen*, it is small). See little.

smell. *amawawin*, *amawawin*, he smells (it) (*amawawinaw*, I smell, C.); *awâtt-amâttush*, smell thou, R. W.); ybl. n. *amawawinawok*, smell. *assamunqpu*, *assamunqpu*, he smells of, has the odor of; *assamunqpu* *awâtt usqui*, they (inan. pl.) smell of myrrh, Ps. 45, 8; *assamunqpu* (when it smells of), smell, odor, of inan. obj.; *assamunqpu*, he smells of, emits an odor of; ybl. n. *assamunqpu-smuk*, smell, odor, of an. obj. *mathe-munqpu*, it smells badly; *mathe-munqpu*, a bad smell (*amuchimunqpu*, a stink, C.); *awetmumqpu*, it smells sweetly; *awetmumqpu*, a sweet smell (*awetmumqpu* or *awetmumqpu*, C.).

smelt. *amawittawig*, 'a little sort of fish, half as big as sprats, plentiful in winter', R. W. This was probably the smelt (*Osmerus eperlanus*); but the corrupted name 'mumnychog' has

smelt—continued.

been transferred to another species.

From *mohmwig*, pass. and recip. *moh-moithwig*, they are gathered together.

smoke, *pukot*, *pukit* (pick, R. W.); *pukittawin*, (it) smokes; *pukittawinash*, they (inan. pl.) smoke (*kek pukkuttūin*, your house smokes, C.); adj. and adv. *pukut-tic*, smoking, of smoke; dimin. *pukut-tomus*, vapor, fog. Cf. *pukwee*, ashes, mire; *pukpuahke*, a clod of earth.

smooth, *musi*, *mause*, *masigwa*, *musen*, (it is) smooth, bare (*musi*, bald, C.); pl. *masigwaish*, they are smooth; but *mause quasukpuawash*, smooth small stones, 1 Sam. 17, 40; *masumpsk*, a smooth stone [*musi-ampsk*]. See bald. *musum*, he smooths, hence he shaves his head, cuts his hair. See shave. *musawa* (for *mas-shuan*, caus. an.), he makes smooth, an. obj., hence he shears or shaves. *musumawichpok*, that which makes smooth, a razor.

snail, *askeguttum*, Lev. 11, 30.

snake, *askkak* (*asking*, R. W.); *aswurke*, Morton, N. E. Canaan; Peq. *skeups*, Stiles; *askkak*, C.; Del. *achpok*, Hkw.; *mānsuky* [māi, black], a black snake, R. W.; Del. *suckachpok*, Hkw.); pl. + *og*; dimin. *askkake*, a small snake, a worm. *seckey*, *secky*, pl. *seckpūin*, a poisonous snake, 'adder', 'viper' (*si-sek*, rattlesnake, R. W.) [*sešikan*, he rattles, makes a noise (?), 'he peeped', Is. 10, 14; *sahsunig*, when it tinkles, 'tinkling', 1 Cor. 13, 1]. Cf. *ahke*, *ahy* (*ahke*, C.), a worm.

snare, *appah*, *ahpah*, *appahban*, a snare, gin, or trap. See catch; trap (n.).

sneeze, *awshika*, he sneezes (*sawney-kawak*, sneezing, C.; *awumwak*, sneezing, ibid.). *pupadumwak*, sneezing (violent blowing, blast of air).

snow, *kam* (*cam*, R. W.); Del. *gān*, *gaba*, Hkw.); *sāchpa*, R. W.; Peq. *sawh'pan*, Stiles; *sāchpawich*, when it snows, R. W. *mahpawāi*, it snows; *suw mahpa*, does it snow?; *watta mahpawāi*, it does not snow, C.; *mahpaw kesakot*, a snowy day, El. 1 Chr. 11, 22 (cf. *tahpa*, frost). Cree *ahspon*.

so. See as; like; such.

sob, *nohtawinmat*, to sob or sigh; *nan-nohtumap*, I sob or sigh, C.

so far as, *mahquen*, *mahpa*, *unmahquen*.

See far.

soft, *mohki*, *mukyea* (*mohkie*, C.), it is soft; an. *mohkisa*, he is soft or tender; caus. inan. *mohkoton*, he softens (it), makes it soft. *sampān*, *sahān*, it is soft, i. e. it is made soft, perhaps primarily softened by water: *sawpie mawmusk*, softened clay, 'mortar', Gen. 11, 3, etc.; hence, suppos. inan. *sābahig*, *sahahig*, pottage, that which is soft or thinned, and *awānamp*, R. W., 'a kind of meal pottage, unparched. From this the English call their samp.' Dutch *sappan* (*sappawan*, *sapawan*, *sepan*, Webster), 'the crushed corn, boiled to a pap', Deser. of N. Netherl., 1671; further corrupted to *pone* (Abn. *utsān-bān*, *sagawitē*, Rasles). See drink (v.).

softly, *amamaw*. See slow.

soldier, *matran*, an enemy (in arms), a soldier (*matranig*, soldiers, R. W.; cf. *matranick*, a battle, ibid.). See enemy.

solitary, *townushin*, *townishin*, it is solitary, desolate, deserted; *ahke pish townishin*, the land shall be desolate; suppos. *uck uc townishik*, my house that is waste, Hagg. 1, 9; as adj. *townushiane*, solitary, desolate. See alone.

so long as, *nisahke*, *uc sahke*, *tohsahke*, so long as, while. Cf. *nisahkeag*, the length of.

some, *nawhatche*, *nawatche* (*nāwhatche*, C.), a part of, some of (it) [*na watche*, therefrom, as a less taken from or out of a greater]. *paisha*, R. W. See half.

somebody, *hawan*; pl. *hawaniq*. See any.

sometimes, *amawtuch*, *ammatush* (*māmā-nish*, C.), sometimes, now and then, at times.

son, *wan-nawamun-ah*, his son, the son of; *amamaw*, my son; pl. *amamawonig*, my sons; *amamawon wanamawonah*, my son's son; *kanamun* (*kanimun*, C.), thy son; *wamamawāin*, a son, i. e. the son of any, any son; n. collect. *wan-namamunuk*, sons; *wam amamawonuk*, all my sons. *amamākieše*, *amamākiepūchuck*, my son, R. W. See boy; younger son.

son-in-law, *wassumun*, he is the son-in-law (daughter's husband) of; *pish ken*

son-in-law—continued.

wasicunmakquche, thou shalt be my son-in-law, 1 Sam. 18, 21; suppos. part. *wasicunmakquche*, a son-in-law (*wasim-mock*, he is my son-in-law, R. W.).

soon, *teanuk*, *quenan*, *quade*, as soon as (*kittammit*, *kittamgit*, R. W.). See immediately.

soot, *penakt*, C. (?).

sore, *kchikchian* (it is sore), a sore; an. *kchikchian*, (he is) sore; vbl. n. *kchikchianuk*, *kchikchianuk*, soreness, a sore (*u'chisunnam*, *u'chisunnamittan*, I am in pain; *achisunnam u'she*, my foot is sore, R. W.).

sorrowful, *anantam*, he is sorrowful, he grieves; v. i. and v. t. inan, he grieves, he grieves for (it); vbl. n. *anantamunuk*, sorrowing, sorrow. See grieve.

sorry, *aiskanantam*, he is sorry; v. t. he is sorry for (it). See repent.

so soon as, *qumam*, *quade*, as soon as, scarcely.

soul, *ketahogkian*, (he is or it is) a living creature, a living self [*ketahogk*]. This word is used by Eliot for 'soul', (living) 'creature', a human being, etc. It is doubtful if it was known to the language before he employed it. Cotton, however, has *ketahogkian*, soul. *comu'wauk* [= *kau'wauk*], the soul, because they say it works and operates when the body sleeps [*koma*]. *uichechunuk*, the soul in a higher notion, which is of affinity with a word signifying a looking-glass or clear resemblance, so that it hath its name from a clear sight or discerning."

R. W. *uatsunuk*, the spirit of man, lit. breath, *u'at'ena*. See spirit.

sound. See voice.

sour, *se*, (it is) sour; suppos. *sing* (when it is sour), that which is sour; *sa'patak-quanuk*, leavened bread; *sa'win*, 'vinegar'; adj. *seam* [*se'-am*], sour-like, sour. *sema'wamm*, sour (unripe) grape, Is. 18, 5. Cf. *singke*, hard, difficult.

south, *sorapagen*, *somayen*, southward, to or at the south, but (*sorawamit*) according to R. Williams, 'the South-west', where 'the Gods chiefly dwell'. *soranokke*, the south country.

southeast wind, *nanickapattan*, R. W.

south wind, *sorawish*, *sorawishin*, there is a south wind, the south wind blows (*soranawisha*, the southwest wind; *tan-wittin*, the south wind, R. W.).

sow, *ohketan*, he sows or plants. See plant.

span, *ianskicuasun*. See measures of length.

sparrow. *nammesashquies* is used for 'swallow' and 'sparrow': *nam'shash-quish*, Ps. 102, 7 (*nammessashquies*, Mass. Ps.).

speak, *kattan*, he speaks, he utters speech; vbl. n. *kattanuk*, *kattanunuk*, speech (a word, C.; the Word, *ó λόγος*); with *E* progressive *ketadan*, he talks, goes on speaking; *ketakash* (*kattakash*, R. W.), speak thou (*wah'wam ketatā-kān*, he speaks well or is fair-spoken; *nakketabakan*, I speak, C.). *anammā*, *anammān*, *anammān*, he speaks to (as a superior to an inferior), he tells or commands (him); *uauk*, speak ye to (them); *wah'wam*, he who speaks to or commands; *amān*, when I speak to (him); *wat-anammān*, he commands me; *anammānāt*, to say, C.). See say; think. *kamama*, he speaks to (him), he talks with (him); *kamunuk*, speak ye to (them); *kamas*, speak thou to (them); suffix *kak-shamush*, I talk with you, I speak to you (as a superior to an inferior), n. agent, *kamamun-u*, a counselor.

spear, *quachtag*, pl. *quash* [*quau-ah-tagk*, long stick] *uauquahatak*, a fish spear, Job 41, 7 (Del. *uauquashiam*, Hkw.).

species. See kind (n.).

speckled, *amimam*, 'freckled', Lev. 13, 39; *amimamisa*, (he) ran, obj. is speckled (*amimamisa*, Gen. 30, 33); suppos. part. pl. *uq' amimamsheq*, they which are speckled. See spot.

speech, *kattanunuk*, speech, utterance; vbl. n. from *kattan*, he speaks; *ketat-kunuk*, continued speech, talk; vbl. n. from *ketabakan*, he goes on speaking; *kattanunuk*, *anantamunuk*, speech, language. See language.

spider, *amimamipit*, *amimamipitt*.

spill, *quashan*, *quashan*, it is spilled, Luke 5, 37; Mark 2, 22; *u' quashkanuk*, that which is spilled, 2 Sam. 14, 14.

spin, *tappawchtau*, *tutappawchtau*, (he) spins, twists. See string; twist.

spirit, *nashōmuk*, breath, the spirit of man (πνεῦμα, spiritus). Apparently a verbal from *nashōm*, it is between, medium; because intermediate to the material and immaterial or to animate and inanimate existence, a "tertium quid"? See soul.

Spirit of God, *wan-nashawawitumuk* God, Gen. 1, 1 (cf. Dan. 4, 8, 9; 5, 18); *nash-awant*, Matt. 4, 1 (cf. *watthanit*, the devil, *ibid.*, 1).

spit, *sukha*, he spits (*skanawasinurat*, to spit, to be spiteful, C.); *watthskūmaw*, I spit; *nissake*, I am spiteful, C.); *sokp*, *sahp*, spittle.

spoil (n., booty), *segatthahmōmuk* [vb4. n. from *segatthahm*, he leaves (it) behind].

spoil (v.), See hurt; rob.

spontaneously, *wahawanche*, of himself, of itself, sua sponte.

spoon, *watthawawatch*, pl. *wash* (but *watthawawatch*, my cup, C.). From *watthawawachhau*, *-awhau* [caus. from *watthau*], it makes him drink, enables him to drink (?). *kunām*, pl. *miuag*, R. W.; *kunām*, *quawam*, and *kahpoh-hauk*, spoon or ladle, C.

spot, *chohkag*, *chapp*, a small bit, a trifle, a spot, a jot; *wampi chohkag*, a white spot; freq. *chohchohkag* (suppos. inan., when it is spotted or has many spots), that which is spotted; an *chohkesu*, *chohchohkesu*, (he is) spotted; suppos. *chohchohksit*, when he is spotted; pl. *wy chohchohksitchey*, the spotted (animals). *mōmawchohkesu*, (he is) spotted; *wy mōmawchohksitchey*, they (animals) which are spotted [*mōm-chohkesu*, having dark or black spots?]. See speckled.

spread about, *panākiann*, it spreads about (as a vine), Ezek. 17, 6. From *panānu*, it goes astray.

spread out, *sepupenaw*, *sepukianaw*, he spreads (it) out; suppos. inan. part. *sepugkenawuk*, spread out; inan. subj. *sepupenaw*, *sepukianaw*, it is spread out, it spreads itself; v. i. an. *sepukūy*, they spread themselves. See sail (n.).

spring (a season). See seasons.

spring (of water), *tahkām*, a spring, a fountain, pl. *-mawsh*; *tahkāmumyap*, springs of water, running water, Num. 19, 17; Josh. 15, 19.

spring up (as a plant), *soakin*, *soakua*, it springs up; *tonak soakush*, (those) spring up quickly, Matt. 13, 5; suppos. part. *soakuk*; *kuteh soakuk*, 'in the beginning of the shooting up', Amos 7, 1; caus. inan. *soakwathau*, he makes it spring up. *soakchtau*, it springs forth, puts out (as a bud from a plant).

sprinkle. See scatter.

square, *gaw wāi* (four-cornered), square. See angle; corner.

squash, "*askitusquash*, their vine-apple, which the English from them call squashes", R. W. "*Isquater squashes* is their best bread in summer when their corn is spent", Wood, N. E. Prospect "Squashes, but more truly *squater squashes*", Josselyn, N. E. Har. 57. Eliot gives *askutasy*, pl. *askutasyquash*, cucumbers, Num. 11, 5; *mawaskutasyquash*, melons; *quawasy*, a gourd, etc. Cotton derives this *asy* from *aske*, raw; *mawaskutāmuk*, 'cucumbers or a raw thing', and this etymology is established by Rasles' Abn. *iskitām k'ut'asū*, pl. *iskitāwēghir*, 'melon d'eau, i. e. qu'on ne fait pas cuire' (*skit*, crud). See raw. It was probably a general name for the Cucurbitaceae or melon-like plants, derived either from *aske*, raw, i. e. which may be eaten uncooked, or from the kindred word *askht*, *askcht*, that which is green. Cf. *wawaskutasyquash*, 'all the green grass', Rev. 8, 7. *askutasy* (pl. *askutasyquash*) is perhaps compounded from *askuk*, snake, and *asy*, snake-like plant; perhaps from *askht-asy*, green melon-like plant. The English adopted the plural *squashes* as a singular and formed a new plural *squashes*.

squeteague (Labrus squeteague Mitch.) is supposed to be an Indian name of a species of fish common on the coast of New England, but I have not found it in any early writer. The same species is in some places known as *chevout* or *chequit*.

squint-eyed, *pānikquā*, C. [*panaw-nah-quā*, he looks astray or wrong].

squirrel, *awīgus*, a little colored squirrel; pl. *awīgussuk*, R. W.; the chipmunk or striped squirrel, *Sciurus striatus* (*awīg-kau*, he is painted). *mīk'sē*, *čeurēnil*; *awīk'sess*, *snisse*, Rasles. "The Suisse

squirrel—continued.

squirrels are little animals resembling rats. The epithet of Suisse is bestowed upon 'em in regard that the hair which covers their body is streak'd with black and white and resembles a Suisse's doublet, and that these streaks make a ring on each thigh which bears a great deal of resemblance to a Suisse's cap."—Labontan 1, 235-236 (ed. 1703). *nishshinnuck*, R. W.; *nishshinnuck*, pl. *awag*, C.; *n'ush-shinnuck* and *shennuck*, a squirrel, Stiles [*nishshinnuck*, great squirrel].

staff, *marahshin* (*mar-shin*, R. W.), a walking staff (cf. *marahshin*, he rests); *quashnig*, an upright staff, stick, or pole [*quashnig*, long stick].**stagger**, *channishshin*, he staggers, as a drunken man, C.; vbl. n. *chuchannishshonuk* and *chucheshshonuk*, staggering or reeling, ibid. *kahkpshe*, *quchquchshin*, he staggers.**stand**, *nepan*, he stands, he rises up (erect); *annupsh*, I stand; *nepanish*, stand thou ('up' Judg. 8, 20); *nepanish*, let him stand; suppos. *nah nepanish*, he who stands (*annupsh*, I stand, C.); *qu nepanish*, stay or stand here, R. W.); inan. subj. *nepanish*, *nepanish*, it stands; *nish nepanish*, these things stand; inan. caus. *nepanish*, *nepanish*, he makes (it) stand, he stands (it) up, and with inan. subj. it stands (i. e. it is made to stand up); *matia pish nepanish*, they (inan.) shall not stand up, Is. 27, 9; hence *nepanishonuk*, a post, a stake.

kompun, he stands erect, as a man stands. This verb, related to *comp*, man, is not found except in compounds, of which there are a considerable number. Heckewelder observes that in the Delaware 'up or up, for walking in an erect posture', is one of the regular terminations of the names of animals; 'hence *kompun*, man', Corresp. 411. *sampukompun* [*sampun*, straight, upright], he stands upright. *quashkompun*, *quashkompun*, he stands upon (it); *pish kakpashkompun* *quash*, thou shalt stand upon a rock, Ex. 33, 21. *ahpikompun* *wassesh*, he stands upon his feet, Dan. 7, 4; cf. *ahpantu*, he walks or treads upon, Job 9, 8. *chepunikom-*

stand—continued.

pun, he stands still, Josh. 10, 13. *ququkompun*, they stand like or in the manner of, Job 38, 14. *punishkompun*, *ququ* they stand in a row, a row of men or animals; cf. *punishshin* (they are in a row), a row of inan. objects. *marahshin*, *marahshin* [*marahshin*, he bends or stoops], he stands bent or stooping. *marahshin*, they stood round about (it); *marahshin*, Gen. 37, 7 [*marahshin*, it is round about, around]. *quashkompun* [*quashkompun*, he turns about], he stands turned about; hence 'he is converted', and *quashkompun*, 'a convert'.

quashshin, it stands (is supported) on; suppos. inan. *quashshin*, a foundation.

star, *anagps* (*anagps*, pl. *anagpsuk*, R. W.; *anagps*, C.); pl. *anagpsuk*; *nishshinnuck*, R. W.), the morning star [*nishshinnuck*].**starve**, *pashshinnuk*, he suffers extreme hunger, he starves; *nah nashshinnuk*, *pashshinnuk*, he is like to die with hunger, Jer. 38, 9; vbl. n. *pashshinnuk*, starvation, extreme hunger.**stay**, *appu*, he stays or remains. See sit. *tagkopshe*, *tagkopshe*, it is stayed, is stopped; *annupsh* *tagkopshe*, the plague was stayed, Num. 16, 48, 50, = *tagkopshe*, Num. 25, 8.**steal**, *kannash*, *kannash*, he steals, suppos. part. pass. *kannashonuk*, (that which is) stolen; neg. imperat. *kannashonuk*, thou shalt not steal (*nah-kannash*, I steal, C.; *nepanishshinnuk*, you have stole, R. W.); vbl. n. *kannashonuk*, stealing, theft; n. agent. *kannashonuk*, a thief.**steel**, *menushshinnuk*, *menushshinnuk*. See iron.**sterile**, *nishshinnuk*, *nishshinnuk*, (it is) sterile, barren, empty. See empty.**stick** (n.). See rod; wood.**stick** (v.), *pashshinnuk*, *pashshinnuk*, it cleaveth, sticketh, it is adhesive or sticky; adj. *pashshinnuk*, miry, sticky. *marahshin*, it adheres, sticks close; *marahshin*, it adheres to (it), sticks close to (it); inan. pl. *marahshinnuk*, they stick together, adhere (*marahshinnuk*).

stick (v.)—continued.

tam, I cleave to or stick to, C.; from *massumam*, he touches (it).

still (adj.), *chequimppit*, he is still, he remains quiet. See silent. *chequimass*, he is still (in action), he does or acts quietly, *ahlotapagadut* (?), 'beside the still waters', Ps. 23, 2, = *amamushaw nippeit*, Mass. Ps.

still (adv.). See yet.

sting, vbl. n. *chokkanwatak*, a stinging [*chogp*, a spot, a very small thing, and *ká*, sharp?], *chokkúhhu*, a sting, C.).

stir, *amamutunam*, *ma-*, he stirs, moves, causes motion in (it); *amamutunam nippeash*, he troubled the waters, John 5, 4; *amamutunak wassussatunash*, when he moved his lips, Prov. 16, 30 *amamucha*, he stirs, he moves; *amamucha*, it stirs—*anahuton*, *anahuton*, it stirs, it is moved from its place, *wagkanam*, he stirs up, incites, sets in motion (him); *wagkanam*, he stirs (it) up, sets (it) in motion; *inam*, subj. *am wagkanam*, the city was moved (excited), Acts 21, 28, *nippa wagkanamak*, when the water is troubled, stirred, John 5, 7; vbl. n. *wagkanam*, stir, commotion. See move.

stockings, *canhianash*, R. W.; *Peq. can-patwiche*, a stocking. Stiles. See leggings.

stomach, *amipachimam*, C. See bosom.

stone, *qussak*, a rock, pl. *qussakquimash* (*qussásh*), a stone, R. W.; *qussak*, rock, C.; *hassan*, a stone, pl. *ash*; dimin. *hassanams* (so El. Gr. 10, 12; but the distinction is not uniformly observed in his translation). *qussakquimash*, among the rocks; *qussakquimash* (*qussakquimash*), C.), a wall (Del. *awchek* *ahshimik*, at the big rock, Hkw.; *qussiqun*, it is heavy, R. W.); *hassanayk*, a cave; *hassanmituk*, a stone wall. *ampsk*, *ampsq*, in compound words, an upright rock, a stone not found separately in Eliot's Bible; but *missitah ampst*, 'a great rock', occurs in Samp. Quinup, p. 156; *kanampsq*, a sharp stone [*kashampsk*]; *amashampsk*, the top of a rock [*amashampsk*]; *ayawkanampsk*, a mill stone, etc. *chopsk*, chip-

stone—continued.

pipsk, in compound words, a rock [a detached, separate (*chippi*) rock?]; *waskchepisk*, the top of a rock, 2 Chr. 25, 12; Ezek. 24, 7; *at chippipskut*, 'on the rocks' (on a rock), Acts 27, 29 (*anachipset*, a stony path, R. W., = *amachippiskut*?). *pumipsk*, *pumipsq*, pl. *pumipsquash*, a rock, rocks; *kanigke pumipsquash*, among the rocks, Job 28, 10; pl. *pumipsquash* (?), 1 K. 19, 11.

stoop, *sakashkodtan*, *sakashkodtan* *anatik quimam*, 'he stooped down, he crouched as a lion', Gen. 49, 9; *wishquassan*, he crouched (as a lion), Num. 24, 9. See bend one's self; bow down.

storm, *wishchashin* (it storms), a storm of wind, a tempest (*wishchashin*, there is a storm, a storm, R. W.; *wishchashin*, winds, C.); *anabin wishchashin*, there arose a tempestuous wind, Acts 27, 14; suppos. *wishchashin*, when it storms; *anich wishchashin*, from the storm, Is. 25, 4 [*wishchashin*, it is greatly lifted up, there is a great uplifting]. *wishchashin* (it destroys, it rages with violence), a violent and destructive tempest (*wishchashin*, *anichashin*, a northerly storm or a tempest, C.); suppos. *wishchashin*; cf. *wishchashin*, fire; *spulla*, R. W.

story, *amashchashin*, a story; pl. *ash*, C.

straight, *amawik*. See right.

strange, *panawik*, different, unlike, foreign; *panawikamak*, a strange place. See different; foreign.

stranger, *panawikam*, he is strange or a stranger, he is different, unlike; contract. *panawik*, *panawik*, a stranger (*panawik*, C.); pl. *panawikam*, strangers, 'the heathen', Ezek. 36, 3, 4 (*ampanawikam*, I am of another language; *panawikam*, they are of a divers language, R. W.).

strawberry, *wattahamish*, C.; pl. *wattahamish*, R. W.

street, *amamag*, *amamag*; *amamagquash*, into the streets.

strength. See strong.

stretch out, *amamagmam*, *amamagmam* (*amamagmam*, C.), he stretches

stretch out—continued.

out (his hand, a staff, etc.); suppos. *samungauuk* *auantchag*, when he stretched out his hand; *in samugkinnamak*, that which is stretched out; *samungoldtan*, it stretches out or is stretched out, extended (*samungpissin-nannat*, to lie along, C., i. e. to stretch one's self; *ausamungpissin*, I lie along, ibid.) [*sah-mayun*, he offers or presents it forth]. *sasiken* (2), he stretches himself. *sasipatan*, he stretches himself, lies at full length; suppos. part. pl. *ay sasipatichag*, they who stretch themselves, Amos 6, 7 [from *sap*, *sas-appu*, extended, at length]. See spread out.

strife, *panniddauuk*, contention, strife; vbl. n. recipr. from *pannamman*, he has a difference with (him). See contention.

strike, *togka*, he strikes. This, the primary intransitive verb, is rarely found in use. The infinitive *togkonat*, 'to hurl' (stones), occurs in 1 Chr. 12, 2, i. e. to strike with, whence the suppos. inan. *togkonak*, an ax, an instrument to strike with (or to be hurled?), and vbl. n. *togwonak*, *togpachonak* [= *togkonak*], a mortar for pounding corn, lit. a striking. *togkomau*, he strikes (him); *uattogkom*, I strike, El. and C.; suppos. part. *nob togkomant*, he who strikes; intrans. *nob togkomat*, he who strikes or smites (with a rod, etc.). Is. 30, 31; freq. *tottogkomau*, he strikes (him) repeatedly, he beats (him); suffix. *uattottogkomoch*, they beat him (*uattottogkom*, I beat, C.); vbl. n. act. *togkomuauonak*, a blow; pass. *togkomuttouak*, a blow received. *togkothau*, he strikes (it); suppos. part. *nob togkothog*, he who strikes; freq. *nob tottogkothog*, he who strikes often, who beats; suppos. inan. *togkothog*, that which strikes, when it strikes, a sword; vbl. n. *togkothouak*, a blow, a stroke; *tattogkothouak*, a beating (*tattogkothuompash*, stripes, Ind. Laws). *tattothnat* *inut-chag*, to strike with the hand; *pash tattotat*, he will smite with (it), 1s. 3, 17. See shake.

string, *pannamoht*, *pannamat*, a cord, a string (*pannamoht omu*, a fishing line, *paumeaght*, a cable, C.); pl. *-ash*,

string—continued.

umish, *tattappau*, *totappau*, a (spun or twisted) thread; *usqui* *tattappau*, a scarlet thread, Josh. 2, 21; adj. *tottappauin*, twined or spun.

strip, *poskinan*, he strips (him), uncovers (him). See naked. *mukkakinan*, he strips, plunders, robs (him). See rob.

strive, *akomau*, he strives, contends, quarrels with (him) (*uatt-chekangout-tan*, I strive, C.); recipr. from *chakehan*, he uses force. See fight; quarrel.

strive after, *ahcha*, he strives, exerts himself, is diligent; *ahcha*, 'do thy diligence', exert thyself, 2 Tim. 4, 9; *ahcha* *togpachon*, 'labor not to comfort me', 1s. 22, 4. See hunt.

strong, *manhki*, *manhken* (*manuhke*, Exp. Mayhew), it is strong, firm, hard; an. *manhkasu* (*manakisu*, R. W.), he is strong; n. agent. *manhkasau-in*, a strong man, 'mighty man of valor', 2 Chr. 32, 21; vbl. n. *manhkasauk*, animate strength, might (dimin. *manquiso*, weak, R. W., i. e. a little strong).

strong drink, *uakappa*, *uakap*; *manhki uattottouauak*.

stronghold. See fort.

stuff, *chethau-inat*, to stuff, C.; cf. *chethau*, he compels (him).

stumble, *togkussatassau*, he stumbles (*uattogkussatassin*, I stumble, C.); *togkussatassinichatit*, when they stumble [*togka*-*utash*, he strikes with his feet? Cf. *togkishkom*, he kicks at].

stump, *uchopauauak*, the stump of (a tree); cf. *uchopu*, as far as; *uchopshak*, the end of.

sturgeon, *kupush*, pl. *-ump*, R. W.; *kupush* and *kaskihut*, C.; Abn. *kobassi*, pl. *-sak*, Rasles.

substitute, *uampatou*, he substitutes (it), puts it in the place of something else. From *uampa*, again, instead of.

succotash, *usichquash*, R. W. (who translates it 'boiled corn whole'). Its etymology, however, proves that the Indian *usichquash*, like the modern, was made from shelled corn or corn separated from the cob: *usichquash*, the beaten-to-pieces (corn), inan. pl. from *sukypatohau*, he beats it to pieces or beats it small).

sweat—continued

are sweating, R. W., i. e. they are taking a sweat in the *pesapauk*, 'hot house' for vapor baths.

sweep, *chukham*, he sweeps (it); an. act. *chukhamu*, *chukham*, he sweeps, is sweeping, and pass. it is swept; suppos. inan. *chokhikauk* (when it sweeps), a broom.

sweet, *wikou*, *wekou*, (it is) sweet; pl. *wekowush*.

swell, *uagpuin*, *uagpuen*, it swells, rises up, protuberates, i. e. it becomes relatively great, from *uaglu*, it is relatively great; *uagpuenian*, it became a boil, Ex. 9, 10 (an. *uagpuisai*, he is swelled; *winu wuhuk uagpuisai*, all his body is swelled; *uunuwikpuis*, I have a swelling, R. W.; *uunuwikpuis*, I

swell—continued.

swell, C.; *puhucma*, it swells. See boil; heel.

swift, *kauupshau*, intens. *kakuupshau*, he makes great haste, goes very swiftly; adj. inan. *kenupshau*, *kauupshau*, swift; suppos. part. *uoh kauupshout*, *kakuupshout*, one who goes swiftly; pl. *uoy kakuupshunchag*, the swift (*uuckquito*, swift, *kunumimauuckqueto*, you are swift, R. W.) See hasten.

swim, *uoy uoh asawuchag*, they who can swim, Acts 27, 43. *pinuissanau*, *pinuissanau* (an. *pinuiss*, *pinuissau*, etc., he swims (*uoy-pinuissanau*), I swim; *san uoh kap-pinuissanau uwa*, can you swim? C.). Lit. he swims in the sea (*pinuissau*).

sword, *tuqkudley*. See strike.

T

tail, *wassukpuu*, (his or its) tail, El. and R. W. [*wasukau*, it follows after].

take, *uunuwum*, he takes (it); *uunuwush*, take it; *uunuwitch*, let him take it (*san kumunuwum-uus* 'did you take it?' C.); suppos. *uunuwuk*, when or if he takes. *attunuwum*, *attunuwum*, he takes (it), i. e. he receives (opposed to *uunuwum*, he gives, presents, bestows, and *uunuwum*, he takes, i. e. performs an act of taking, takes up, takes hold of); *ahquunpu ne ahhat attunuwumuk*, a time for receiving, 2 K. 5, 26. *uunuwum*, he takes (it) away; an. *uunuwumau*, he takes (it) away from (him); *uunuwush*, take it away, El. and R. W.; *uunuwumau*, I take it away [*uunuw*, it goes away]. *uunuw*, *uunuwum*, he takes hold and holds an an. obj.; *uunuwum wussetchash*, she held him by the feet, 2 K. 4, 27; suppos. *uoh uunuwroh uunuw* *uuchtuugut*, he who takes a dog by the ears, Prov. 26, 17; mutual *uunuw-uttuog*, they take hold of one another. *tuqquum*, he takes hold of violently, seizes, catches. See catch. *uukiumu*, he takes (it) down [*uukau*, it goes down]. *kudhiumu*, he takes (it) off or out; *kudhiumu uunuwkis*, he drew off his shoe Ruth 4, 8. See draw out.

talebearer, *kukumuwau-in*, n. agent, from *kukumau*, he talks of, he slanders.

talk, *kutaukau*, he talks, he goes on speaking; freq. *kukutaukau* (*uoh uunuw kukutaukau*, he speaks well or is fair-spoken, C.); *kukutaukumata*, let us speak together, R. W.; n. agent, *kukutaukau-in*, a talker; vbl. n. *kukutaukauk*, *kukutaukauk*, talk, much speaking; pl. *uugash*, 'babblings', 1 Tim. 6, 20. See speak.

tall, *quunuwikpuissu*, (he is) tall (*quunuwikpuissu*, R. W.); suppos. *uoh quunuwikpuissit*, one who is tall (pl. *quunuwikpuissitchik*, the tall, R. W.).

talons. See claws.

taste (n.), *spuhquatt*, the taste or flavor of anything; suppos. *ashpuquuk*, *spuhquuk*, when it tastes of anything (*tuq-quu ashpuquuk?* 'what does it taste of?' R. W.).

taste (v.), *qutchehtau*, *qutchehtau*, he tastes (it), lit. he tries it, makes trial of it; suppos. *qutchehtumou putukpuunoy*, if I taste bread; *quaidtug*, *quaidtug*, if or when he tastes (it); vbl. n. *kutchehtumauk*, tasting, taste, C. See try.

tautog, *taut*, pl. *tautauog*, 'sheepheads', R. W. (Peq. *tautauog*, black fish, Stiles); the name of a fish the plural of which

tautog—continued.

has been retained for the singular and has given a name to the species *Labrus tautoga* Mitchell (*Labrus americanus* Bloch). Dr J. V. C. Smith says "tautog is a Mohegan word meaning black" (Fishes of Mass. 255).

teach, *kahkatam*, he shows (it), makes it known; an. *kahkatamam*, he makes (it) known to (him) (caus. inan. *kahkatamuchtean*, he teaches, C.; *nuk-kahkatamuchtean*, I teach, ibid.); n. agent. *kukkatamachdōn*, a teacher; vbl. n. *kukkatamuchteawak*, teaching, instruction. See inform; show.

tear (n.), lachrymal secretion, *wasappagwash*, *wasappagwash* (pl.); *wasappagwash*, his tears [*wasappag*, that which flows or drops down (?)]. See water.

tear (v.), *nukkanam*, *nukkanam* he tears (it) (*nunungunam*, I tear, C.); *nukshashan*, it is torn; as n. a rent; with *k* progressive *nukshakkam*, he tears (it) in pieces, i. e. goes on tearing it, v. i. an. subj. *nukshakisa*, he tears to pieces (as a wild beast, etc.), and pass. it is torn in pieces, suppos. *nukshakikawak*, that which is torn (*nukshakisa*, cutting, cut, C.); an. suffix *wanukshakkanah*, he tears him in pieces. *sahpashdhan*, *sakshadhan*, *sakshashadhan*, he tears (it) in pieces, violently or as a wild beast tears its prey; suppos. *sahpashdhanak*, when he tears, v. i. an. *sahpashkansa*, *sakshakansa*, he tears, pass. it is torn *sakshah*, it is torn, I. K. 13, 5; suppos. *n*. *sahpashkansa*, that which is torn in pieces (by wild beasts, Lev. 17, 15; 22, 8; v. t. an. *sahpashman*, *sakshaman*, he tears (him); an. progr. *sahpashkanam*, *sapshakman*, he goes on tearing (him). The root is *sakshah*, *sahpashp*, it is in small pieces. See line. *tanungkanam*, he tears (a garment, a skin, cloth, etc.) (*tanucki*, *tanucksha*, it is torn or rent, R. W.; *i an-nukshah-tanungkanam*, I have torn it off for you, ibid.); *tanungshan*, *tanungshashan*, it is torn (by violence or by mischance).

teats (ubera), *sagshadnagwash*. See milk.

tell. See command; inform; news; speak.

tempest. See storm.

temples, *wattahakwash*, his temples.

tempt. See try.

ten, *pink*, *piog*; adj. *pinkye*, *piogye*, the tenth; *piogut nonpe*, ten times, i. e. to the tenth repetition; *piogye chippag*, a tenth part; pl. an. *pinkyussog*, inan. *pinkyussowash*, *pinkyutash* (*pink*, pl. *pinkyung*, *pinkyutash*, R. W.; Peg. *pink*, Stiles; L. I. *payne*, *panuk*, Wood). See chief.

tender. See weak.

tent, *appahquis*, *abohquos*, *abohquos*, a covering, an awning, a tent; *abohquos sakamam*, 'a covert from rain', Is. 4, 6. *wetu*, a dwelling, a house. See house.

terrible, *nukye*, *nukyussu*, *nukyurawak*, the is terrible, an object of terror [*nukye*, *nukye*, grievous, cruel, severe, from *nukye*, sore, sorrowful].

testes, *wanwassag*. From *wassag*, a pair (?).

testimony, *wawawak*, witnessing, bearing witness. From *wawana*, he testifies.

than, *nuk*; *missi wak*, greater than.

thank, *tabattantam*, he is thankful, he gives thanks; an. *tabattantamamam*, he gives thanks to (him), thanks (him) (*tabattantamish*, I thank you, C.; *tabattantamawigam*, I thank you, R. W.); vbl. n. *tabattantamawak*, thanksgiving, thankfulness. From *bipi*, *tanpa*, sufficient, and *antam*, verb of mental condition; he is satisfied in mind.

that, *an*, that (thing); *nuk*, that (man); pl. inan. *nuk*, these; with reference to place or time, *an*; *nant*, *an at*, thereupon, on that; *an watehu*, hence, from that time; *n watehu*, because, therefore, from that (thing); *n anj*, 'even so', let that be so; *n tepa*, that thing, anything.

thaw, *nichokat*, a thaw (*nichokateh*, when it thaws, R. W.).

then, *ant* [*an-at* or *an* with form of suppositive, upon that, when that].

thence, *nukh*, *an nukh* (proceeding from that), thenceforth, therefrom. See begin.

there, *an*, at that place, at that time (*nukis*, there, C?); adv. of place, *nant*, therein, thereon, thereat, El. Gr. 21. See that.

therefore, *n watehu*, *n watehu*, from that.

they, *uag, uay* (*uathoh, uayoh*, El. Gr. 7; *uag, uahag, or uaguman*, C.), they who; *uayoh*, then who, then.

thick, *kuppi*, (it is) thick, close, dense (*kuppi-muchang*, thick wood, a swamp, R. W.); *kuppihta*, in or among that which is thick or close, 'in thickets', 'in covert'; *kuppihqquadt* (*kuppiquadt*, R. W.), thick or cloudy weather; *kuppiogki* (*koppioghi*, C.; *koppiogki*, R. W.), thick, dense. See close.

thicket, *kuppihkanuk* (a place shut in or inclosed or a place where trees are thick or close). Cf. *kuppihta*, 'in thickets'.

thief, *kummutowen, -in*, n. agent, from *kummuta*, he steals. See steal.

thigh, *uchpau, uchpau; uchpauw*, my thigh; cf. *uchpa*, the hip, *apôme*, pl. *apômuash*, the thigh, thighs, R. W.

thin, *sapue, sabbe*, thin, not hard or dense, in a liquid or semiliquid state, soft. See soft. *wassapue, wassappe* (*wassippi*, C.; *wassippi*, R. W.), thin; *wassappchentan* (inan. caus.), he makes it thin; pass. it is made thin.

thing, *teig; ne teig . . . matla teig*, *matteig*, something . . . nothing (*teig-qua*, what thing, R. W.); pl. *teiguash, teanguash*, 'money', movable property. *teguas*, a matter or thing not material or tangible; pl. *teguassinish*, things, matters, res; with redupl. *teanteanguassinish*, all matters, all things, Gen. 24, 1 (*teag* and *ussu*, a thing related to or dependent on animate action).

think, *anutam, unutam*, he thinks, purposes, wills, supposes, has in mind; *nutteunutam*, I think; *nutteunutamun*, I think it, I will it; *ne unutamun*, that which I did think; *matla 'ne unutam nen*, *qut ken 'ne unutamnen* (suppos.), 'not as I will, but as thou wilt', Matt. 26, 39; *ne unutamog*, what he may think or may will, 'according to his will', John 5, 21. In form this word is a frequentative or intensive from an earlier form, *utam*, which is not found in Eliot. Roger Williams has *utunutam* or *unutam*, I think (Chap. *unutam*, he thinks, Bar., q. v.). This primary verb, which may be translated 'he is minded' or 'he has in mind', is used in composition of all verbs which ex-

think—continued

press mental states, conditions, and operations, the passions, emotions, etc., and denotes mental activity, as *ussu* denotes physical activity. The animate active form of *anutam* or *unutam* would be *andawan*, he wills (him), nearly corresponding with *anôyua, un-unan*, he commands (him); and a corresponding relationship appears to exist between *ussu*, he acts, *ussu*, he does it, and *ussia*, he says. *missutam, missutam* [*missi-utam*], he thinks much or habitually, he is minded or disposed (*missutam*, he aims at, C.).

third. See three.

thirst, *kohketan, kohkuttan*, he is thirsty; *nukkohkuttan*, I thirst (*uucôukotane*, I am thirsty, R. W.; *nukkohkittan*, C.); suppos. *kohkuttang*, when he thirsts; *uoh kohkuttang*, one who thirsts; pl. *uog kohkuttang*, they who thirst, the thirsty; vbl. n. *kohkuttanauuk, kohkuttanauuk*, thirst. From *kohkan, kunkan*, (it is) dry, and *tan*, mouth.

thirty, *asharinuchag* (*sharinuchek*, R. W.; *nisharinuchak*, pl. -*stog*, C.; Peq. *uucunuchag* *uuhat piangu* (twenty-ten) and *swanuchag*, Stiles); an. pl. +*kodlog*; inan. pl. +*kodtash*.

this, *geu*, this (thing); an. *geuash*, this (man); pl. inan. *geush*, an. *geug* (*yô*, R. W.); *geu nepuaz*, this month; *geu kosukok*, this day, to-day; *geu mun*, *geu in* (*geunnu*, C.), thus, in this manner; *geu waj*, for this cause; *geu* or *geugen*, at this time, now; *geu*, at this place, here; *geu uogque* (toward this), hither (*yô uique*, thus far; *yôut*, thus, *yô noufkan*, I dwell here; *yô wuche*, from hence, R. W.). Cf. *u*, that.

thistle, *kôghânogohquodkhan*, Ct. *kônuk-kôhtahchan*, he pricks or pierces.

thither, *geu, quên* [*yî u*, to yonder]; *geu uogpu in kah yî u*, hither and thither, *uowchish geu wotch, geuash, go* hence [go] to yonder place, Matt. 17, 20. See yonder.

thorn, *kîus*, a thorn, briar, bramble; *asunukîus, asunukîus* [*hussunukîus*, stony (very hard) briar], a thorn, thorn bush. Cf. *u'akys*, an awl; *u'ohkos*, a nail, *kôuhquadt*, an arrow.

thoroughly, *paupappa*, *paupapappa*, wholly, thoroughly. See through. *paikotche*, *paupapkotche* (*paucotche*, *paupotche*, R. W.), completely, to the full, entirely, thoroughly. *paupapama*, utterly, thoroughly, completely.

thou, *keu* (*kéu*): (inseparable) *k'*: *kalehag*, thyself; *kalliam*, thou thyself, to ipse, such as thou (see kind, n.); *kot-tcho*, it is thine, it belongs to thee.

thousand, *matlamanag*, *matlamanak*; pl. an. *matlamanagpaung-kotlog*, -*kassang*, inan. -*koltash*, -*kassash*; *agut matlamanag matlamanagpaungkassang*, a thousand thousand (men) (*agut* *matlamanag*, R. W.; Peq. *piagpshagwau*, ten hundred, Stiles). For *matlamanag*, a very great number, very many. See multitude.

thread, *tattuppan*. See string.

threaten, *quagpochtou*, *quagpochtou*, he threatens; *suppes uah quagpochtoult*, he who threatens (*uak-quagpochtouam*, I threaten; *quagpochtoult*, 'if he make threatening speeches', Ind. Laws); *ehl*, n. *quagpochtouamouk*, a threat.

three, *uisha*, *uisha* (*uish*, El. Gr.; *uish*, pl. an. *shioq*, inan. *shuamsh*, R. W.; *uish*, *uisha*, three; *uisha*, third, C.; Peq. *shuich*, Stiles; Del. *uacha*, Zeish.); pl. an. *uishuq*, inan. *uishaumash*, *shuamsh*, *uishaumamag*, *uishaumag*, *uishaumamouk*, the third (when it is third, *suppes* inan.); *nashuut*, *uisha* out, *uisha* out, the third (when he is third, *suppes*, an.).

thresh, *paupahham*, *paupaham*, he threshes (corn or grain), he beats (it) out (*paokhannu*, to thresh or beat out corn, R. W.) [= *paupatahham*, he breaks it in pieces?].

threshing-floor, *hamppagpghannamouk* (?).

throat, *uakpottouk*, *u'qottouk* (*qottouk*, R. W.), *akpottouk*, his throat [from *qottou*, it sinks down]. *uamamouk*, *uashouk*, a throat, C. (?).

through, *paupappa*, *paupappa*, (it is) through, throughout *paupappa uam*, (he) is through all, Eph. 4, 6, *paupappa uam matlakhak*, throughout all the world, Rom. 1, 8. *paupapshau*, *paupapushau*, he goes through or through-

through—continued.

out; *paupapushang ohamash*, they went through the cities; *paupapshauat kahah kah okle*, to compass sea and land, C.).

throw, *paiktau*, he throws away; *uap-paiktau*, I throw away; *ohpu paiktuash*, don't throw, C. See cast away.

thrust through, *paupashpatachou* . . . at *uattakhat*, he thrust (it) through (him) to the heart, 2 Sam. 18, 14.

thumb, *kahpauatash*, *kahpauatash*, pl. *ash* [*k'ht-ahpuu-atash*, great finger].

thunder, *paubahpacham* (it thunders) (*paubahpacham*, thunder; *paubahpacham*, it thunders, C.; Etch. *paubakuk*; Muh. *paupapachau*; L. I. *paupapacham*, Wood; Del. *paubhapan*, it thunders, Hkw.; Abn. *paubing hiags*, il tonne, Rasles); *uisha paubahpacham*, great thunder, 1 Sam. 7, 10. *uimping*, thunder; *uimping peshhauwack*, thunderbolts are shot, R. W.; *ninaban*, thunder, C.; *nimpawekhikanuh*, 'the place of thunder clefts', Exp. Mayhew.

thus, *ga uam* (*ga uam*, C.). In this manner. See this.

thy. See thou.

tide, *tuamigka*, *tuamigka*, (there is) a flood (*tuamigka*, flood tide; *tuamigka*, upon the flood tide; *kasapishin*, high water, i. e. it has reached its full height, is full grown (*kasakau*); *uamashu tuamigka*, half flood, R. W.; Abn. *tuamigka*, ele moute, Rasles). *skit* and *matlakhak*, ebb tide; *matlakhak*, a low ebb, R. W. (Abn. *ss'ekkat*, it falls, Rasles; *kiskat*, low tide).

tie, *kishpanam*, he ties (it); v. i. act. *kishpassu*, he ties, is tying, and pass. it is tied. See bind; fasten.

time, *ahquamp*, (it is) time, period, season; *uach attachu kah ahquamp*, 'for a season and a time', Dan. 7, 12; pl. *quash* (*ksakakittu ahquamp*, daytime, C.; *agposahquamp* [= *agpash ahquamp*], a little time, C. 252); *suppes ahquamp*, when it is time, at the time when, *u ahquamp*, at that time. See long time ago.

tire, *sauuam*, he is tired, weary, faint; *uatta sauuam*, he is not wearied (*uassuam*, *uassuamish kaimen*, *uassuashkaimen*, I am weary, R. W.; *paup-*

tire—continued.

kadehe nassoonahoon, I am very weary, C.; suppos. *nah saronah*, he who is weary; an. *saronahoon*, he tires (him); caus. *saronahoonahoon*, he causes (him) to be weary, makes (him) tired.

to, after verbs of motion, is expressed by the directive and locative suffix 't (-at, -on, -it) when the object is inanimate, and by -ah, -ah when it is animate, though -at sometimes takes the place of -ah, -on is used after a verb of motion or an active verb the activity of which is directed toward, and not immediately upon, the object: *atannoon Joppa*, send to Joppa, Acts 10, 5 — *upit on*, to yonder, to, as far as, *watch . . . goon*, from . . . to.

toad, *tanogkothoon*, C.; Abn. *waskeki*; cf. Chip. *onakiki*, a toad; *onimahasi*, 'he has the smallpox', Bar. — See frog.

tobacco, *uuttamung*, R. W.; *uuttam-mison*, give me tobacco; *uuttamunoon*, a pipe, ibid.; Peq. *uuttamunoo*, a pipe, Stiles; *uuttahpommawonish*, tobacco, C. (cf. *uuttahpoppu*, he draws water); Abn. *sil'mun*; Miennae, *tomahoon* and *tomakoo*, a pipe. — See pipe.

toe, *polchaset* (cf. *polchamitchoy*, finger), *lehtiquasect*, the great toe.

together, *moon*, *moon*, *moon*, *moon* (*moon*, C.), lit. there is a gathering or assembling. — See assemble; gather.

tomorrow, *sutap* (*sutap*, R. W.), a *sawapp*, Woodl. — See morrow.

tongue, *nūwan*, El. and C.; pl. -ash; *nūwan*, his tongue (*nūwan*, R. W.; Del. *welano*, Hkw.; Miami *nchlanh*, Sauk *neenawich*, Keating).

too, too much, *nussatun* (*nussatun*, C.), very greatly, extremely, too — *nussatun nōohk*, 'if the way be too long', if the place be too far off, Dent. 14, 24; *nussatun peasin*, it is too small (*nussatun kasōpita*, too hot; *cosunne sokunūnis*, you have poured out too much, R. W.).

tooth, *ucpūt*, El. and C.; *ucpūt*, my tooth (*ucpūt*, R. W.); pl. -toash. From *uppu*, he eats; mutual inan. *upputash*, they eat together. — See eat.

toothache, *puumawupituck*, 'which is the onely paine will force their stout

toothache—continued

hearts to cry', R. W. — Del. -*capitun*, I have the toothache, Hkw.

top, *awashpu*, on the top; vbl. n. *awashpook*, the top or summit; *awashpu awanahoon*, on the top of his staff; *awashpuuuttun* -*awshoon*, (when) upon the top of the mountain, Ezek. 6, 13; *awashpook* (*awashpu koon*), the chimney. — Lit. at the end of; see end. -*awshoon*, on the surface of, *awshoonpook*, on the top of a rock, Ezek. 24, 7; see surface. -*kutahkō* [*kutahkōon*], in a high place, on the summit of (a mountain or hill): *at kutahkō awshoon*, on the top of the mountain; suppos. *kutahkōng*, *kutahkōng*, *kutahkōng*, (when it is at the top, a high place); see high place. -*kukuhquay*, *kukuhquay* [suppos. inan. from *kukuhquay*, he goes up], the top or summit, also, a heap.

torment, *onkapunna*, he torments (him); *onkapunnaonah*, do not torment me, Luke 18, 28; pass. *onkapunnaong*, they were tormented, Heb. 11, 35; vbl. n. act. *onkapunnaonok*, tormenting, torment inflicted; pass. *onkapunnauuttunok*, being tormented, torment endured. *arokumpunna*, he suffers torment, is tormented; act. he torments (him); vbl. n. *arokumpunnaonok*, torment; v. i. act. *arokumpunna*, he inflicts torture, torments.

toen. — See tear.

tortoise, *hinnyppetap*, Lev. 11, 29. — See turtle.

torture. — See torment.

totem. This word is a corruption from *watōdōn*, *watōdōn*. — See water.

touch, *nussatun*, *nussatun*, *nussatun* (*nussatun*, C.), he touches (it); *nussatun*, I touch; *ahpu nussatunok*, do not touch (it), touch ye (it) not; suppos. *nah nussatun*, he who touches (it); an. *nussatun*, he touches (him); suppos. *nah nussatun*, he who touches (him) (vbl. n. *nussatunāonok*, touch, C.).

tow, *hushatp* (*hushappay*, R. W.), — See flax.

toward, *uuyga*; *u uuyga*, 'toward that way', El. Gr. 21; *gon uuyga*, hither; *uuttinuhquān uuyga*, I looked toward

toward—continued.

(it). From *atq̄p̄at̄an*, he looks or turns his face to. See look.

towel, *chiskho atchahhau*. From *chiskham*, *jiskham*, he wipes, and *at̄ch*, hand.

town, *otan*, pl. *otanush* (*ot̄in*, R. W.); *otan-ick*, to the town, *ibid.*; Del. *ot̄in̄ik*, to the town, Ilkw.; dimin. *otanuc̄es*, a small town, a village.

trade, *kut̄an̄w̄omp̄aso*, *kut̄an̄w̄omp̄aso*, he sells, barter, trades. See sell. *an̄aq̄ush̄an̄*, he trades; *an̄aq̄ush̄h̄ettich*, let them trade (*an̄aq̄ush̄eto*, let us trade; *an̄aq̄ush̄at̄og* (they trade), traders; *mon̄an̄at̄q̄sh̄at̄og*, chapmen, R. W.); cf. *an̄aq̄eso*, it is joined, he makes a joint. *nat̄ton̄-mat̄tin̄an̄*, we bargain; *nan̄-mat̄tin̄an̄*, we have bargained, C.; cf. *nat̄-tat̄tin̄an̄*, I buy, *ibid.*; *nat̄tan̄*, he buys of (him), El.

trap (n.), *ap̄ph*, *ap̄ph*, *ap̄ph̄at̄an̄*, a snare, a trap (*ap̄ph̄an̄*, traps; *was̄kap̄h̄an̄*, new traps; *ot̄at̄h̄an̄*, old traps, R. W.); pl. *ap̄ph̄at̄an̄og*, *ap̄ph̄an̄og*. From *pat̄h̄an̄*, *ap̄-pat̄h̄an̄*, he waits for (him); suppos. *ash̄ pat̄h̄it̄*, he who waits for; *an̄p̄at̄h̄*, I wait for (him). *san̄at̄ch̄ig*, a falling trap for wolves, R. W. 143.

trap (v.), *pat̄t̄ah̄an̄*, he is taken in a snare, he goes into a snare or trap [*pat̄an̄*, he puts in, he is put in, and *-an̄*, he goes (verb of motion)]; *pat̄t̄ah̄an̄og*, they are ensnared or caught, Job 34, 30; an. *pat̄t̄ah̄an̄*, he traps (him), ensnares (him), and pass. he is entrapped; *pat̄t̄ah̄an̄ch̄og*, they are caught in snares, are entrapped; *ash̄ pat̄t̄ah̄k̄*, he who is ensnared, trapped; vbl. n. *pat̄t̄ah̄an̄an̄ok*, entrapping, catching in a trap.

travail. See bear children.

travel. See walk.

tray, *wan̄an̄ok*, a 'dish', 'platter' (*wan̄an̄og*, tray; pl. *an̄an̄sh*, R. W.); *wan̄an̄an̄at̄*, in the dish. Cf. *win̄oḡ*, a hole; *an̄an̄oḡn̄*, he digs a hole (hollows out?).

treachery. See betray.

tread on, *tat̄sk̄h̄k̄an̄*, freq. *tat̄sk̄h̄k̄oḡ*, he treads on (it); suppos. *tat̄sk̄h̄k̄oḡ*, *tat̄sk̄h̄k̄oḡ*, when he treads on (it); an. *tat̄sk̄h̄k̄an̄an̄*, he treads on (him) (*ash̄ tat̄t̄at̄h̄t̄sk̄h̄k̄an̄an̄*, he treads on

tread on—continued.

him, C.). *at̄p̄at̄an̄*, he treads on, sets his feet on (it), walks on (it).

treasure, *nan̄pak̄an̄*, a precious thing, a treasure, a 'jewel'; pl. *-an̄an̄sh*.

tree, *nat̄t̄oḡ*, *nat̄t̄oḡḡ*, *nat̄oḡ* (*nat̄at̄ok̄*, R. W.; *nat̄t̄ok̄*, C.; Peg. *a'turksh*, Stiles; Del. *h̄it̄t̄ok̄*, Ilkw.); pl. *nat̄t̄oḡḡan̄sh*, *nat̄t̄oḡḡan̄sh*; dimin. *nat̄t̄oḡḡan̄es*, *nat̄t̄oḡḡan̄es*, a small tree (*nat̄t̄ok̄an̄es*, a stick, C.); pl. *nat̄t̄oḡḡan̄an̄es*, twigs, 'rods', Gen. 30, 37. The radical is 'h̄t̄oḡ' or 'h̄t̄ok̄' (the initial *m̄* being the indefinite particle), as is apparent in the compounds, where 'tree' or 'wood' is expressed by *-nat̄oḡ*, and sometimes (terminally) by *-an̄ok̄* or *-at̄ok̄*: *nat̄s̄an̄ok̄*, *nat̄s̄an̄ok̄*, a dry tree, Ezek. 17, 24; 20, 47 [*nat̄s̄an̄*, it is dried] (Abn. *nat̄s̄ak̄s̄ ab̄asi*, arbre sec, Rasles); *ash̄k̄an̄y*, *ash̄k̄an̄y*, a green tree [*ash̄k̄y*, *ash̄k̄ush*, green] (Abn. *ash̄k̄an̄s̄ak̄s̄*, Rasles); *ap̄an̄ok̄*, under a tree, 1 Sam. 31, 13 [*aḡar*, below]; and *at̄ kish̄k̄an̄*, under [*kish̄k̄*, beside, near to?] a tree, Gen. 18, 4, 8. See ash tree; oak tree; pine tree; poplar tree; sassafras tree; walnut tree; willow tree.

tremble, *nan̄an̄k̄k̄ush̄an̄*, *nan̄an̄k̄k̄ush̄an̄*, he trembles (*nan̄an̄k̄k̄ish̄an̄*, I tremble, C.); suppos. *ash̄ nan̄k̄k̄sh̄an̄*, he who trembles; vbl. n. *nan̄an̄k̄k̄sh̄an̄ok̄*, trembling. From *nan̄an̄k̄k̄an̄an̄*, he shakes (it), with 'sh' of derogation.

tribe, *chipp̄an̄an̄ok̄*, *chipp̄an̄an̄an̄ok̄*. From *chipp̄an̄an̄*, he separates or divides (them); vbl. n. *chipp̄an̄an̄an̄ok̄*, a dividing, division, or separation. *chipp̄an̄an̄oḡ* (they separate themselves, they are separated), a people, a tribe.

tribute, *an̄p̄an̄an̄an̄*, he pays tribute to, he is tributary to (him); suffix *an̄an̄an̄an̄*, he paid him tribute, he 'gave him presents', 2 K. 17, 3; vbl. n. *an̄p̄an̄an̄an̄ok̄* and *an̄p̄at̄an̄an̄ok̄*, *an̄p̄at̄an̄an̄ok̄* (*an̄p̄at̄an̄an̄ok̄*, C.), tribute; n. agent. *an̄p̄at̄an̄an̄*, *an̄p̄at̄an̄an̄-in*, a tributary, a payer of tribute; *an̄an̄an̄an̄an̄ok̄*, *an̄an̄an̄an̄an̄ok̄* (vbl. n. from *an̄an̄an̄an̄*, he gathers), a gathering or collecting custom, toll, or tribute, 1 K. 9, 21; Matt. 17, 25. *an̄p̄an̄an̄*, 'a tribute skin . . . carried to the sachem or prince,' R. W. See offer.

trifle, *chagg*. See spot.

trouble, *wattamutau*, he is troubled, disturbed, he has care or trouble; *nat-tamutau*, I am troubled; *u'tap*, *u'tamutau*, 'friend, I am busy', R. W.; caus. v. a. *wattamuchtau*, he troubles, disturbs (him), he gives him trouble, makes him trouble (*watamuchhianau*, I hinder, C.); *kotamush*, I hinder you; *u'tamutau*, *u'tamutau*, you trouble me, R. W.; caus. inan. *wattamuchtau*, he troubles (it), makes (it) trouble or disturbance; *watamuchhianau*, trouble.

trout, *nishgushon*, C.

true, **truth**, *wannamutau*, he speaks truth; *wannamutau*, I speak truth, I Tim. 2, 7; suppos. *wannamutauyan*, if I speak truth (*wannamutauyan*, if he say true; *wannamutau*, speak then the truth; *wannamutau*, *u'tu*, he speaks true, R. W.); vbl. n. *wannamutauyan*, a truth; *wannamutauyan*, truthfulness when it is true; adv. *wannamutau*, truly, verily; *wannamutauyan*, (it) is true; pl. *-gush*, (they) are true, vbl. n. *wannamutauyan*, truth (abstract).

trust, *puhahatunau*, *puhahatunau*, he trusts, he trusts in (it); *puhahatunau*, he trusts in it (*puhahatunau*, to trust, C.); an. *puhahatunau*, he trusts in (him).

try, *qutchettau*, he tries, he tastes (it); caus. an. *qutchettau*, he makes trial of (him), he tempts or proves him; caus. inan. *qutchettau*, he makes trial of (it), he proves it; vbl. n. *qutchettau* (*qutchettau*, pl. *-gush*, trials or attempts, C.). See prove *kutussa*, he tries, makes an attempt.

tumult, *wagkumauk*, tumult, stir, commotion. See stir.

turkey, *wéghon*, pl. *wéghonmutau*, R. W.; N. E. *wahoon*, L. 1., *wahoon*, Wood; Abn. *u'tauw*; Del. *tsikenau*.

turn aside or about, *quinnappau*, he turns; *nashkash* . . . *quinnappau*, the wind turns about, changes its direction, Eccl. 1, 6 (*unkpianappau*, I turn, C.); suppos. *nab quinnappit*, he who turns; *quinnappit*, when it turns (as a door on its hinges, Prov. 26, 14); v. t. *quinnappau*, he turns (it); suppos.

turn aside or about—continued.

nab quinnappauk wadtauw, he who turns away his ear, Prov. 28, 9; an. *quinnappau*, he turns (him), makes him turn; vbl. n. *quinnappauk*, turning.

turn back, *qushken*, he turns back. See return.

turn one's self about, *quinnappakom-pau*, he turns about, lit. he stands turned about. See stand.

turn upside down, *wannamuchhianau*, he turns (it) upside down; *wannamuchhianau*, he turns it upside down, he overturns it.

turtle, Abn. *tséhe*, Rasles (cf. *tamap-pauw*, tortoise, Lev. 11, 29); *amike-naké*, 'son d'éaille'; cf. Chip. *wak*, *wak*, *me le wak*, turtle, tortoise.

twenty, *wesméchag*, *wesméchag*, pl. an. *-kashag*, inan. *-kashag* (*wesméchag*, R. W.; Peq. *wesméchag* or *pingg wab-bat pingg* (ten plus ten), Stiles; Del. *nischewchke*; Abn. *nishewski*).

twice, *wesit* (when there are two), *pusuk-qut asuk wesit*, once or twice; *wesmudt wesit wamp*, when it was doubled twice, Gen. 41, 32; *wesit talshu*, suppos. *wesit talshu*, twice as much.

twins, *tupausa wéghon*, 'twins were in her womb', she bore twins, Gen. 38, 27; *tuppausauw*, there were twins, Gen. 25, 24 (*tuppaus*, *oppaus*, a twin, pl. *-suw*, C.); *tokpianauk*, twins, R. W.

twist, *tuppauchtau*, freq. *tutappenuch-tau*, he spins or twists, caus. inan. from *tutappau*, *tutappau*, it is twisted (turned or rolled around), *tutappau*, *tutappau* (spin, twisted), a twisted thread or string, sometimes *tutappau-ahag*, that which is twisted or made to twist. From *tutappu*, equal, alike; *tutappuchtau*, h. makes it equal, equalizes it, Ps. 33, 15. Cf. *tutappauquau*, he rolls (it).

twisted (tortuous), *puwusque* (*puwus-quit*, crooked or winding, R. W.). See crooked.

two, *wes*, *wes*, pl. an. *wesmug*, inan. *wesmush* (*wes*, *wes*, *wes*, pl. an. *weswack*, inan. *wesmush*, R. W.; Peq. *wéw*, *wes*, Stiles). See twice.

V

vainly, *tahupache*.

valiant, *kenompia*, valiant, valiantly; *kenompiaunk*, valor; *kenompiaunkpissiaunk*, boldness. C. Cf. *kenomp*, a captain, John 18, 12; *kenomp* and *mickquomp*, a captain or valiant man, R. W. See captain. *menahkessa*, *menahke assa*, he does valiantly (he is strong, powerful, in action); *menahkessa*, a "mighty man of valor", 2 Chr. 32, 21. *wattamatamanunk*, 'valor', Man. Pom. 86.

valley, *amohhikā*, *amohhika*, *amohhika* (*amohhikā*, pl. - *gevas*, C.); *amohhikāgeva*, into the valley, into the low country [*amohhika*, deep or low land].

value, *wamoham*, he values, fixes the value of (it); *amohham*, he values it; an. *wamoham*, he values him, estimates his value (for ransom); vbl. n. *wamohamamunk*, a valuing, valuation, estimated value. See ransom.

vanish, *mohtapahlewa*, *mohtappawa*, it vanishes, passes away. See consume; fade; pass away.

vapor, *awān*, mist, vapor. *wishkenon*, collect. *wishkenunk*, mist, fog, fine rain *pakkatāwanes* [dimin. from *pakkat*, smoke], vapor, mist.

vast. See great.

veil, *onkquapohhā*, *shā*, a veil (*onkquapohhā*, a hat, C.); vbl. n. caus. from *onkshān*, he covers (him), he is covered *onkquapohhā*, 'he covered his face' (with it), Is. 6, 2. *puttappquahhā*, vbl. n. caus. from *puttappahā*, *puttappahān*, he hides or covers over *quāquahhā*, vbl. n. caus. from *quānān*, he shuts up, makes close.

venereal disease (?), *manaskishān*, he hath the pox; *manaskishānitch*, the last pox, R. W.

venison, *wegwāz* (flesh, meat), venison (*wēttitēam wegwāz*, I long for venison, R. W.). See flesh.

very, *ahche*, very much, exceedingly; *uttāz*, *mancheke*, much, very much; *wassuam*, too much, too, very (*manpē*, very; *manpē panwāz*, least, very small; *ahche* and *pehtah*, very, C.).

vessel, *wisky*, *wisq*, *wishy* (*wesky*, C.), a dish, pot, or vessel; *wishquw pannee*, a pot of oil; *nakkonishquadt*, 'in old bottles' (when the vessel is old). Cf. *ohkak*, earthen pot, kettle; *quānānsk* [*quānā-wisky*, long vessel], bottle. *wisky* or *wesky* was the name for any dish or vessel made from a gourd or other of the Cucurbitaceae, *asq*, *asquash*. See gourd; squash.

vessel (boat). See boat; shallow; ship.

vex, *maspachaw*, *maspawa*, he vexes him. Caus. an. from *maspachawam*, he is angry with (him) (?). See provoke.

victory, *sokkama*, he prevails-over (him), he obtains the victory; v. i. an. *sokkasa*, he conquers, he has the victory; suppos. *nōh sokkasit*, he who is victorious; vbl. n. *sokkāsāunk*, *sokkasāunk*, victory. See prevail over.

view, *kahknamam*, *kahknam*, he observes, notices, marks (it); *kahknamasa*, he marks it (*kahkchhēnam*, I view; *kahknamasawot*, to take a view, C.). See mark. *wassuampatānam*, to view or look about; *wassuampatānamuck*, a prospect, R. W.

village, *atāwanes*, small town, dimin. from *atān*.

vine, *wānāis*, *wānāwāssapag*, *wānāwāssapag*; pl. - *wāsh* or *quash* (*wānānān*, *wānām*, a grape; pl. *wānānāwāsh*).

violence, *waskchawānk* (vbl. n. act., doing hurt); *waskchawānk* (vbl. n. pass., receiving hurt). See hurt. *chekchawānk* (vbl. n. pass.), suffering force; *chekchawān*, he uses force or violence (to). See compel; force; rob.

violently, *chikē* (*chikēwān*, forcibly, C.); *chekchawānk*, an act of violence.

virgin, *panomp*, pl. - *awāz* (*kaysqawāz*, *kāh-tuckquāz*, R. W. Edwards gives Muh. *panompānsaw*, pl. - *ak*, a boy, boys. Peg. *quāssas*, a virgin girl, Stiles, for *squāssas*, *squāssas*, a girl (?), dimin. of *squā*).

vision, *manamānāunk*, a vision. Cf. *manamān*, *manamān*, he looks upon, beholds (it).

voice, *wadtautaukqussauk*, *wadtautauk-qussauk*, 'the making a sound (a voice, noise, sound, *wadtautaukqussauk*, his voice, put for the noise of the sea, Ps. 17, 12; the sound of wheels, Ezek. 3, 13, etc. *washoutauw*, he makes a loud noise, lifts up his voice, shouts; adj. and adv. *washoutauw*, with a loud voice, loud-sounding [*washoutau*, there is a loud noise]; *paatatauau*, he makes a

voice—continued.

small noise, has a low voice; *mutatune paatatauau*, there was a still, small voice, 1 K. 19, 12 (*utatu*, , *outatouk*, a hoarse voice, C.).

vomit, *muuatluu* (*muuatluu*, C.), he vomits (*u'muuaiddamuu*, 1 vomit, R. W.); vbl. n. *muuatluuauk*, vomiting.

voyage, *paunushatamauk*, Acts 27, 10; vbl. n. from *paunushatu*, he goes by sea.

W

wade, *tauishpa*, he walks into the water; suppos. *tauishpat*, when he walked into the water (*tauishpat*, let us wade, *au-tauishpaia*, to wade, R. W.).

wagon, *tatappapaumauk* [-suppos. part. inan. from *tatappapaumau*, he rolls (it): when it is rolled], a wagon, 'chariot'.

wait for, *pahluu*, he waits for (him); *uappah*, I wait for (him); suppos. *uoh pahluu*, he who waits for, inan. *pahluu-uu*, he waits for it, *uassapa pahluuu*, he waits long, 'has long patience', James 5, 7; *pahluu*, he waits for (it), *ibid.*; v. i. an. act. *pahluuu*, he waits, is waiting; suppos. *uoh pahluu*, he who waits (*pahluu*, they wait; *pahluu uumauahluuau*, ready to do good; *uappahluu mauahluu*, I am ready to go, C.); vbl. n. *pahluuauk*, waiting, forbearance, Rom. 2, 4.

wake, *takuu*, he wakes, *uuttakuu*, I did wake; *tukush*, wake thou (*tukush*, R. W.); an. *takuuu*, he wakes (him); suffix *uuttakuuauk*, he wakes me; *tukushauk*, wake ye (him) (*tukush*, wake him, R. W.); with 'sh of sudden or violent activity, *tukushau*, he wakes suddenly.

walk, *paunushau*, *paunushau*, (1) he walks, (2) he goes a journey, he travels, (3) with inan. subj. *paunushau*, *paunushau*, it passes, goes by; freq. *paunushau*, *paunushau*, he walks much, continues to walk, travels (*uappauwushau*, I walk; *uauw'antuu paunushau*, I have a mind to travel; *uattiuuap'iumu-shau* 'will you pass by?'; *uap'iumu'ari*, he is not gone by; *uap'iumu'auk*, they are not gone by, R. W.); suppos. *uoh paunushau*, *paunushau*, he who walks;

walk—continued.

inan. subj. *kasakau paunushauuau*, 'day goeth away', is passing, Jer. 6, 4; vbl. n. *paunushauk* (walking), a journey; n. agent. *paunushau*, a walker, a traveler; pl. *uag*. The primary signification, or rather that of the radical, appears to be to pass, to go by. Cf. *paunuu*, it passed (away), Ps. 18, 12; *ash paunuu*, 'while he was yet speaking' (going on, before he had passed by or gone), Job 1, 16, 17; *ash yea paunup'ag*, 'if ye will still abide here', Jer. 42, 10; at *paunushau* *uauuau*, 'on the threshold' (where it goes by or passes the door), Judg. 19, 27; *ash paunuu* (and *ashpaunuu*) *kasakau*, while day lasts, while it is yet day, 2 Sam. 3, 35; *paunuu*, he shoots; *paunuuau*, he flies; *paunuu-paga*, he creeps; *paunuuau*, *paunuuau*, he lives; *uoh paunuuau*, *uag paunuu-kumpatag*, they are in a row; *paunuu-eehe uagat*, in a cross way, Obad. 14; *paunuu-uuauk*, a wall; *paunuuauk*, a dance, etc. See sea (*paunuuoh*).

wall. See fence.

walnut tree, *uassuqat*, R. W. (*uassuqat'umiuu*), walnuts: "of these they make an excellent oil . . . for their anointing of their heads", *ibid.*; *uassuqat'umiuu* and *uassuqat'umiuu*, C.; Peq. *uassuqat*, walnut tree, Stiles). Cf. *uassuqat*, he anoints.

wampum, **wompam**, 'which signifies white' (R. W.), from *wampi*, was the collective name of the white beads or *paug* used as currency, as *suckauhook* [*sucki-hogk*, black or dark shell] was of the dark-colored and more precious kind. Both kinds were known to the

wampum, wompam—continued.

English by the name *wampum* or *wampumpe*. *wompam*, the white beads 'which they make of the stem . . . or stock of the periwinkle [*Pyrala carica* or *P. caudiculata* Say] which they call *metatuhock* when all the shell is broken off'. R. W. 128; *watumpig* or *wanompisichick-mesim*, give me white (money), *ibid.* 'A kind of beads . . . which they call *wampum-pak* . . . of two sorts . . . white and . . . of a violet colour', Morton, N. E. Canaan. Abn. *Saibahib*, pl. *-hink*, white beads; *segahib*, *-hink*, black beads; *Saibigim*, *-oak*, 'canon de porcelaine', Rasles. The primitive *umpig* or *umpik*, 'that which pays tribute', may be traced in Eliot's translation in such compounds as *wanumpitai* [*wanawum-umpai*], 'he hath taken a bag of money', Prov. 7, 20; *osawumumpachig*, 'money changers', Matt. 21, 12, etc. *suckanhock* (*man-hacks*, Wood), 'their black [money]', *sacki* signifying black', R. W.; *suckanhock*, *nansakisachick*, 'the black money'; *suckanawaisack*, the black shells; *suckanawiskisagush* [*sacki-wuskisagush*], 'the black eyes or that part of the shell-fish called *poquauhock* (or *hens*) [*quahang*, round clam, Venus mercenaria], broken out near the eyes, of which they make the black [or rather dark-colored, purple, 'black inclining to blue'] money', *ibid.* *aguttumpig*, 'one fathom of their stringed money'; *necawumpungatuck*, two fathoms, etc.; *anuphominia*, 'to thread or string', 'thread or string these'; *natowurampita*, 'a coiner or minter' (a maker of wampum); *natowuramples*, 'make money or coin', R. W. See scatter.

wander, wanaweg, he wanders, goes astray (*oah* *nanawishlan*, he wanders, C.), i. e. he goes at large (cf. *wana*, general, any, common), he loses himself. *wanawin*, *winan*, *winan*, he goes astray; *ag* *wanawitchig*, they who go astray (*winawichick*, wandering, C.; *wanawitchig*, they wander, *ibid.*). Cf. *wawon*, round about.

want, quenuat or *uanat*, 'to be wanting or defective'; *quenuatli*, necessarily

want—continued.

(suppos., when it is wanting), C.; *quenuat*, 'impers. verb, it is necessary', Exp. Mayhew. An *pasukquenuawensa*, one (man) is lacking; *osana quenuawensuh pasuk*, not one (man) is lacking, Num. 31, 49; *quenuawichik*, *quenuahikquah*, *quenuahok*, *quenuawihok*, he lacks, is in need or want of (it); *wanu quenuawihokan*, he had no lack, 2 Cor. 8, 15; *pasuk kokuquenuahik*, one thing thou lackest, Mark 10, 21; Luke 18, 22; *kokuquenuahikwanan*, ye lack (it), Phil. 4, 10 (*wak-quenuawihik*, I want, C.; *matta wickquihick*, I want it not, R. W.); suppos. *quenuahikgait*, if he lack (it); *quenuahok-quahattit*, when they were in want of, when they lacked (it), John 2, 3; vbl. n. *quenuawihikanook*, *quenuahikanook*, a lacking, wanting, lack of (cf. *matta toag wickquenuawinawin*, we missed nothing, 1 Sam. 25, 15; *awetrag quenuawin*, nothing was missed, 1 Sam. 25, 21; *quenuawan*, he denies (him); *quenuawantam*, he denies (it); *quenuawing*, they complain, R. W.; *tachitich quenuawigan?* 'why complain you?' *ibid.*). Freq. *quenuawinawin*, he is in great want, need, or difficulty; *quenuawinawing*, 'they were in a strait', 'were distressed', 1 Sam. 13, 6; vbl. n. *quenuawinawinook*, difficulty, 'distress', Neh. 2, 17.

war, agawachtan, *agawattan*, he makes war, engages in war, fights; *push kutawawachtan*, thou shalt make war; *awachtawash*, make thou war, Prov. 20, 18 (*jahettike*, fight ye; *jahettiten*, let us fight, R. W.); n. agent, *agawatan-in*, one who makes war, a fighter, a 'man of war', Josh. 17, 1; vbl. n. *agawatanook*, *agawattanook*, warring, fighting, war. See fight. *agawachkanan*, he was against, makes war on (him); int. *agawachkanattag* (they are mutually opposed), they make war on each other; suppos. *ag* *agawagag*, they who are opposed, adversaries. See opposite. *agawatanawinook* [noise of war, *agawatchtan-awatanawinook*], an alarm of war, Jer. 4, 19 (*awawachawinawinawin*, 'tis an alarm', R. W.).

warm. See hot.

wash, kutchissittan, he washes (it); *kutchissittawash* *wassettash*, wash thy feet;

wash—continued.

vbl. n. *kutchissittóok*, washing (of man, obj.); an. *kutchissuam* (-*am*), he washes (himself or another person); *uk-kutchissuam*, I wash myself (*ukkitissuam*, I wash, C.); *kutchissuamush* (*kittissuamish*, C.), wash thyself; vbl. n. *kutchissuamóok*, washing (of an, obj.).

waste. See barren; empty; fade.

watch, *askahum*, he watches or waits for (it); *askahumawag*, they watch or wait for (it); v. i. *askahuchtean*, *askahuchtean*, he watches, waits; *askahuchteayk*, watch ye; *natashuteam*, I watch, Ps. 102, 7; n. agent. *askahuchtean-in*, a watchman; vbl. n. *askahuchtean*, watching, a watch; adj. and adv. *askahuchtean komuk*, watch tower. Caus. from *askan*, it is not yet. See raw.

water, *nippe*, *nappe*; pl. *nippesh* (*nip*, R. W.; *napp*, *napph*, Stiles; *nauuip-péewé*? have you no water? R. W.; Muh. *abeg*, Edw.; Chip. *nebbi*, Edw.; *nechi*, Sch.; *nipi*, Keating; Abn. *nibi*); *nutta nippam*, *namu nippam*, there is no water; *yeu nippe*, 'here is water', Acts 8, 36; *nippe wutch nippkontu*, 'water from [among the] water', Gen. 1, 6; dimin. *nippisse*, *nips* (*nipéwe*, R. W.; *nippis*, Mass. Ps.), a small quantity or body of water, a pond or small lake; *nippiss nippe*, 'water of the pool', Is. 22, 11; pl. *nippesh*, ponds; double dimin. *nippemesh*, *nippemes*, a little water (as for drinking). The radical is 'pe or 'pi, to which is prefixed the *n'* demonstrative, *n'pe*, or, as Edwards gives it (for the Mohegan), *abeg*. This root is identical with or related to *appa*, he sits, stays, remains, and distinguishes water at rest, standing water, or placed water, *n'pe*, suppos. *n'pog* (see *pog*, below), from *sokum* (water when poured), rain; *kussichuam* (water when proceeding onward), a stream; *tahkekum* (when it comes forth continuously), a spring; *tuk* (when it heats about or is disturbed), a wave or rough-watered river, etc. Suppos. *pog* (*n'pog*), water when at rest, standing water, and in some compounds not distinguishable in signification from the absolute (indicative) *n'pe* (the prefixed *n'* is discarded in all com-

water—continued.

pounds); *kchahumunappog*, the waters of the sea, Ex. 14, 21; *nishippog*, much water, John 3, 23; *tahkekumunappog*, 'running water', spring water (i. e. water after it is taken from a spring), Num. 19, 17; *waskeche sepupog-wat*, on the surface of the water of the river, Dan. 12, 6 (= *sepué nippu-it*, v. 7); *nappissapog*, *nippissipog*, (the water of) a pond or small lake; pl. *nappish*; *sankipog*, *sankupog*, cold water (*sauquai nip?* is the water cool?; *saukupogut*, cool water, R. W.) [*sauquai*, it is cold]; *nauuappog*, fresh water, James 3, 12; *séipog*, salt water, James 3, 12 [*sé*, bitter]. See cast into the water; draw water.

waterfall, Narr. *putuck*, *putuck*; Abn. *putútek8*, chute d'eau, Rasles.

waves, *takkog*. See river. Abn. *tegs*, pl. *tegsak*, Rasles.

we, *neanawun*, we (exclusive of the persons addressed, we and not you); *keanawun*, we (inclusive of the persons addressed, we all, we and you) (*neanawun*, *neanawun*, *neanawun*, we, us, C.; Muh. *neanawh*, Edw.; Del. *áñanu*, *kíñanu*, Hwk.; Chip. *neanahinut*, *keanahinut*, Sch.); *nauashuue neanawun kahken*, between us and thee, Luke 16, 26; *wasaukekanawun*, between us, i. e. between you and ourselves, Judg. 11, 10; *keanawun*, all of us, 2 Cor. 3, 18; James 5, 17.

weak, *nachumuri*, *nachumurigen*, it is weak, feeble, tender (primarily weak, because in its beginning [*nache*] or early growth); *nachumure wunnapog*, the tender leaf (*nachumure*, named; *nachumuri*, tender; *nachumure*, weak, C.); an. *nachumuresa*, he is weak, he is tender; suppos. *nah nachumuresit*, he who is weak (*nachumuresit*, weakly, C.); vbl. n. *nachumuresaonk*, tenderness, weakness. See wound.

weapons, *auwshuawagash* (*ampatugash*, Mass. Ps.); *nauauachtean*, my weapons. From *auachtean*, he uses (it).

wear clothes, *kogkan*, *ogkan*, he is clothed, he wears clothes. See clothe.

wear out, *ampattamúut*, to wear clothes out; *nauuachche ampatam*, I did wear; *nacht-ampattamúut*, to wear out, C.

weary, *sauwamm*, he is weary, tired. See tire.

weasel, *Pep. a' mucksh*, Stiles. See fisher; martens.

weather, *wannohquadt*, (when it is) fair weather (*wannohquadt*, pleasant weather, C.) [*wanne*, good]. *wekineampiat*, fair weather; *wekineampquocks*, when it is fair weather, R. W.; *wekineampquadt*, warm weather, C. *pohkahquadt*, (when it is) clear, in a clear day [*pohkah*, the clear sky] (*pinquai*, *pinquiquait*, 'it holds up', the weather clears, R. W.). *tahkahquadt*, (when it is) cold (*tahki*, *tahakki*, cold weather; *tahkahquadt*, cold weather, R. W.). *mutohquadt*, (when it is) cloudy weather (*mutahquadt* or *kippahquadt*, it is overcast, R. W.); *mutohquadtish*, 'in a day of rain', Ezek. 1, 28 [*mutohquadt*, a cloud]. *onkyquahquadt*, 'lowering', Matt. 16, 3 (*onkyquadt*, raining, C.; *anquadt*, rain, R. W.). *wattahpohquadt*, wet (weather), C.; cf. *wattahki*, moisture. *wichokat*, a thaw; *wichokatsh*, when it thaws, R. W. See cold; hot; wet.

weave, *munakchewu*, *munakcheteu*, he weaves, lit. he makes cloth [caus. inan. from *munak*, cloth] (*munakchewekshinat*, to weave, C.); n. agent. *munakcheteuwin*, a weaver.

wedding, *wassentamook*, vbl. n. from *wassentam*, he marries.

weed, *munaskinucumnu*, R. W. See hoe.

weep. See cry; mourn.

weigh, *quttompaghahnu*, he weighs (it) (*nah quttompaghahnu washya qutbahag*, he weighs by the pound, C.); suppos. inan. *quttompaghahag*, when it weighs, a balance, 'weights', Deut. 25, 13 (vbl. n. *quttompaghahnuik*, weighing, C.). From *quttahnu*, it sinks down (?). Cf. *quttahnu*, he measures.

weighty, *tahkequu*. See heavy.

welcome, *kumepum*, (thou art) welcome, C.

well (adj.), *kongketau*, he is well; *usq-kongketau*, 'is he yet well?' (*kongketahag*, they are well, R. W.); *sau wam-wahketawonakshum*, 'is it a healthy time?'; *wattanakká wamakkshum*, I am pretty well; *tah kuttinakkshum*, 'how do you do?' C.).

well (adv.), *wanne*, *winne*, (it is) well; *wannusu* [*wanne-nusu*], he acts or does

well—continued.

well; *wannuchau*, he does well to (him), treats (him) well (caus. an., makes it well to him). See conduct one's self; good.

well (n.), *wattahhauwuk*, a well; *athah-muk*, his well. See wet.

west. See northwest.

west wind, *pipahactin*, R. W.; cf. *pipah*, *pipum*, winter. See northwest.

wet, *wattahki*, (it is) wet; 'moisture', Luke 8, 6 (*wattahpohquadt*, wet (weather)); an. *wattahkes*, I am wet; *wattahkesimnat*, to be wet, C.; *Pep. wattahgiu u'w kshuk weenagh*, wet today, very, Stiles). *ogquashki*, (it is) wet, moist; *ogquashka*, let it be wet, Dan. 4, 15.

whale, *pahlop*, *patah*, *patub* (*patub*, C.; *patop*, R. W.; *Pep. padubang*, *padubang*, Stiles; Del. *u'biak*, Hkw.) [*patan*, he blows. 'There she blows!' as a modern whaler cries].

whalebone, *waskshu*, R. W.

what (interrog.), *chagwas*, *chagwas* (*chagwas*; *tah*, *taqua kuttinidam*, 'what do you think?'; *tah kuttinidam*, 'what do you say?' C.).

whelp, *waskshim*, *waskshimwas*, a whelp, cub, the young of an animal.

when, *ahquampuk*, El. Gr. 21 [suppos. inan. of *ahquampi*, there is time; *na ut aquampag*, *u' aquampuk*, at that time]. *attahhauwuk*, *attahhauwuk*, C.

whence, *tah nah*, whence, whither (*tan-nah*, where, whither, C.; *tanna kashim*, 'whence come you?'; *tannock kuttim*, 'whither do you go?' R. W.; *tannachitch*, whence, C.).

where, *attigen*; *attigen am*, wherever (*tickin*, *tiga*, where; *tickin sachim*, 'where is the sachem?' R. W.; *tannah*, where, whither, C.).

wherefore, *yuratche*, *yeu wep*, for this cause, because of this.

whet. See sharpen.

whether, *attah usah matta*, whether or no, C.

whetstone, *cutumpsk*, R. W.

which, relat. *we*, that which; interrog. *attigen*, pl. *attigenash*; an. *attigen*, whom, Luke 6, 13 (*attah*, *attigen*, pl. *attigenash*, which, C.).

while, *aisohke*, *u' sohke*, *tahsahke*, whilst, so long as, all the while that; *aisohke*

wind—continued.

tin, McK.). Cf. *waibau*, *waipu*, it rises up; *wappanuk*, air, C. *wishûûpu* [*wisha-wâpu*], a great wind, R. W. *wishau*, *pin*, a great calm; *awû pin*, the wind ceased, Mark 4, 39 [*aw-waban* or *awdhan* (the neg. form), there was no wind]. *wannûgûhan* or *wannûgin wûpû*, (there is) a fair wind; *wannûgûch wûtan*, when the wind is fair, R. W. *matûgûhan*, a cross wind; *matûgûchatch*, when the wind is cross, *ibid.* See driven by the wind; east; north; northeast wind; northwest; southeast wind; south wind; west wind.

wind about, *wawanshin*, it winds about, a winding about, Ezek. 41, 7. See around.

window, *kenogkoney*, *kenogkoney* (*kéung-kéung*), a glass window; *kannûtequanick*, C.).

wing, *wannûppoh*, (his) wing, the wing or wings of; *pasak wannûppoh*, one wing of (*wannûppoh*, pl. : *ahauash*, C.); *wannûp*, pl. + *push*, R. W.); also *wannûppohchahau*, *wannûppohau*, the wing or wings of; *pasak wannûppohchahau*, one wing of; *wannûppohchahau*, their wings, the wings of (them); *nûppoh-wanau* (he has wings), 'having wings', Is. 6, 2; *gûnûnûppohchahau*, having four wings, Ezek. 1, 6. From *nûppoh*, *nûppoh*, he rises up; caus. *inan*, it makes rise up; *wannûppohchahau*, for *wannûppohchahau*, they cause them to rise ('their wings').

winter, *pûpûn* (*pûpûn*, R. W.; Abn. *pûbûn*; Old Alg. *pûpûn*, Lahontan; Ottawa, *pûpûn*; Chip. *pûbûn*, *pûpûn*; Muh. *pûpûn*, Edw.). See seasons.

wipe, *chûshkam*, *jûshkam*, he wipes (it); *inan*, pl. *wûcheshkamawash*, she wiped them, Luke 7, 28 (*wû-jûshkam*, I wipe, C.). From *chûshkam*, he sweeps. See towel.

wise, *awantam*, he is wise (*awantam*, a wise man or counselor; suppos. pl. *awantakick*, wise men, R. W.); *awantam*, I am wise; *awantash*, be thou wise; *awantaj*, let him be wise; suppos. *awantog*, if he be wise; *wûh awantog*, he who is wise; vbl. n. *awantawûnuk*, wisdom, being wise. From *wûchûh*, *wûchûh*, he knows, and *awantam*, he has in mind, is minded(?). *taûppowau*, a wise

wise—continued.

speaker; pl. *taûppowau*, their wise men, R. W. See priest.

wish, *wantawantam*, he wishes, *awantawantawantam*, I wish, C. *kûdantam*, he wishes for, he desires (it). See desire; would that.

witch, *kûsûkquau*, Dent. 18, 10. *panwau*, a wizard or witch, a sorcerer, fem. *panwûg*, witch, 'sorceress', Is. 57, 3; see priest. *awantawantam*, a diviner, a wizard; *awantawûk*, 'divination', Dent. 18, 10; *awantawantawûk*, 'enchantment' (*awantawûk*, a conjurer, R. W.).

with, *wûshpe*, with, by, by means of (an *inan*, object) (*wûshpe*, by, C.). *awûch*, with, in company with (a person or an object); *kû-awûch* *awantawûsh*, I go down with thee, Gen. 46, 4.

with, *ahpûchaw*, *ahpûchaw*, it withers; (dries up?); pl. *ahpûchawsh*, *ahpûchawsh*, they wither; an. *ahpûchaw*, he cooks, he is baked, roasted (*ahpûchawsh*, warm this for me, R. W.).

withhold, *kûgûnûnûn*, he withholds (it); an. *kûgûnûnûn*, he withholds (it) from (him). See hold.

within, *awûnûn* (*awantawûnûn*, C.); *awûnûn*, *awûnûnûn*, in the inside of, in the inner part of; *wantawantawûnûn*, the entrails or inwards.

without, *awûkûch*. See outside; surface, *popûchûch*, without, outside of (in the open air); suppos. *popûchûchûch*, (when) outside, without, in open air (*popûchûchûch*, R. W.). *awûnûn*, without (not having, destitute of). See no.

witness, *awawau*, he bears witness, he testifies; *awawau*, let it be a witness or a testimony; suppos. *awawau*, they who bear witness; vbl. n. *awawau*, witnessing, testimony; n. agent, *awawau-in*, a witness (*awawau-in*, C.); *inan*, obj. *awawau*, *awawau*, he bears witness to (it), he testifies to (it).

wolf, *makpûshûm*, *wannûppûshûm* (*makpûshûm*, R. W.; *makpûshûm*, C., *matûshûshûm*, wolves, *ibid.*; *matûshûshûm*, Mass. Ps., John 10, 12; *matûshûm*, a wolf; *matûshûm*, a black wolf; *matûshûshûm*, a wolf-skin coat, R. W.; Peq. *macks*, wolf, Stiles) [*makpûshûm*, great animal]. Cf. Muh. *muquûh* bear.

woman, *squáns*, *squás*, *squáns*, one of woman-kind, a female (femina) [*squáns*, female animal] (*eshqua*, C.; *squáns*, pl. *squánsuck*, R. W.); *paútsuck squáw*, one woman, *ibid.*; dimin. *squánsese*, a little girl, *ibid.*; Narr. *squánses*, a girl, Stiles; Del. *ochquen*, a woman, Hkw.; *akhquch*, *khquca*, Zeisb.; *achquetschitsch*, a girl, Hkw.). See female. The radical *squa* is not used by Eliot except in compound words, but in the verb form (*squáigwá*), she is female) is found in Gen. 6, 19. Eliot has in Gen. 2, 23, *pish heuom Ishah*, 'she shall be called woman', but this is probably transferred from the Hebrew. *nauksqua*, *nauksq* (*nauksishq*, C.), a young woman. See girl. *nutawwas*, mulier, uxor. See wife.

womb, *áutámuk*, *táutámuk*, *áutámuk* (with two nasals, 'as one would pronounce *o* with the mouth close shut'. Exp. Mayhew) (*áutáutámúqut*, C.).

wompam. See wampum.

wonder, *monchamam* (*monchamam*, C.), he wonders at (it), or v. i. he wonders, he is astonished; vbl. n. *monchamamamuk*, wonder, astonishment, and sometimes for the caus. *monchamamwahhauamuk*, (causing wonder), a wonder, a marvel, 'a miracle'; adv. *monchamamamur*, wonderfully; *kummonchamamamur* *asson*, 'thou hast done wonderful things', Is. 25, 1.

wood, *wattáqan*, *wattáq*, *wattuk* (*wattáqut*, of the tree), a branch or bough, wood for fuel (*wáttáqkan*, a piece of wood; *wáttáqkanash*, lay wood on (the fire), R. W.; *wáttáqkanash* or *ashash* (?), wood, C.). See forest.

woodchuck, *ackqutchaun*, R. W. (?). See hog.

wooden, *nchtugque*. See tree.

wool, *eshqayán* (?). See hair. *woohke-shukánuash*, soft wool, C.

word, *kuttamuk*, pl. *amash*. See speak.

work, *anákáusa*, he works, he labors (*anákáusans*, I labor, elsewhere *anákáusans*, I work, C.); imperat. *anákáusish*, labor thou, work; suppos. *nah anákáusish*, he who works; n. agent. *anákáusen-in*, a worker (*anákáusa*, pl. *anákáusitchuk*, R. W.); vbl. n. *anákáusanuk*, work, labor; v. t. *anákáusin*, he

work—continued.

works or labors upon (it), he does or accomplishes work upon (it).

world, *muttaahke*, *muttauk* [*mutta-ahke*, 'exceeding much' land], the world.

worm, *ahky*, *ahk*, pl. *quag* (*wahke*, C.); from *ahkeica*, of the earth (?); but cf. *askak*, *askakse* (dimin. of *askak*, snake), a worm, Is. 41, 14.

worship, *nawachtan*, he bows down to (it), he worships (it); neg. imperat. *nawachtamukon*, thou shalt not bow down to (it), Ex. 20, 5; Deut. 5, 9; v. i. *nawaca* (he bows down), he worships, *wawassum*, *wawassum*, he worships, prays to; an. *wawassumata mutáta*, he worships a god (*wawassum* God, worship God, C.); suppos. pl. part. *wy wawassumamchey*, *wy wawassumamchey*, they who worship.

would that! (*utinam*), *mpuchwat*, *wai*, 'adverbs of wishing', El. Gr. 21, 'O that it were!' 'The adverb *toh* or *napchamot* properly signifieth *utinam*, I wish it were!' and is annexed to the verb in forming the optative mood, El. Gr. 34.

wound, *woskehittauuk*, a hurt, a wound (being hurt), vbl. n. pass. from *woskehittau*, he hurts; *wachumrechtamurauuk*, *wachumrechtahhattauuk*, a wound (being disabled or made weak), vbl. n. pass. from *wachumrechtahhau*, the caus. inan. of *wachumuri*, he is weak.

wrestle, *quagquáttáshkonan*, he wrestles with (him).

wrists, *missippakumáshchey*, C.; cf. *missipsk*, the ankle.

write, *wassakham*, *wassakham*, he writes; elsewhere, in caus. form, *wassakkahham*, he writes (it); *wasakham*, *wasakkahham*, I write, I write (it); *ahqar wassakchash*, do not write (*wassakchash*, write a letter); *wassakchiké*, *wassakchamuk*, a letter, 'from *wassakchamam*, to paint, for having no letters, their painting comes the nearest', R. W.; *wassakhamamut wassakchamuk*, to write a book; *wassachyáohham*, I write, C.; v. i. act. *wassakchâsa*, he writes, he is writing (*wassakchâsa*, (he is) painted, R. W.); vbl. n. *wassakchamuk*, *wassachyáohhamuk*, writing, a letter,

write—continued.

a book, etc.; *wassakwahsawuk*, (the act of) writing.

wrong, *pannen*, *pannean*, he is out of the way, perverse, he goes wrong; suppos. *nah panneand*, he who goes wrong; *pannean*, he erreth, Prov. 10, 17; v. i.

wrong—continued.

act. *panneassa*, he does wrong; suppos. *nah panneait*, *nah panneat*, he who does wrong; vbl. n. *panneawuk*, wrong, error; *panneassawuk*, wrongdoing, transgression. See astray; perverse. *matche*, *matchit*, bad. See lead.

Y

yawn, *tóawachtan*, he yawns or gapes at; *utlótáawachtanukpaw*, they gape at me, Joh. 16, 10 (infinit. *tóawéat*, C.); *utlótáawéawéan*, I gape, ibid.; *utlótáawéawé*, we gape, ibid.). Cf. *tam*, *m'tam*, mouth.

yea. See yes.

year, *kóltumun*; suppos. *kóltumuk*, *kóltumuk*; pl. *kóltumawash* (*kóltumuná*, pl. +ash, C.); adv. and adj. *kóltumewé*, yearly, of the year; *kupkóltumewé*, yearly, year after year, every year; *yeu kóltumuk*, this year (*kakod*, this year; *wepéat*, last year, C.); *kóltumawóhkom* [*kóltumun*, with 'k progressive] he continues or goes on for . . . years, he is . . . years old; *wáwawéa kóltumewóhkom*, she was twelve years of age, Mark 5, 42 (*tah kóltuwéshé kóltumewóhkom?* how many years old are you? C.); *awétté kóltumun*, one year; *wéshé kóltumun*, two years; *táshé kóltumun?* how many years? R. W.).

yell, *ama*, he yells; he howls; *awash kah awsh*, 'cry and howl', Ezek. 21, 12; *awwag*, they yell, Jer. 51, 38 (of wild animals). Cf. *amun*, a dog.

yellow, *wesawé* (*wesawé*, R. W.). Cf. *wesawé*, gall; *wesagkan*, bitter.

yes, *yea*, *á* or *óá*, *nasil*; "but there being another Indian word of the same signification, viz. *awé* . . . the former is scarce ever used in writing", Exp. Mayhew. *awé*, yea, yes, verily, El. Gr. 21 (Narr. *awé*, Stiles; *awé*, which "should rather be *awékkis*, in two syllables", Exp. Mayhew); *awéyewantch*, let it be yea, James 5, 12.

yesterday, *wawunukon*, *wawunukon* (it was evening). See evening; day.

yet, *awch*, yet, notwithstanding; *ahuchikoh*, but yet. *qat*, but, yet, but yet (*qat-awch*, but, because, yet so, but also, etc., C.). *asqum*, *asq*, *ashq*, not yet (*asqum*,

yet—continued.

not yet, R. W.); *asqhattatche* [*asq-ut-tatche*], whilst, C.); cf. *askan*, it is raw; *ask*, raw (not complete, unfinished, immature); *asq*, *asqawash*, grass; *awshé*, young, new.

yield, vbl. n. *wasawuk*, yielding, submission; *wasawéat*, he serves, submits, yields to (*awé-wasawéan*, I yield; infin. *wasawéat*; *wasawéat awé*, yield yourself to me, C.). See obey.

yield (bear fruit). See produce.

yonder, *yá*, *yá*, yonder, that way; *yeu waggé in kah yá in*, hither and thither, to this side and that; *yá utlótáawé*, we will go yonder, Gen. 22, 5. Cf. *yeu*, this; *wá*, afar off.

you, *kenamun* (*kenat*, C.).

young, *wusko*, *weske*, (it is) new, young; *wuske penawp*, a young virgin; n. agent. *wusken-in* (*wúskénin*, C.; *wúskén*, R. W.), a young man; *wusken*, *wuskana*, he is young; an. adj. (v. i. act.) *wuskenasa*, he is a young man, he is young; vbl. n. *wuskenumuk*, youth, the season of youth. See new; small. *wuskittawus* [*wuske-m'tawus*], a young woman. See woman. *wuskashim*, *wuskishim*, a young animal (other than man); *wuskashim-wus*, a whelp; pl. *wasag*, Prov. 17, 2; Nah. 2, 12. See new. Cf. Abn. *Sski*, de nouveau; *skú*, creed.

younger brother or sister, *wesawansah*, his younger brother or sister (Muh. *wghesum*, (my) younger brother or sister, Edw.).

younger son or daughter, *utlótáawé*, the youngest (son or daughter). See brother.

yours, *we kuttaihen*, that which is yours, which belongs to you; pl. *nish kuttaihenawsh* (*kenayen*, *yeu kenam*, thy, thine, your, yours, C.). See belong to.

ADDITIONS AND CORRECTIONS

Page 4. **agque.** See *agpa*.

8. **anántam.** See *anántam*.

16. **asqueteahwhau, asquttahwhau.** See *asquttahwhau*.

19. **aunchemokaü.** See *aunchemokaü*.

aune. See *aune*.

auonát. See *auonát*.

25. **dtannegen.** See *dtannegen*.

26. **eshtoh.** See *eshtoh*.

29. **howan.** See *howan*.

35. **ketassot.** See *ketassot*.

45. **kuttauwei.** See *kuttauwei*.

77. **'nanúmmatin.** See *'nanúmmatin*.

107. **onequomonat.** See *onequomonat*.

112. **okos.** See *okos*.

227. **board.** This word is preceded by an asterisk in the manuscript.

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